Hexapla in Geneſin,

THAT IS,

A SIXFOLD COMMENTARIE UPON *GENESIS:*

Wherein ſix ſeverall Tranſlations, that is, the Septuagint, and the Chalde, two Latine, of *Hierome, and Tremelius*, two Engliſh, the Great Bible, and the Geneva Edition are compared, where they differ, with the Originall, Hebrew, and Pagnine, and *Montanus* interlinearie interpretation:

TOGETHER WITH A SIXFOLD USE of every Chapter, ſhewing 1. The Method or Argument: 2. the divers readings: 3. the explanation of difficult queſtions and doubtfull places: 4. the places of doctrine: 5. places of confutation: 6. Morall obſervations:

WHEREIN, ABOVE A THOVSAND THEOLOGICALL queſtions are diſcuſſed: and is compriſed together, whatſoever worthy of note, either *Mercerus* out of the Rabbines, *Pererius* out of the Fathers, *Marlorat* out of the new Writers, have in their learned Commentaries collected,

Divided into two Tomes, and publiſhed to the glory of God and the furtherance of all thoſe that deſire to read the Scripture with profit.

Now the third time reviſed, corrected, and with divers additions enlarged.

By ANDREW WILLET, Miniſter of the Goſpell of Ieſus Chriſt.

IOHN 5. 46, 47.

Moſes wrote of me: but if you beleeve not his writings, how ſhall ye beleeve my words?

AMBROS. EPIST. 41.

Deambulabat Deus in Paradiſo, &c. & nunc deambulat in Paradiſo Deus, quando Scripturas lego: Paradiſus Geneſis, in quo virtutes pullulant Patriarcharum: Paradiſus Deuteronomium, in quo germinant legis præcepta. *God ſometime walked in Paradiſe, &c. and now God walketh in Paradiſe, when I read the Scriptures:* Geneſis *is a Paradiſe wherein the vertues of the Patriakes doe branch forth:* Deuteronomie *is a Paradiſe, wherein the precepts of the Law doe ſprout forth.*

LONDON,
Printed by the Aſſignes of THOMAS MAN, PAVL MAN, and IONAH MAN. 1632.

TO THE HIGH AND MIGHTIE, RIGHT VERTVOVS AND MOST CHRISTIAN PRINCE,

King IAMES, our dread Soveraigne, by the grace of God, King of Great *Britaine*, of *France*, and *Ireland*, Defender of the Christian faith.

MOST gracious Soveraigne, as under the shadow of your Highnesse great and mighty tree, I meane your Princely and peaceable government, the goodly beasts of the field, honourable and great persons doe solace themselves, so the fowles of heaven, and the little birds, doe sit and sing in the branches thereof, and there build their neasts, and lay their young: and I among the rest, have brought forth my implumed and unfeathered birds, those imperfect workes, which heretofore I have dedicated to your excellent Majestie, and now this, which wanteth but the wings of your Highnesse favour to flie abroad. Deut.4.v.18.

To your pious and sacred Majestie therefore, I here present this absolute Tractate upon Genesis, *such as hath not beene yet (in respect of the order, matter, and manner) set forth vpon this booke: wherein whatsoever questions of weight are discussed, and other necessarie matters added, as the short preface following sheweth. This my third work to your highnesse, I here in all humility exhibite and offer, as an unfained pledge of our hearty joy, for the joyfull entrance of this third yeare of your Majesties happy reigne.* Synopsis papismi, ad Regiam Majestatem: *and the Antilogie or counterplea.* Ecclesia triumphans a sereniss. Regnam Antitesis doctrinæ Evangeliæ & Pontificiæ ad Henricum Principem.

This divine booke of Genesis (*as* Ambrose *advised* Augustine, *to read the Prophesie of* Isaias, Augustine *sendeth* Volusianus *to the Apostles writings*) *I would commend in the first place, as it is in order first, to be read of all the Scriptures: wherein are declared and set forth the beginning of the world, and the progresse thereof: the punishment of the wicked, and rewards of the righteous: so many examples and entisements to vertue, such judgements and dehortations from sin: and the same so lively and effectuall, as if they were now presently done before our eyes: as* Augustine *saith of the historie of* Genesis; I know not how, but as often as it is read, the hearer is affected, as though the thing were even now effected. Epist 3. | nescio quomodo, quotiescunque legitur quasi nunc fiat, ita afficit mentes audientium, *serm.7.*

This worthy hiſtory containeth the ſpace of 2368. yeares, above halfe the age of the world, from the firſt to the ſecond Adam. *It inſiſteth principally in ſetting forth the life*
Gen. 4.16. *and acts of ſix honourable Fathers, as ſtarres among the reſt*; Adam, Noah, Abraham, Iſaack, Iacob, Ioſeph: *from all theſe your Majeſtie may receive ſomewhat: with* Adam, *who in* Enos *time, when religion decayed, taught his ſonnes apart from the wicked, to call upon the name of God, your princely care muſt bee, that you and your people, as ſeparated from the ſuperſtition of the world, ſhould worſhip the Lord more purely: with* Noah *God hath raiſed you up to bring reſt and comfort to his Church: as*
Noah ſignifieth reſt. Abram, an high father. Iſaack, laughter. Iacob, a ſupplanter. Ioſeph, added. *another* Abram, *the Lord hath made you an high Father: as* Iſaack *to procure joy and laughter to the Church: as* Iacob, *a ſupplanter of Popiſh ſuperſtition: as* Ioſeph, *to adde what is wanting in the Church, or Common-wealth.*

Much bound unto God, is this Church and Common-wealth, for your Highneſſe peaceable and religious government: that whereas we for our ſins had deſerved with Iſrael, neither to have King nor Church: as the Prophet Hoſhea *ſaith,* We have no King, because we feared not the Lord: *and againe in the ſame place,* the thorne and thiſtle
Hoſh. 10.3.8. ſhall grow upon their Altárs: *yet the Lord in mercy hath bleſſed us with both.*

We praiſe God for your princely vertues, your worthy clemencie, equity, bountie,
Ezeth. 28.13. piety, *which doe ſhine in your Majeſtie, as the pretious ſtones in the King of Tyrus garment: your gracious clemencie is as a cordiall unto this land, which having remitted ſome great offences, muſt needs paſſe by ſmaller treſpaſſes. If* David *pardoned* Shemeis
2 Sam. 19.25. *rayling, he could not but forgive* Mephiboſeths *negligence. Your princely peace made abroad, doth give us hope of a peaceable ſtate at home: as* Davids *favour toward* Abner,
2 Sam. 19.31. *a reconciled enemie, was a ſigne of grace to* Barzillai, *an ancient friend: what would we have more, your Majeſtie profeſſeth to be a nouriſh-father to the Church,* counting it
1.43. one of your faireſt ſtiles, *and had rather be loved of all, than feared: as* Ambroſe *ſetteth forth the good Emperour* Theodoſius: When he had command over all, he had rather expoſtulate as a father, than puniſh as a judge: he deſired to winne with lenitie, not to force by extremity: an umpire of equitie, not a decreer of ſeveritie: hee would rather bind men by ſacred religion, than ſervile ſubjection.

Cum haberet ſupra omnes poteſtatem, quaſi parens expoſtulare malebat, quam quaſi judex punire, vincere volebat, non plectere, æquitatis judex non pœnæ arbiter: maluit ſibi homines religione quam timore aſtringere, *de obit. Theodoſ.*

Your Highneſſe Honourable equitie *is manifeſt, in that your Majeſtie profeſſeth* to
Prefat. ad Rez. p. 21. 2 Sam. 20. Phil. 1.18. Act. 15.35. love and honour the grave men, and preachers of either opinions: *as* David *did favour both* Sadok *and* Abiathar, *prieſts of divers families: as Saint* Paul *did joy that Chriſt was preached, though by them that were of a contrary faction: as* Iacob *had a right hand for* Ephraim, *and a left for* Manaſſes: Paul *and* Barnabas *jarred, yet both preached the Goſpell:* Cyprian *and* Cornelius *differed in judgement, yet both pillars of the Chriſtian faith:* Chriſoſtome *and* Epiphanius *diſagreed, yet both enemies to the*
Theodoret. lib. 5.6.7. Arrians: Hierome *and* Ruffinus *were divided, yet in the end were reconciled: I doubt not but all faithfull, ſound, and ſober Preachers of the truth, are acceptable to your Majeſtie,* good Theodoſius *embraced* Meletius, *kiſſed his eyes and his lips, and made much of other faithfull Paſtors: as* Valentinian *reverenced* Ambroſe, *who ſending for him in his ſickneſſe,* ſalutem ſibi quandam venturam arbitrabatur, did thinke he
Ambr. in obit. Valentinian. ſaw health it ſelfe comming to him: *this love of the Emperour was not loſt:*

Ambroſe

Ambroſe *againe requiteth it*; quam meipſum pro tua obtuliſſem fide: how gladly would I have offered my ſelfe as in ſacrifice for thy faith? *as all your Highneſſe faithfull Preachers are ready to doe for your Majeſties health and life.*

Your princely bounty *hath well appeared both toward the Church and Commonwealth, not in precept onely, but in practice*, as in the rare lifting up of ſubſidies, but in caſe of neceſſity: *as* Tiberius *the Emperour was wont to ſay*; aurum illud adulterinum eſſe, quod cum ſubjectorum lachrymis collectum eſſet: that it was adulterate gold, which preſſed forth the ſubjects teares. *Toward the Church your princely and fatherly care ſheweth it ſelfe, in that you would have* ſufficient proviſion *made* for the ſuſtentation of the Paſtors and Miniſters: *we ſhall not now need an* Ebedmelek *to make interceſſion for* Ieremies *food and maintenance: nor yet that noble Earle* Terentius, *who having obtained a notable victory, and being bidden of the Emperour* Conſtantius *to aske what he would*, Templum petiit pro orthodoxis; did aske to have the Church reſtored to the orthodox all teachers. *We need no ſuch mediators: (our times, God be thanked, are farre more happy) neither yet as* Tullie *ſaith, that twenty thouſand made requeſt and mourned for him: in a Monarchicall ſtate ſuch ſuits are not fit, for* Iſocrates *rule is to be held*; ὅτι καὶ ἐν μοναρχίᾳ καθήκουσι τὰ βασιλέα θεραπικὰ θαυμάζειν. ad Demonic. *that* as in a Democratie the popular ſtate, ſo in a Monarchie the King onely is to be admired.

Your Chriſtian Majeſtie, without ſuch remembrances, out of your owne princely heart can conſider of the neceſſity and wants of Church Miniſters: as Salomon, *though he advanced* Zadock, *yet ſuffered* Heli *his poſterity to have ſome of the Prieſts offices, to eat a morſell of bread: and* Ioſias *graunted the Prieſts of the high places to eat bread among their brethren, who much more cared for the Prieſts of the altar.*

Laſtly, your Chriſtian pietie *is evident, in taking care*, that all the Churches in your Majeſties dominions be planted with good Paſtors: *to increaſe the number of them: not to ſuffer it to be empaired or decreaſed: to thruſt in labourers into Chriſts harveſt, and to thruſt out loyterers: to ſupply the one, and employ the other: that none be permitted to ſtand idle in the market place, that would labour quietly in the Lords vineyard, nor yet occaſion be given to ſuch, to ſay as* Siſinnius *anſwered* Chriſoſtome, *that would have enjoyned him ſilence*: I will giue you a reward to eaſe mee of ſo great a labour. *Your Majeſtie in your princely wiſdome knoweth how for the common* vtilitie *to beare with ſome mens* infirmitie, as fathers (*as* Auguſtine *ſaith,*) doe beare with their ſons whiles they are children, or ſicke, till their infancie or infirmitie be over. | quemadmodum parentes a filiis, vel pueris, vel ægrotis multa patiuntur, donec pueritia vel ægritudo tranſeat. *de ſerm. in monte.* 34.

May I now uſe to your princely perſon the words of the kingly Prophet, Proſper with thy glory, (*O glorious Prince*) ride upon the word of truth, and of meekenes and righteouſneſſe: Meekeneſſe *well becommeth the word of truth, the Goſpell of Chriſt, toward your faithfull ſubjects*: Iuſtice *and* righteouſneſſe *againſt the adverſaries of truth in the land, and* your right hand ſhall teach you terrible things, *in rooting out all idolatry and ſuperſtition, and rejecting all confuſed motions for a Babylonicall Tolleration: for this your Majeſties faithfull ſervice in earth, we will not preſume to ſay as* Neſtorius *to the Emperour*: Mihi ô Imperator terram hæreticis purgatam tribue, & ego tibi cœlum retribuam: Give unto me earth purged of heretikes, and I will give thee heaven. *But Chriſt Ieſus ſhall ſay*, Well done good ſervant

Eaſ. 99.

Eaſ. 914.

Ierem. 38. 9.

Theodor. l. 4. cap 32. Pro me præſente ſenatus, hominumque præterea viginti milia veſtem mutaverunt: orat. poſt redit.

Pſal. 45. 6

Socrat. lib. 7. 29.

Matth. 25. 21.

ſervant and faithfull, thou haſt beene faithfull in a little, I will make thee ruler over much; enter into thy Maſters joy.

Thus I end, with that cheareſull acclamation to your Majeſtie, which the Councell of Chalcedon ſometime uſed to Leo *and* Cyrillus, *the names onely changed,* Vivat Iacobus multos annos, vivat Imperator, omnes ita credimus: Iacobus ſic credit, ſempiterna ſit memoria Iacobi.

Your Majeſties moſt loyall
and obedient ſubject,

ANDREW WILLET.

¶ CERTAINE DIRECTIONS TO THE READER TO BE OBserved in the reading of this Booke.

CHristian Reader, seeing God hath called us the Ministers of the glorious Gospell of Iesus Christ, not to stand idlely in the market place, but to labour in his vineyard, some in one worke, some in another, I thinke no labour better bestowed, than in setting forth the word of God, both by preaching and writing: as S. *Peter* toucheth both: of the first he saith, *I think it meet, as long as I am in this Tabernacle to stirre you up by putting you in remembrance:* of the second: *I will endevour therefore alwayes, that ye also may be able to have remembrance of these things after my departure.* That time therefore, which others spend, some in following their pleasures, some in ambitious suit of preferment, some in attending their profit, I find most comfort to imploy after this manner: for if that heathen Orator did professe: *that he did bestow as much time in humane studies, as others took in following their businesse, some in celebrating festivall dayes; some in pleasure, some in feasts and bankets, some in playes & games.* Much more should we preferre the divine study of the Scriptures, before all worldly pleasures and commodities whatsoever.

2. Peter 1. 13. 15.

quis mihi jure succenseat, si quantum ceteris ad res suas obeundas, quantum ad festos dies ludorum celebrandos, quantum ad alias voluptates conceditur temporis; quantum alij tribuunt in tempestivis convivijs, quantum denique aleæ, quantum pilæ, tantum egomet mihi ad hæc studia recolenda sumpsero.

Tull. orat. pro Archi. poeta.

I know that these labours of mine shal find many hard Censors, as my other travailes before; some have not forborn in publike assemblies to tax me & my writings, some in private corners have spoken their pleasures: of such I say with the Apostle: *I would know, not λόγον, the speech, of them which are puffed up, but δύναμιν, the power:* as the same Apostle else-where saith, *they understand not, that they measure themselves by themselves, and compare themselves with themselves.* But as *Hierome* saith: *he which carpeth other mens writings, when hee commeth to write himselfe, and setteth foot to foot, then will he sweat, and tug, and find great difference between publike writing, and private carping.*

1. Cor. 4.

2. Cor. 10. 12.

si ad libros venerit & pedem pedi contulerit, tunc hærebit, tunc sudabit, tunc intelliget aliam esse fori esse, aliam triclinij Hieron. ad Domin.

In this worke I have abridged the learned commentaries of *Mercerus* and *Pererius*, and of others, that have written upon Genesis, taking the best and leaving the worst: *Pererius* hath taken great pains in this argument, though he have many slips in history and not a few errors for doctrine: I have served him, as *Hierome* did *Origen, I have caused that our country men should know his best things, and ignorant in his worst.* It seemeth that he spent above ten yeares in compiling his work, the first tome was set forth, 1589. the fourth and last, ann. 1598. he was as long a time about it, as *Isocrates* was in penning his *panegyrikes*: and I confesse, that I almost have

have at ſpare times beene as many yeares occupied in preparing this worke, as the Elephant is in bringing forth her young: I have alſo collected divers things out of *Mercerus*: of whoſe learned expoſitions upon Geneſis, I may as *Iſocrates* did of his *panegiricke* orations: ὅτε γὰρ τὸ πρῶτον ἅψαιντο ἅπαντες ἀφανίσαι τοὺς λόγους, αἰσχυνόμενοι, τοῦτ' ἐξέλιπον, &c. *that both they which had handled that argument before, being aſhamed of that they had ſaid, did raſe out all their orations, and they who ſeemed ſome body, miſtruſting their wits, gave over.*

In the reading of this booke, I would premoniſh the Reader to take theſe directions, that he would firſt with his pen mend the faults, which are very many, eſcaped in my abſence, through the over-ſight of the Printer: In the divers readings *S.* ſtandeth for the Septuagints tranſlation. *H.* for the latine thought to bee *Hieroms*: *C.* for the Chalde: *P.* for *Pagnius*, *A* for *Arias Montanus*: *B.* for the great Engliſh Bible. *G.* the Geneva tranſlation. *T. Tremellius*: *he.* for the Hebrew. text: *cæt.* for *cæteri*, the reſt.

In the marginall figure: *ad.* ſignifieth, addeth. *differ. ver.* difference of words. *diver. accep.* divers takings. *app. f. pr.* appellative for proper: *plu. f. ſing.* plurall number for the ſingular: *de*, detract or take away: *cor* corrupt: *diu. ſig.* divers ſignifications: *negat f. affir.* negative for affirm. *invert.* inverting of the order: *al. alt.* altring of the text. *differ. pron.* difference of pronunciation: *mut. perſ.* change of the perſon: *differ. temp.* difference of the tenſe: *ſimil. voc.* likeneſſe of the words: *interp* interpret, when the ſenſe is kept, and not the words: *tranſp.* tranſpoſing of words: *mut. temp.* change of the tenſe: *mut. voc.* change of the voice, as when the active is put for the paſſive, or contrariwiſe. *r.* ſtandeth for right. *c.* for corrupt. Theſe my labours and travels I commend to the favourable acceptance, and Chriſtian uſe of the careſull reader, thinking my ſelfe happy, if by my ſmall talent, I can any wayes profit the Church of God. Thus I end, craving the hearty and unfained prayers of all, that ſhall finde themſelves furthered by this worke, for me, and all other our fellow labourers: that as the Apoſtle ſaith, *utterance may bee given us, to open our mouthes boldly, that we may publiſh the ſecrets of the Goſpel.* and as the Prophet *David* ſaith, *Pray for the peace of Hieruſalem.*

Eph. 6.
Pſal. 122.

THE FIRST TOME
OF
THIS COMMENTARIE
VPON GENESIS:

CONTAINING THE NOTABLE HISTORY OF THE THREE GREAT PATRIARKES,

Adam before the floud, *Noah* in the floud,
Abraham after the floud.

TOGETHER WITH SVCH MEMORABLE THINGS, AS FELL OVT

In their times, during the ſpace of two thouſand, one Hundred, and eight yeares, from the beginning of the World, to the birth of *Iſaack:*

As they are ſet forth by Moſes that great Prophet, and holy Hiſtoriographer, in the 24. firſt Chapters of Geneſis.

HEB. 11. 7, 8.

By faith Noe being warned of God of the things which were as yet not ſeene, moved with reverence, prepared the Arke, to the ſaving of his houſhold, &c.
By faith Abraham when he was called, obeyed God, &c.

AMBROS. lib. 1. officior. c. 27.

Noe quam ſapiens, qui tantum fabricavit arcam, quam juſtus qui ad ſemen omnium reſervatus, quam fortis ut diluvium vinceret, quam temperans, ut diluvium toleraret.

Noah was wiſe in making ſo great an Arke; juſt, in being reſerved to be the ſeed of the world; ſtrong in overcomming the floud; temperate in enduring it.

Fuit ſapientiæ in Abraham Deo credere, fuit juſtitiæ filium acceptum reddere: fuit fortitudinis appetitum cohibere, fuit temperantiæ modum pietatis tenere.

It was wiſdome in Abraham to beleeve God; juſtice to render his ſonne, whom hee had received; fortitude, to ſubdue his naturall affection: temperance, in keeping a meaſure in his devotion.

Reverendiſſimis in Chriſto Patribus ac Dominis, *D. Richardo* divina providentia Archiepiſcopo Cantuarienſ. totius Angliæ Primati & Metropolitano: & D. Richardo Epiſcopo Londinenſi, diœceſano ſuo ſalutem & pacem in Chriſto ſempiternam.

Reverendiſſimi Domini, ſi quos ego in hac ſcribendi exercitatione, progreſſus fecerim, quos exiguos certe agnoſco, ſi quid ego adjumenti ex privatis meis ſtudiis ad communē fructum & utilitatē attulerim: totum illud vos veſtro jure repetere & merito vendicare poſſitis, quorum unus author mihi extitit, alter adhortator ad ſuſcipiendam hanc ſcribendi provinciam, in quà me mediocriter verſatum eſſe fateor: vt cum Hieronymo dicere poſſem: vobis & quæ poſſum debeo, & quæ non poſſum. *Hieronym. Sophronio.*

Cum igitur tria præcipue ſint ſtudiorum genera, quibus Theologi ut plurimum addicti, & toti dediti & devoti ſunt: ελεγκτικὰ, *in refutandis erroribus,* ἐξηγητικὰ, *in ſcripturis interpretandis* διδακτικὰ *in queſtionibus explicandis: quemadmodum in alijs opuſculis, ex duobus primis generibus aliquid in lucem & conſpectum proferre cogitaverim, ita experiri volui, an in hoc tertio genere noſtris etiam prodeſſe potuerim: quod in hoc opere aggreſſus ſum. Certe non inficior, me præmaturè ingreſſum eſſe ad hoc iter, nec ſequutum Hieronymi conſilium,* ne ad ſcribendum citò profilias, & levi ducaris inſania; longo tempore diſce, quod doceas. *Illud tamen me aſſecutum video, quod Auguſtino accidit:* Ego (*inquit*) ex eorum numero me eſſe profiteor, qui proficiendo ſcribunt, & ſcribendo proficiunt: *ſuperba eſt illa Tullij vox:* ſe nullū verbum, quod revocare voluit, emiſiſſe: *me potius cum Auguſtino angit, & anxium reddit Horatiana illa ſententia,* neſcit vox miſſa reverti: *ſcribenti vt dicenti multa excidere poſſunt, quæ matura deliberatione opus habent: ſcriptionis ergo meæ temeritatem, ſi primis annis hic forte impegerim, iſtius operis maturitate compenſare ſtatuo.* Hieron. ad Rufic. Epiſt. 7. Auguſtin. ibid.

Iſtius ergo tractatus tomum primum veſtræ gravitati conſecrare volui, quo dignitatis acceſſionem hanc viriq; veſtrum congratuler: qua precor multos annos ad Dei gloriam, Eccleſiæ, commodum veſtrum ipſorum ſolatium perfruamini. Nunc aliud non quæram argumentum, unde incipiat, & vbi deſinat epiſtola hæc quam, vt veſtræ paternitati, & vigilantiſſimæ curæ Eccleſiæ pacem ejuſdemq; paſtores commendem. Novit prudentia veſtra, quanto Sereniſſimus Rex ſingulis Eccleſijs idoneos Miniſtros præficiendi deſiderio teneatur: quo tam pio & verè regio inſtituto, nihil ad obedientiam populo perſwadendum magis aptum & accommodatum, vel ad papiſticam ſuperſtitionem extirpandam magis efficax & ſalutare inveniri poteſt. Iſta Eccleſijs proſpiciendi cura veſtræ pietati demandata eſt: ſatagite ergo (graviſſimi patres) & huc incumbite, ut fidelium paſtorum numeros per vos indies creſcat & augeatur: obſtacula omnia & impedimenta e medio tollite, quibus ſacro iſti ordini officiatur, ut nec de numero decedat quidpiam, vel exiſtimationi detrahatur: eſtote φιλαγαθοι: *bonis favete, ſuſtinete infirmos, homines frugi & Eccleſiæ utiles tolerate: non dubito, quin cum Ambroſio dicatis:* Ego diligo eos vel presbiteros, vel diaconos, qui cum aliquo proceſſerint, nequaquam ſe patiuntur à ſuo diutius abeſſe munere. Tit. 1. 8. Epiſt. 55.

Quid opus eſt, ut de rebus non neceſſariis inter nos digladiemur, & domeſticis concertationibus incaleſcamus: cum cervicibus noſtris immineant, & jugulis noſtris pontificij votis ſuis gladios intentent: ſed in veſtram gravitatem fortaſſis non eſt conferenda culpa, illi in reprehenſionem cadunt qui obſtinato animo torrenti ſe opponunt: Equidem quos pertinaciter deprehenderitis obſiſtentes, comprimite: quos ſub conſcientiæ onere anhelantes & laborantes videtis, ſublevate: atq; equidem de clementia veſtra hoc audeo polliceri, quos ſententiæ illi Barnardinæ annuere & acquieſcere ſcio: quid jugum veſtrum ſuper eos aggravatis, quorum potius onera portare debetis? Cantic. 23. ſer.

Vtinam idem ſentiremus omnes, & levi jugo colla ſubjicere non formidaremus: verum in[illegible]us levibus dum diſſidemus, uni fundamento firmiter adhærentes, opinione hic ſejunctos, conjv[illegible]inda eſt: ſi quid aliter ſentitis hoc vobis deus revelabit. Idem Apoſtolus concionatores illos v[illegible]rejecit, qui, licet ipſius æmuli, Evangelium Chriſti prædicabant: ſic dum Eccleſiæ uſibus deſervi[illegible]quid ni eorum diſſimiles? dixit accepta eſſet diligentia qui pure doctrinæ ſtudent, & pacis amantes ſunt, licèt cæ[illegible]Chriſtus: Philip. 3. 15. Philip. 1. 18.

Aug. ep. 40. *Chriſtus:* qui non eſt contra nos pro nobis eſt: *Bene etiam hic Bernardus:* Laudo ego omnes ordines Eccleſiæ, ubi piè vivitur, etiamſi omnes non teneam: unum opere teneo, cæteros charitate: Mariam aliter & Martham, non neceſſe eſt aut utramq; aut alteram ſervatori diſplicere, cui nimirum tam diſſimili devotionis ſtudio contendunt placere: *didicit hoc ab Apoſtolo Bernardus:* regnum Dei non eſt cibus & potus, ſed Iuſtitia, & Pax, & gaudium in Spiritu ſancto, qui enim in his ſervit Chriſto, placet Deo, & coram filiis hominum eſt probatus.

Rom. 14. 17, 18.

Vos ergo pacis Eccleſiæ Anglicanæ patroni & defenſores primarij, huic graſſanti morbo remedium adferte: faces contentionis accenſas reſtinguite, luem & livorem hunc latius ſerpere non patiamini: Obſecro vos patres per illum, quo Chriſti gregem compleſtimini, amorem, per illum, quo in Pontificios excandeſcitis, animi ardorem, per Epiſcopalem veſtram dignitatem, ut Eccleſiæ laboranti manſuetudine veſtra ſuccurratis; ſupplici ter vos alloquor Auguſtini verbis, qui inimicitias inter Hieronymum & Ruffinum gliſcentes plurimum doluit & graviter tulit: ſi ego (*inquit*) alicubi vos ſimul invenire poſſem, procederem ad pedes, flerem, quantum valerem, rogarem, quantum amarem.

Epiſt. 15.

Vos, qui Eccleſiæ judices conſtituti eſtis, imitamini Chriſtum Iudicem: qui interrogatus ut divideret hæreditatem, reſpondit, quis me conſtituit diviſorem hæreditatis, inter vos: *unde Auguſtinus,* non utiq; dedignabatur compeſcere cupiditatem, ſed nolebat fieri judex ad diviſionem: dicat ei unuſquiſq; noſtrum, die fratri meo, non dividat, ſed ut teneat mecum hæreditatem: *Vos igitur (æquiſſimi Iudices,) ita temperate judicium veſtrum, ut hæreditas Chriſti, (pax Eccleſiæ) non dividatur.*

Tom. 9. de utilitate jejunij.

Vos vigilantiſſimi Epiſcopi, in puppi ſedetis: ita navem Eccleſiæ (cujus tractatis gubernacula) fluctuantem ad cynoſuram dirigite, ne illidatur ad ſcopulos, vel in ſyrtes præcipitetur: Audite Cyrillum ſic conſulentem: ſicut qui mare navigant, tempeſtate urgente, naviq; periclitante anxiati quædam exonerant, ut cætera ſalva permaneant, ita & nos cum non habemus ſalvandorum omnium pœnitus negotiorum certitudinem, deſpicimus ex iis quædam, ne cunctorum patiamur diſpendia: *præſtat ſarcinam & merces abjicere, quam ut aut navis naufragio ſit proxima, aut nauta in periculo.*

Cyril. ad Genadium.

Vos indulgentiſſimi patres, qui ſpirituales Eccleſiæ filios generatis, nolite committere, ut ait Cyprianus, ut quos ad gloriam Chriſti Eccleſia peperiſſet, eoſdem glorioſos Eccleſia Chriſti non habeat.

Cyprian. lib. 3. Epiſt. 2.

Vos ſacerdotes Domini Chryſoſtomum attendite: ſi Deus benignus, ut quid ſacerdos ejus auſterus? Vis apparere ſanctus? circa vitam tuam eſto auſterus, circa alienam benignus: nonne melius eſt propter miſericordiam rationem reddere, quam propter ſeveritatem?

Hom. 43. ad cap. Matth. 23.

Sed inſtar omnium eſt Apoſtolus Paulus, qui ſic ad Corinthios: Quid vultis, cum virga veniam ad vos, an cum charitate, & ſpiritu lenitatis? *date nobis cum Apoſtolo optionem (clementiſſimi diſciplinæ moderatores,) virgam nolumus, ſed veniam: ſi ſeverius paulo proceſſerit, (lege ſic dictante) judicium, culpam non habet, ſin vero mitius exerceatur, meretur laudem: ut ſuaviter Ambroſius:* excuſationem habes ſi feceris, ſi non feceris, laudem.

2 Cor. 1.

Epiſt. 18.

Ignoſcite mihi (humaniſſimi patres,) quod tam confidenter iſta vobis ſuggerere perrexerim: Si quid parrheſia hac mea deliquero, dolori meo hoc condonate: certe invitabit me comitas veſtra, quam privatim expertus ſum, ut liberius animi mei ſenſa palam expromerem, veſtræ enim humanitati (ſat ſcio) probatur Auguſtini conſilium, ſi quiſquam eſt, qui ſe non audet ingerere ad amicitiam faciendam, cum aliquo noſtro temporali honore aut dignitate revocetur, offerendum eſt illi quadam commitate & ſubmiſſione animi, quod petere per ſe ipſe non audet: *deſino jam plurib. moleſtus eſſe,* exceſſi menſuram epiſtolæ, ſed non exceſſi doloris modum: *ut ait Hieronym. precor jam, ut qua ipſi fratres & conſervos miſeratione digneminini in terris, ipſi abundè cumulatam apud miſericordem patrem in cœlis inveniatis.*

Tom. 3. 3 part. Quæſt. 71.

Hieron. Pammach.

Veſtræ Reverentiæ obſervantiſſ.

ANDREAS WILLETTVS.

THE FIRST BOOKE OF MOSES, CALLED GENESIS.

CHAP. I.

The Analysis or Logicall resolution.

IN this Chapter Moses treateth of the creation of the world, first in generall, how God created heaven and earth, vers. 1. then in particular in the rest of the Chapter: where wee have the severall workes of God, and their severall approbations, that they seemed good unto the Maker.

The severall workes are distinguished into six dayes: and in every dayes worke there are foure things to bee observed; the authority whereby they are made, as v. 3. *The Lord said, Let there be light, &c.* the *obedience* of the creature in being made: *and there was light*: thirdly, the approbation of the Creator, v. 4. *God saw that the light was good*: fourthly, the distinction of the worke, vers. 5. *The evening and the morning were the first day*: and so of the rest of the dayes workes.

Againe, the order of the particular creation is this: God createth the workes and creatures without sense, afterward the sensitive and living creatures: the first are either the superiour and celestiall, as the light made the first day, the firmament the second, the contents of the firmament, the Sunne, Moone, and Starres, the fourth day: or the inferiour creatures, as the earth, with the trees, plants, and herbs, the third day.

The sensitive creatures, are either unreasonable, as the fishes and fowles made the fifth day, v. 20. the beasts and cattell made the sixth day: or the reasonable creatures, man and woman made the sixth day.

In the framing and bringing forth of man, there is set forth, first the *consultation* of the Trinity, v. 26. *Let us make man, &c.* then the *creation*, wherein is to be considered the substance and forme of mans creation, according to *Gods owne image*. v. 27. the endowment of man created in his preheminence and dominion over all other creatures, vers. 28. his *increase* and procreation, *bringing forth fruit and multiply*: his maintenance and preservation, vers. 29. *I have given unto you every herb, &c. that shall be to you for meat.*

The Genesis or Grammaticall construction where the translations differ.

v. 1. *God created.b.g.T.H.p.* ἐποίησεν, *made.s:bara.created.heb.*

v. 2. *was without forme.b.g.T.empty.H.* ἀόρατος, *invisible.s.solitudo, vast, solitary.p.tohu.heb.* S.

3. *moved upon the waters.b.g. incubabat, did sit upon. T.* ἀποφέρεται *was carried upon, &c.s. motabat, did flutter upon.H. p.rachaph.* S.c.

6. *the firmament.* στερέωμα.*b.g.H p.s.expansum, the broad or spread heaven.T.heb. racheng, to spread.* T.r.

11. *bud and herb.b.bud of the herb. g. herbam virentem, greene herb.H. herbam teneram, tender herb grasse.T.* ξυτὰ λωχέρην, *the herb of grasse, s. bud, herb, p.heb.* T.r. S.c.

seeding seed.g.s.T.p.heb. making seed.H. apt to seed.b. G.r.

12. *after his kinde, and* κὰὶ ὁμοίωσιν, *according to his likenesse.* This is added by the septuagint S.ad.

18. *to rule in the day.g. to rule the d.r.b.T.H.p.* ἀρχεῖν ἡμέρας, *to rule the day.s.p.heb.*

20. *let the waters bring forth.b.H.* ἐξαγαγέτω, *s. bring forth in abundance.g.T. bring forth as ... mes, that is, in abundance.p.heb. sharats.*

29. *every tree.b.g.T.p.heb: guets:* ξυλὸν, *lignum, every kinde of wood bearing fruit: s.* S.H.

3. The Exegesis, or Theologicall explication of doubtfull questions and obscure places.

Quest. I. *What the heaven and earth was, created in the beginning.* vers. 1.

Vers. 1. IN *the beginning God made heaven and earth, &c.* 1. *Moses* here doth not onely generally, or summarily set downe the creation of the world, which afterward is described in particular, which was the opinion of *Chrysostome*, remembred by *Augustine, lib. 2. cont. Manich. c.* 3. 2. Nor yet doe we understand a certaine first matter, whereof the heaven and earth were afterward made, as *Augustine* seemeth to thinke. *lib.* 1. *Genes. cont. Manich. c.* 7. and one *Philastrius* Bishop of Brixia, doth affirme it to be heresie to say that this was the element of the earth, afterward created, but another earth, as the matter whereof other things were made: *catalog. hares.* 3. Neither yet do we approve the opinion of the Schoolemen, which by the heaven understand only *Cœlum empyreum*, the highest heaven above the starrie skie, the seat of the Angels and blessed Spirits: and by the earth a confused substance, whereout other things were formed afterward: of which opinion were *Alcuinus, Rabanus, Lyranus, Tostatus, Catharinus*, with others: for *Moses* specially intendeth to set downe the creation of things visible: and *David* expounding *Moses*, speaketh of these heavens here created, which should perish, *Psal.* 102. 25. which are not those highest heavens subject to no change. 4. Neither yet doe wee here exclude the creation of those invisible heavens with *Mercerus*: but in this word comprehend as well the invisible, as visible heavens, *Colos.* 1. 16. *Jun.* 5. This heaven and earth then here mentioned to bee created in the beginning, are the same heaven and earth, which are now, comprehending the generall matter and seed, whereout all other things in heaven and earth were made: first created in the matter, afterward perfected in forme, and lastly beautified with their ornaments; this then was the order of the creation. First, the same heaven and earth were created in a confused substance, and unformed matter: then the forme was added, in the first and second dayes workes. Lastly, the ornaments produced, as trees and plants, and beasts in the earth, starres in the skie, fishes in the sea, fowles in the aire.

Thus S. *Paul* expoundeth *Moses*, that God made the heaven and earth, *Act.* 14. 15. God made the world. *Acts* 17. 24. so that this heaven and earth, first made, was no other than the world, though not yet set in perfect order. Of this opinion are *Basil, Ambrose, Theodoret*, and most of the ancient Writers.

Quest. II. *What beginning Moses speaketh of.*

Vers. 1. IN *the beginning, &c.* 1. This is neither to be understood, as *John* saith, in the *beginning was the word*: for there hee speaketh of a beginning without a beginning, that is, from everlasting: but this was the beginning of the creation or being of things. 2. Neither is it to be understood *causally*, in the beginning: that is, for the beginning: as for Israels cause, or for the law, as the Hebrewes: for God created all things for himselfe, *Prov.* 16. 4. It is also a forced exposition, by this beginning to understand Christ: although the doctrine bee most sound, that all things were created by him. 4. Nor yet, as *Aben Ezra*, is this clause *in the beginning*, used here, *syntactice*, in construction with the next word: as though this should be the sense, *in the beginning of creating, or when God created*: and so the sense should bee suspended, till the second or third verse: for then hee would have said *bara*, in the infinite, not *bara* in the prætertence: as it is used, *Chap.* 5. 1. 5. Wherefore *Moses* saith in the beginning, in respect of the things created: that in that beginning, when God purposed to create the world, hee made first heaven and earth of nothing. *Mercer. Junius.*

Quest. III. *Hebrewes curious observations.*

Vers. 1. GOd *created heaven and earth, &c.* 1. The Hebrewes have here many curious observations, which I will not stand upon: as 1. by the letters of the two first words, *bereshith, bara*, they note the time from the beginning of the world untill the Messiah, *Aleph* and *beth* signifie 3000. *resh, shin, tau*, 900. *jod*, 10. that is, 3910. which doth not much differ from the just time, according to the computation of some, from the creation to the Messiah. 2. They note the duration or continuance of the world, for 6000. yeeres, because *aleph* is six times found in the first verse. 3. By the 7. words of the first verse, they would have signified the 7. dayes of the weeke, and the 7. planets. These observations are more curious than profitable. 2. So is that question which is controversed among the Rabbins, whether the heaven or earth were made first: they thinke, that heaven being first named, was first made: but that reason is not firme: for the earth is named before the heavens. *Gen.* 2. 4. and the manner of the Scripture is to mention that last, which is treated of first: as in the second verse *Moses* beginneth againe to speake of the earth. *Pagnin.* Wherefore it is most like, that God made the heavens and earth together in their first matter, as the cup and the cover: as in an egge the yolke and the white, as in a circle the center and circumference. *Mercer.* And this first creating of the heaven and earth, was a part of the first dayes worke. *Luther.* For otherwise the Lord had not made all things in six dayes, contrary to the Scripture. *Exod.* 20. 11.

Whether were first created the heaven or the earth.

Quest. IIII. *How the earth is said to be without forme and void.*

Vers. 2. THE *earth was without forme.* 1. The earth is here so called by way of preoccupation: for it was not yet called till the third dayes worke, *vers.* 10. *Vatab.* 2. The heaven was also without his forme,

forme, though not altogether ſo confuſed as the earth: for there being no light yet created, both the heaven and earth were unformed and imperfect. 3. The earth is ſaid as yet to be, *tohu* and *bohu*, emptineſſe and vacuity: this *tohu*, was not that *materia prima*, which the Philoſophers dreamed of, and *bohu* to be the forme of things not yet applied to the matter: as though the heavens and earth had beene made of ſome precedent matter, whereas indeed God made the heaven and earth of nothing: which long continued not in this imperfect eſtate, the light being the ſame day created. 4. The darkneſſe here ſpoken of, was neither the element of fire, as ſome Hebrewes imagine, which if it bee, is bright and tranſparent: neither is it the ſame with *tohu* before mentioned, as *R. Levi*: neither was it any thing created, and a farre greater darkneſſe, than that which afterward was called the night, wherein there is ſome light of the ſtarres: but it was a meere privation of light afterward created. 5. The waters here mentioned which covered the deepe as a garment in the beginning, *Pſal.* 104. 6. were before comprehended vnder the name of earth, as all the inferiour elements beſide, as the ſuperiour parts of the world are inſinuate by *the heaven*. *Mercer.*

QVEST. V. *What is meant by the Spirit moved upon the waters?*

THe Spirit of God moved, &c. By the Spirit here 1. wee neither underſtand an Angell, which is the dreame of *Cajetanus*, for God needed not the miniſtery of Angels in making the world. 2. Nor yet the wind, as *Tertullian. lib. cont. Hermog.* 3. Nor the aire, as *Theodoret. qu.* 8. *in Geneſ.* If God had no uſe of the Angels to make the world, much leſſe of inferiour creatures. 4. But this was the Spirit of God, whereby the creatures were foſtered and formed. *Iob.* 26. 13. *His Spirit hath garniſhed the heavens.*

QVEST. VI. *What was the light created the firſt day?*

Verſ. 3. GOd ſaid, let there be light, &c. Some doe thinke that this was a ſpirituall, no naturall or corporall light. *Auguſt. lib.* 1. *in Geneſ. ad lit. c.* 3. *Rupert.* 1. *lib. de Trinitat. c.* 10. but that cannot be, ſeeing this light made a viſible and apparent difference betweene the day and night. 2. Some thinke it was the perfect light of the Sunne, which was created the firſt day, but afterward rehearſed to bee made in the fourth; *Catharinus*: but this is contrarie to the text: for the Sunne was made the fourth day. 3. Others thinke, that it was a bright and lightſome cloud, which was carried about, and gave light to the world, as *Beda, Lyranus, Magiſter Sentent. &c.* 4. Others, that it was a light without a ſubject, afterward faſtened to the body of the Sunne, as *Baſil homil. in Geneſ.* 6. 5. Others, that it was an exceeding bright ſhining light, ſuch as no mortall nature could behold, being whole and altogether, and therefore it was afterward diſperſed into divers bodies of the Sunne, Moone, and Starres: ſo *Nazianzene, Theodoret, qu.* 14. *in Geneſ.* 6. Some thinke it was the light of the Sunne yet imperfect, afterward perfected, inlarged, and beautified, *Aquinas part.* 1. *qu.* 67. *art.* 4. Thus we ſee how variable and inconſtant mens opinions are, when they ſearch into curious matters, and enquire after hid things: but it ſufficeth us to know that God made the light, before the Sunne, that we ſhould not attribute that to the creature, which was the worke only of the Creator: what manner of light it was, where placed, how it moved, how long it continued, becauſe in Scripture there is no certainty, buſily to ſearch it were curioſity: it is moſt like, that it was a certaine light, which was not extinguiſhed, when the Sunne was created, but rather increaſed, *Vatab. Mercer.*

And it is not unlike, but that this light proceeded from the element of fire, (as thinketh *Damaſcene, lib.* 2. *de fid. c.* 7. and *Iunius*,) as an effect thereof: and whereas it may be objected, that this light was moveable from one hemiſpheare to another, as cauſing day and night, whereas the elements, as the aire, are univerſally diſperſed and ſpread: it is alſo probable, that this light might be gathered to that ſide of the earth where it was day, and ſo to continue for a time, as wee ſee the water was afterward brought to one place, and ſo continueth: which light after the creation of the celeſtial bodies, might be drawne upward, and have his reflection upon the beame of the Sunne and of other Starres.

QVEST. VII. *How the evening and morning were the firſt day.*

Verſ. 4. THe evening and morning were the firſt day. 1. Some thinke that the evening is here taken for the day, becauſe it is the end thereof, and the morning for the night, being likewiſe the end thereof, and that the artificiall day was before the night. So *Ambroſe, Chryſoſt. hom.* 3. *in Geneſ.* 2. Others affirme the contrarie, that the evening and morning, are taken for the night and day, being the beginning thereof, the part for the whole, and doe gather thereof that the night belongeth to the day following: of this iudgement is *Hierome, in cap.* 2. *Iona*: which I hold to be the founder, for theſe two reaſons: 1. becauſe this is the uſe of the Scripture, to account the naturall day from evening to evening, *Levit.* 23. 32. *From evening to evening ſhall you celebrate the Sabbath.* 2. The morning is part of the day, and not of the night, *Mark.* 16. 2. *In the morning the firſt day of the weeke*: the word is [πρωΐ], the ſame which is here vſed by the Septuag: for if the morning were part of the night, and not of the day, Chriſt in no ſenſe could bee ſaid to have riſen the third day, and ſo one of the principall points of our faith ſhould be ſhaken. 3. Further, we refuſe *Euſebius* conceit, which thinketh that in this firſt day, there was only an euening, not a morning, as in the reſt; becauſe the morning followeth after the night: but here no night went before, but the light was firſt: for the words of *Moſes* are plaine and evident, that the evening and morning were the firſt day: it conſiſteth of both theſe parts, as the other dayes did: and this firſt day had alſo a night going before: not that darknes, which was upon the earth, as *Iunius*, but when God purpoſed to make the light, hee firſt cauſed the night to goe before, and brought forth the light of the day, *Ramban, Mercer.* 4. And the Sun not being yet made, which by his courſe and turning about maketh it day and night at the ſame time in diuers

places: it may be thought, that it was day and night at the same instant now over the face of the whole earth. *Mercer.*

QVEST. VIII. *How God is said to see the light to be good.*

Vers. 4 *God saw the light.* 1. Not that God did not know the light to bee good, before hee made it: but *Moses* speaketh here according to our capacity, that God approveth and ratifieth that worke now done, which before he purposed to make: and *Ramban* well referreth it to the stedfastnesse and continuance of this worke, which God saw to be good. 2. God made a separation betweene light and darknesse, not only in respect of their names, as *Aben Ezra:* but in the things themselves, giving to each of them their determined time, *Mercer.* 3. And in that it is said, God called the *light day, &c.* 1. God onely did not make and ordaine the light to be the day, *Iun. Muscul.* 2. nor yet directed or taught men so to call it, *Vatab. Mercer.* 3. but beside God gave these names himselfe. *Oecolamp.*

How God called the light day.

QVEST. IX. *Why it is called the first or one day.*

Vers. 5. *Were the first day,* or one day, as the Chalde, Septuagint, and *Hierome* translate. It is called then *one* and not the first day, 1. not as *R. Sol.* because there was but one God in the world, for so there was but one likewise in the rest of the dayes. 2. Neither, as *Hierome*, because *unity* is good, and two bringeth division: for after the first day, noxious and hurtfull things were created. But the contrarie is evident out of the text, that God saw that all which he made, was good. 3. Neither, as *R. Moss.* is it called one day, because there were yet no more: for it is so called in respect of the rest that follow. 4. Wherefore the reason is this: the Hebrewes use, *Cardinal* numbers, for *Ordinal*, as the Grammarians speake: as *one* for the *first:* as *Gen* 2. 10. the name of the *one*, that is, of the first is *Pison:* so likewise in the new Testament, *Vna sabbati*, one day of the weeke is taken for the first day. *Mercer.*

QVEST. X. *Whether there are waters above the heavens.*

Vers. 7. BY the firmament, which separated the waters which were under the firmament, from the waters above the firmament, divers of the ancient Writers understand the starry heaven, and that there are waters above those heavens which serve to mitigate the heat of the Starres, and from whence that abundance of raine came, wherewith the world was overflowne: so *Basil. hom. 3. Hexemer. Ambros. lib. 2. in Hexemer. c. 2. Beda*, with others. But this cannot bee so: 1. for that the waters being of an heavy substance, must bee there kept against nature. 2. Neither could the great waters that drowned the world, come from thence, unlesse the heavens also should have beene dissolved: the windowes of heaven were opened, which was nothing else but the opening and loosing of the clouds, which as Gods bottles did powre downe raine abundantly. 3. Neither are wee to imagine such heat in the celestiall bodies (which are of no fiery or elementall nature) that they need to be refrigerated, or cooled. This firmament then is the spreading or stretching out of the aire, as the word *rachiang* signifieth, which divideth the raine and waters in the clouds, and keepeth them from the waters below: as is expressed in *Iob. 26, 6.* which *bindeth the waters in the clouds, and the cloud is not broken under them.* Now whereas afterward, *vers. 14.* it is said, *Let there bee lights in the firmament of heaven:* it followeth not, that the firmament before spoken of, is the starry heaven; for *Moses* here speaketh after the capacity of the vulgar people, who imagine the Starres to bee in the firmament of the aire, the eye being not able to distinguish betweene the region of the aire, and the azure skie. And according to the vulgar opinion *Moses* also calleth the Moone a great light, because it so seemeth to the eye, to bee the next in greatnesse to the Sunne: whereas many other, both of the wandring and fixed Starres, doe exceed it in greatnesse.

Whether the firmament be the starry heaven.

And whereas that place is objected, *Psal. 148. 4. Praise him ye waters above the heavens:* by heaven we are here to understand the lower region of the aire, as *Isa. 18. 13. The Lord thundred in heaven, and gave his voice haile stones and coales of fire:* but thunder, lightning, haile, come not properly from the heaven, but out of the aire. Hereunto agreeth the name given unto heaven, which is called *shamaim*, of *sham* and *maim:* there is water: which agreeth first unto the inferiour region of the aire, where the raine is ingendred. This name also is applied to the higher heavens also: because the eye maketh no difference betweene them: *Mercer.*

QVEST. XI. *How the waters were gathered together that covered the earth.*

Vers. 9. *God said againe: let the waters under heaven bee gathered together into one place, and let the dry land appeare, and it was so.* Out of these words divers questions are moved, not unnecessary to be knowne, nor unprofitable to be handled, which shall be touched in their order.

First it is enquired how the waters, and whether they were gathered together, which before covered the face of the whole earth. 1. Some thinke, that the earth was this second day created, and by the earth mentioned *v. 1.* that matter is understood, whereof the world was afterward made. Of this opinion is the Master of sentences, and *Hugo lib. 1. de sacramentis*; but wee refuse it, because the Lord saith not, let there bee earth, as when hee maketh other things, but onely, *let the dry land appeare:* whereby it is evident, that the earth was made before, but now severed from the waters.

2. Some thinke that the earth was equall and plaine without hils and mountaines, that the waters might more speedily run together, and that this inequality that now is of the ground, begun after the flood: but this conceit is contrary to the Scriptures, *Gen. 7. 10.* The waters prevailed fifteene cubits above the mountaines. *Prov. 8. 25.* Wisdome was begotten before the mountaines and hils: therefore in the beginning there were both mountaines and hils.

Mountaines before the flood.

3. Others

3. Others imagine, that the waters were dried up by the fervent heat of the Sun, and that the Northerne parts of the earth began to appeare first, as the higher ground, and the rest of the earth by little and little. *Eugubinus in Cosmopeia.*

4. Others, that the earth was dried by a mighty winde, as it was after the deluge: see *Tostatus.* But neither of these two opinions are probable: for the dry earth appearing all at once, was so prepared by a greater power, than either of the Sun or wind, which could not worke it at once, and hardly in continuance of long time. The earth not dryed by the winde.

5. Some thinke, that the waters did run together, and cover the other part of the earth, opposite to this where wee dwell, as *Augustine* seemeth to thinke, *lib.* 16. *de civitate dei, c.* 9. But the experience of skilfull Navigators, as of sir Francis Drake, Master Candish, with others, (who by their famous travels haue compassed the wide Ocean) hath found that part of the world to bee habitable as ours is, and not to bee under the water. The opposite part of the earth not drowned.

6. *Paulus Burgens.* hath a strange device of this matter: he thinketh that the water maketh a globe by it selfe, and hath his proper center, and so likewise the earth, and this is the cause why the earth appeared dry, because the water did forsake the land, and was gathered to his owne center: *in addition. ad postil. Nicol. de Lyra.* But this opinion is very false and absurd: First, for that the text saith, that the water at the first covered the earth, v. 1. and so made but one globe with the earth, pressing to the same center: unlesse he will say, that God made a new kind of water the second day, and indued it with new qualities, which cannot be affirmed. Secondly, *Isay* 40. 22. The Lord is said to sit upon the circle of the earth: the word is *chugh*, a spheare or circle: as *Iob* 22. 14. *He walketh in the circle of heaven:* But experience sheweth, that the earth without the sea maketh not a round globe or circle. The water and earth make but one Globe.

7. Some thinke that the Sea is much higher than the land, and so the waters were gathered as it were to a great heape, that the dry land might appeare. Thus *Basil* thinketh, and *Ambrose* in his *Hexemeron, l.* 3, *c.* 2. but that this is not so, it shall be shewed in the next question.

8. Wherefore leaving these uncertaine opinions, I rather incline to think that these might be the meanes and causes of the appearing of the dry land, and separation of the waters. First the water while it compassed the earth, being of a lighter and thinner matter, might be coagulate together and thickned, as we see the sea water is of a grosser substance than the fresh water, & so be contained in a lesse compasse than before: so *Augustine, lib.* 1. *de Genes. ad literam,* 12. and *Beda* in his *Hexemer.* Secondly, the clouds being made this second day, and the region or stretching forth of the aire called the firmament brought into fashion, it is no other like, but that a great part of the water was extenuate and evaporate into the aire and clouds, a daily experiment whereof we have by the conversion of the mists & clouds into water. Thirdly, the earth being much greater and deeper than the circumference of the water, which compassed the earth, might easily receive the water into the concavities and hollow places thereof, which were appointed of God to bee receptacles for the water. And that the earth is of a greater depth than the water, that did at the first cover it, thus it may appeare, by taking the iust measure of the compasse of the earth, and so of the diameter, that is, the through measure thereof. The earth deeper than the water.

Then for the compasse & circuit of the earth, *Aristotle* affirmeth it to containe 50000. Italian miles: *lib.* 2. *de cœlo: Hypparchus* as *Pliny* witnesseth, 34625. miles: *Eratosthenes* 31500. miles: *Ptolome* 21500. whom *Basil* followeth: *Alphragenus* 21500. *Pharnelius* 24514. But of late they which have compassed the whole Ocean, doe find the circuit of the earth to bee but 19080. nineteene thousand and fourescore miles. And the diameter thereof is found to be 7000. miles, the semidiameter or space from the center of the earth to the circumference 3500 miles. Now what the depth of the water was above the earth, may be conjectured by the height of the middle region of the aire, which is found by Mathematicians not to exceed 60. miles, as they gather both by the twilights which extend no further, and by the distance of meteors and exhalations, which appeare in the aire. The measure of the compasse of the earth. *Peresius.*

Now the earth so far exceeding the water in depth, might easily receive it into the hollow places & concavities thereof, which also is insinuated by the Hebrew word, *Kava*, that here signifieth to congregate or gather together, from whence the latine word *Cavus*, hollow, may seeme to be derived, as *Peresius* well noteth. And this lastly, is *Ambrose* conjecture, that God did enlarge the low places of the earth, and the force also of the waters might make them deeper, *lib.* 3. *Hexem. c.* 2. And this is agreeable to the Scripture, *Psal.* 104. 8. *The waters descend to the place which thou hast founded for them:* the word *Iasadh* signifieth to lay a foundation; so that God did make a low foundation for the waters in the earth. And in the same place the Prophet sheweth the manner how the waters were dispersed, that wheras they covered the earth as a garment, and stood vpon the mountaines: at the rebuke of God they did flee, and ascended by the mountaines, and went downe by the vallies, to the place appointed for them. 104. v. 6, 7, 8. Whither the waters were conveied that covered the earth. *Terra humilia fuisti defundere eis.*

QVEST. XII. *Whether the Sea be higher than the earth.*

SEcondly, we are to enquire whether the Sea be higher than the earth, which was, as I shewed, the opinion of *Basil* and *Ambrose* with others, that thinke that the waters are kept by Gods extraordinary power and miraculous work, that they returne not to cover the earth: and that place is alleaged, *Psal.* 104. 6. *The waters stand above the mountaines: v.* 9. *Thou hast set them their bounds, which they shall not passe, &c.* and *Ierem.* 5. 22. *Will ye not feare my presence, which haue set the sand for the bounds of the sea, by a perpetuall decree, that it cannot passe it, and though the waves thereof rage, yet can they not prevaile? &c.*

For answer hereunto, we say, that in the first place the Prophet speaketh of the first situation of the waters above the earth and hils, before by Gods commandement they went to their place. In the next the Prophet speaketh not of any myraculous worke against nature, but of the ordinary providence of God by How the sea is kept in, that it overfloweth not the earth.

naturall meanes, keeping backe and bounding the Sea: as the Prophet giveth the like instance of the raine, verſ. 24. *They ſay not in their heart, let us feare the Lord, that giveth raine in due ſeaſon, early and late, and reſerveth the appointed weekes of harveſt.* All theſe workes ſhew the watchfull providence of God, not by miracle, but by the naturall courſe of the creatures preſerving the world. Indeed, the water in the red ſea, ſtood up like a wall, by a miraculous worke, and in *Noahs* deluge, the ſea ouerflowed the earth by an extraordinary work: but now the ſea is kept in by his naturall banks & bounds, as with ſwadling bands, *Iob* 38.9.

Whether the red ſea be higher than Egypt.

But whereas *Ambroſe*, to prove the Sea higher than the earth, alleageth how *Seſoſtris* King of Ægypt, and *Darius* afterward would have cut the earth, and joyned the Ægyptian and the red Sea together: they finding the red ſea higher by three cubits than the land of Ægypt, fearing the inundation of the whole countrey, left off from their purpoſe. *Ambr. lib.* 3. *Hexemer. c.* 3. Firſt, it is true that theſe Kings attempted to bring *Nilus* into the red ſea, and ceaſed from their enterpriſe upon that erroneous conceit: yet afterward the Ptolomies, Kings of Ægypt, as *Strabo* writeth, effected that worke, and made a paſſage out of *Nilus* into the red ſea, without any ſuch danger of inundation. Secondly, though it were granted, that the red ſea were higher than the plaines of Ægypt, it followeth not that it ſhould be higher than all the earth.

The earth higher than the ſea.

So then our opinion is, that the earth is higher than the ſea, and that this is more agreeable to the Scripture, 1 *Pſal.* 107.23. *They are ſaid to goe downe to the ſea in Ships*, as to the lower place. 2 *Pſal.* 24.2. Hee hath founded the earth, *ſuper maria, above the Seas: ergo* not under them. 3. *Eccleſ.* 1.7. *All the rivers goe into the Sea*: but the water hath his naturall courſe downward. Now whereas the ſhips ſailing upon the ſeas ſeeme to one ſtanding upon the ſhoare, as floting aloft; the reaſon thereof is, becauſe the ſea being a plaine and liquid element, doth more eaſily ſhew the round compaſſe thereof riſing to the faſhion of a globe, than the earth, being uneven full of hils and dales.

Qvest. XIII. *How the waters were gathered into one place.*

Whether the whole ſea be a continued water.

THe third queſtion is, how the waters are ſaid to bee gathered into one place, ſeeing there bee ſo many lakes, rivers, and fountaines that are farre aſunder: First, we may anſwer with *Baſil*, that this one place is not to be vnderſtood of every collection and gathering of water, but only of the ſea, which though it be diuers in name, yet it is continued together, one ſea being perpetually joyned with another, unleſſe it bee the Caſpian Sea, which ſome thinke to be filled by the Northerne Ocean, as *Strabo, Pliny, Baſil*: others, that it is fed only by rivers, and emptied againe by the ſecret paſſages of the earth, as *Herodotus in Clio. Ariſtot. lib.* 2. *Meteor.* And *Ambroſe* hereto agreeth, that like as all the earth, except certaine Ilands, maketh one continent, as Spaine, Syria, Africa, ſo the ſea being joyned together, maketh but one general collectiō of water. Some other thinke, that the waters are gathered into one place, becauſe as *Salomon* ſaith, *All rivers* (though they have divers heads) *run into the ſea, Eccleſ* 1.7. Or elſe we may ſay, that the waters are gathered into one place, that is, a place ſeparated and divided from the habitable earth: ſo that the waters have not one place in reſpect of their divers diviſions, but becauſe they are ſevered from their earth, into their proper places.

Qvest. XIV. *Whether the earth be founded upon the waters.*

THe fourth queſtion is, whether the earth be founded upon the waters, which was the opiniō of *Thales* among the Philoſophers, & of *Chryſoſtome* among the Chriſtians. Which opinion ſeemeth to be favoured by two places of Scripture, *Pſal.* 24.2. *He hath founded it upon the Seas.* 2 *Pet.* 3.5. *The earth was of the water, & by the water, by the word of God.* For the firſt place, *Baſil* ſo underſtandeth it, that upon the *Seas & ſtands* ſhould ſignifie, in the waters, becauſe the earth was firſt in, and under the water. *Auguſtine* referreth it to the Ilands and promontories, that doe hang over the ſea, *lib.* 2. *de Geneſ. c.* 5. *Euthymius* thinketh it is meant of the ſecret paſſages of the water, that run within the earth. But the meaning of that place is evident to bee this, that the earth is founded not upon, but above the waters: ſo the Hebrew word *gnal* ſignifieth *ſupra, above*: and ſo we ſee, as was noted before out of *Auguſtine*, that the dry land hangeth over the ſea.

For the other place of S. *Peter*, the earth is ſaid to be of the water, not as though it was made of the water, but becauſe it was made to appeare out from the water which before covered it: the other part of the ſentence is not well tranſlated, by the water, *δι' ὕδατος, but in the water:* as 1 *Pet.* 3.20. *Noe* is ſaid to bee ſaved, *δι' ὕδατος*, not *by the water, but in the water.* And ſo the earth may be well ſaid to be in the water, becauſe the whole continent being leſſe in compaſſe than the Ocean, ſeemeth to be as a great Iland in the ſea.

But that the earth hath not his foundation upon the waters, it is evident both by experience, becauſe we ſee the earth to be the heavier element, and ſo to have his ſituation loweſt: as alſo by the Scripture, *Iob* 26.7. *He hangeth the earth upon nothing*, then not upon the waters. *Pſal.* 104.5. *He hath ſet the earth upon her foundation, &c. that it cannot be moved*: the earth hath no foundation, but of it owne by the word of God: and ſeeing the earth is immoveable, it is not like to be founded upon the waters, which are moveable.

Qvest. XV. *Whether the dry land was cauſed to appeare upon the ſecond or third day.*

Verſ. 9. GOd *ſaid againe.* 1. Some thinke that this was part of the ſecond dayes worke, the cauſing of the dry land to appeare: as *Aben Ezra*, to whom ſubſcribeth *Mercerus*; their reaſons are theſe: 1. becauſe it is ſaid. *Gen.* 2.4 that in one day God made the heavens and the earth. *Anſ.* This is ſpoken of the heaven and earth which were made in the beginning on the firſt day. *Gen.* 1.1, 2. becauſe the approbation of this worke, omitted before in the ſecond day, is inſerted here. *verſ.* 10. *Anſw.* This approbation, God ſaw that it was good, is omitted before: not becauſe Gehenna was made the ſecond day, and the Angels fell then, as the Hebrewes imagine, nor becauſe *two* is the beginning of diviſion, as *Hierome*: for this diviſion was good, whereas the creatures were in confuſion before: nor yet for that the ſecond dayes worke was not yet ended, as *Aben Ezra*: but becauſe the worke begun upon the ſecond day, was finiſhed upon

Why the approbatiō, God ſaw it was good, is omitted the ſecond day.

upon the third. For the which cauſe, this approbation is omitted in the firſt verſe, when as yet the heavens and earth were created in their rude and imperfect ſtate.

2. It is therefore more probable, that this appearing of the drie land was part of the third dayes worke: and that the ſecond dayes worke was finiſhed: not ſo much becauſe this worke beginneth with *vaiomer, and God ſaid:* which is uſed ſometime in the beginning of a new worke upon the ſame day; as *verſ.* 26. but for that, *verſ.* 8. this concluſion is added; *the evening and the morning was the ſecond day*, which is an evident diſtinction of the ſeverall dayes workes. To ſay with *Aben Ezra*, that an ὑστερον πρότερον, is here to be admitted, that to be ſet downe laſt which was done firſt, is to force and racke the ſtory.

Quest. XVI. *Of the divers kinds of trees and plants created out of the earth.*

Verſ. 11. *Then God ſaid, let the earth bud forth, &c.* 1. God cauſed the earth to bring forth theſe things, without helpe of the Sunne or Starres, which were not yet made: as hee cauſed the light to ſhine in the firſt day, without the ordinarie inſtrument thereof, the Sunne: *Iun.* 2. Although God ſpeaketh to the earth, yet it hath no underſtanding or will to obey, as ſome Philoſophers imagine, but God worketh this by his power: *Mercer.* 3. Here are three kindes of plants and fruits brought out of the earth: the bud, the herb, the tree; which ſome diſtinguiſh into herbs, ſhrubs, and trees. *Vatablus* maketh the bud and herb to be all one: the firſt ſo called in the ſprouting thereof, the other in the perfection: but they differ rather thus; *deſheh* is that kinde which the earth bringeth forth of it owne accord: *gneſheh*, that which beareth ſeed, and is ſet and planted by the induſtry of man: *gnetz*, is that kinde of greater plants, which are called trees: *Iun.* 4. Whereas the earth is bid to bring forth *gnetz peri*, the tree of fruit: *Rob. Sel.* his note is ridiculous, that God would have had the trees to bee all fruit, and not only bearing fruit, and becauſe the earth did not bring forth ſuch, it was afterward accurſed. Likewiſe *R. Iſaak* his collection is curious, that would have this clauſe underſtood only of the trees of paradiſe, as though there were no fruit-bearing trees without paradiſe: *Mercer.* 5. Neither had the earth onely power given to bring forth theſe kindes of fruits, but it both brought them forth in act, and had power given to continue the propagation of them: *Mercer. Calvin.* And therefore it is added, *fruitfull trees, bearing fruit*, that is, which even then came forth with fruit for the preſent uſe of man: *Iun.* 6. Neither yet, as *Baſil* thinketh, all trees were made fruitfull in the beginning, which afterward became barren when the earth was curſed. But either *Moſes* ſpeaketh of the fruitfull trees as more principall, or even thoſe trees which beare not fruit, yet becauſe they are profitable for medicine, or other uſes, may alſo be numbred among the fruitfull trees: or rather they may bee comprehended among thoſe trees, that beare their ſeed, though no fruit: of ſuch kinde are aſhes, willowes, and ſuch like.

Hebrewes curious obſervations.

Quest. XVII. *Whether the world were created in the ſpring or autumne.*

Verſ. 12. *And the earth brought forth the bud of herb.* Some would prove by this, that the world was made in the Autumne, becauſe the trees were created with ripe fruit. Concerning this matter there are three opinions.

1. *Mercator* thinketh that the world was made in Iulie: and his chiefe reaſon is taken from *Noahs* floud, where the beginning of the yeere he would have to bee in Julie; becauſe in the eleventh moneth, which he ſuppoſeth to bee in May, when the olive beginneth to put forth, the dove brought greene olive leaves. *Contra.* 1. There is no mention made of greene leaves. *Gen.* 8. 11. the word is *gnaloh*, which *Hierome* tranſlateth elſewhere *frondes olivæ*, branches of olive. *Nehem.* 8. 16. ſuch as they made bowers of: and the Septuagint, cals it (κάρφος,) a dry ſtalke: it might be then ſome branch of the olive tree, rather than the leaves. 2. Admit that the branch or ſtalke had leaves, this is no argument of the ſpring in May: for the olive loſeth not her leaves, as other trees, *Plin. lib. 16. c.* 20. and therefore as *Chryſoſtome* thinketh, the olive might remaine greene under the water: for it is unlike, that the olive in ſeven dayes ſhould have new leaves: for ſeven dayes before the dove was ſent forth, and could finde nothing.

2 Other doe thinke, that the world was made in the Autumne, in the moneth *Tiſri*. 1. becauſe that moneth was the beginning of the yeere, as *Ioſephus* thinketh, before *Moſes* by a new inſtitution appointed Niſan (which anſwereth to part of March and April,) to be the firſt moneth: and therefore it is called the end of the yeere, *Exod.* 34. 22. from whence they began the account of the Jubile. 2. And beſide they uſe this as another reaſon: becauſe, in the autumne the fruit of trees and plants, as grapes, apples, are ripe, and not before. *Contra.* 1. It might bee, that the Iſraelites accounted the beginning of their yeere according to the manner of the Egyptians, among whom they lived, who began their yeere in the moneth Ptho, which anſwereth to September: as the Athenians did in the moneth [*Hecatombaion*,] which is in June: but it cannot bee ſhewed, that this reckoning was obſerved from the beginning. It is indeed called the end of the yeere, becauſe all the fruit of the yeere paſt was then gathered, and ſeed time began anew: and ſo it is with us: the autumne is counted the beginning of the yeere for matters of husbandry; and yet wee in the computation of yeeres begin in the ſpring at the Annuntiation. It is true alſo that the yeere of Jubile then tooke beginning; but it is notwithſtanding called not the firſt, but the ſeuenth moneth, *Levit.* 25. 10. the reaſon is, why it began then, becauſe all workes of husbandry, and labours of ſervants, which then uſed to begin, did ceaſe in the Jubile.

Dionyſ. Halicar. Rom. Antiq. li. 1.

What Moneth the firſt in the yeare.

2. Concerning the other objection of ripe fruit, we ſhall not need to anſwer as ſome doe, that the fruit did hang ſtill upon the trees till the autumne, or that ſome trees in Paradiſe bare fruit in the ſpring, ſome in the autumne: or that they might beare fruit twice in the yeere, as *Plinie* reporteth of India, and *Solinus* of the Iſland Taprobane: but I rather thinke, this firſt bearing of fruit being ſupernaturall, that the trees againe,

againe bare fruit the same yeere according to their naturall course. And this may seeme to bee gathered by S. *Iohns* allusion to the tree of life, that bare fruit every moneth, *Revel.* 22. 2. that in the beginning, trees did beare fruit in the yeere more than once.

Lib. 1. Hex. m. 6.

3. I thinke it therefore more probable, that the world was created in the spring, for these reasons. 1. *Ambrose* useth this reason, upon these words, *germinet terra*, let the earth bud forth the bud of the herb: *Dedit formam fructus, &c.* God gave and prescribed a forme for the fruits to grow, *ut initio cujusque anni*, that in the beginning of every yeere herbs should sprout forth. This we see to be done only in the spring.

First moneth in the yeare.

2. He useth also another reason: *Vt ostenderet Scriptura veris tempora in constitutione mundi, ait, mensis hic vobis initium mensium*: to shew that it was spring when the world was made, the Scripture saith, this shall be unto you the beginning of moneths. *Moses* then brought in no new institution, but it is more like, he revived the old use of beginning the yeere from March, which was discontinued in Egypt by another custome of that country.

Exod. 12. 2.

3. Further, whereas God blessed the creatures, and bid them increase and multiply: which blessing presently tooke effect: who knoweth not, that for most kinds of creatures, especially the fish and fowle, the fittest time to engender and increase is in the spring. And whereas God gave them the greene herb for meat: it is not like, that presently the greene herb with frost and cold began to wither and decay. *Adam* also was thrust out of Paradise to till the ground: but the spring time is apter for tilling, than the autumne or winter season.

Epist. de celebr. Paschal.

4. *Beda* beside his owne opinion, maketh mention of a synode holden in Palestina by *Theophilus* Bishop of Cesarea, wherein it was agreed, that the world was made in the spring, and that Christ was crucified the same day that *Adam* was created: at which time he also transgressed, that the first *Adam* herein might be a type of the second.

5. This also may be proved by comparing the time of *Noahs* floud with the time of the creation: for seeing there are accounted full yeeres 1656. from the creation to the deluge, they must fall out both about the same season. But that the floud came in the spring, not in the autumne, may appeare by divers reasons, which I reserve for that place. *Chap.* 8. *quest.* 10.

And of this opinion, that the world was made in March, *Pererius* nameth many, though he dissent from them: as *Eusebius, Cyrillus, Hierosolym. Athanasius, Nazianzen, Damascen, Ambrose, Beda*, with others. About this question there is a great controversie betweene two famous Rabbins, *R. Iosua*, who holdeth the world to be made in the spring, and *R. Eleazer* in the autumne: but the other opinion is more probable, as I have shewed.

QVEST. XVIII. *When the Sunne and Moone were created.*

Vers. 14. *God said, let there be lights in the firmament, &c.* 1. These lights then, were neither made the first day, and but placed now in the firmament, as the Hebrewes thinke. 2. Neither was the Sunne made the first day, the Moone the next, the Stars the third, as *Eugubinus*: but they were all made upon the fourth day. 3. Neither yet doe we thinke that the celestiall bodies were made in order, as *Basil* conceiveth, but rather, that they were created all at once. *Mercer.* 4. And whereas the light created the first day, is called, *Or*: but the Starres are called, *meoroth*, as of the light: hence it may appeare, that these lightsome bodies were made the receptacles of that light then created, which was now increased and united to these lights: *Mercer.* rather than to thinke, that the element of fire was that first light, as *Iunius.* 5. But wee explode those Jewish fantasies: that the Sunne and Moone were created of equall light in the beginning; but when the Moone envied the light of the Sunne, God brought it into subjection, and ordered, that from thenceforth, the Moone should receive light of the Sunne: and of the light starre-beames, which the Moone was deprived of, they say, God made the rest of the lesser Starres: *ex Mercer.*

Hebrewes fables.

QVEST. XIX. *Of the greatnesse of the Sunne and Moone.*

Vers. 16. *God made two great lights.*) That these two great lights are the Sunne and Moone, there is no question: and that the Sunne is the greatest of all the celestiall bodies, it is also questionlesse. *Anaxagoras* did hold the Sunne much greater than Peloponesus, a country in Grecia. *Anaximander* to be as big as the earth. *Plutar. lib. 2. de placitis Philosopher. c.* 21. but since the Mathematicians have found that the Sunne exceedeth the earth in bignesse 166. times, and none of the other Starres, which they call of the first magnitude, whereof there are 15. to exceed the earth above 18. times. The Moone, though some among the heathen have judged it bigger than the earth, as the Stoikes, and equall to the Sunne, as *Parmenides*, and some among the Christians have thought it in bignesse next to the Sunne, because it is here named to bee a great light, as *Basil* upon this place, and *Augustine*, yet since by more diligent search, it is found to be lesse than the earth 39. times, and to be the least of all the Starres, except Mercurie. *Moses* therefore here speaketh according to the opinion and capacity of the vulgar sort, to whose sight the Moone seemeth greatest, next to the Sunne, because it is neerest of all the Starres to the earth, and for that it is greatest in operation, and hath the government of the night. The reason of the greatnesse of these lights, is their farre distance from the earth. *Empedocles* saith, the Moone is twice so farre from the Sunne, as it is from the earth, but the Mathematicians say, it is 18. times so farre from the Sunne. *Eratosthenes* affirmeth the Sunne to be 804000000. furlongs distant from the earth, that is, an hundred thousand thousand, and five hundred thousand miles, counting eight furlongs to a mile. And the Moone to bee remote from the earth 780000. furlongs, almost an 100. thousand miles. *Plutarc. de placitis Philosoph. l.* 2. *c.* 31. The Hebrewes make the distance of the starry heavens from the earth to be about 500. yeeres journey: *Aratus* but 30. dayes

Why the Moone is called a great light.

The distance of the Sunne and Moone from the earth.

dayes journey: and the thickneſſe of the earth, as much: the one maketh it too little, the other too much.

But not to ſtand upon theſe curious obſervations, *Ambroſe* giveth ſenſible and apparant reaſons of the greatneſſe of the Sunne and Moone by daily experience. Firſt, ſaith he, by this their magnitude is evident, becauſe they appeare of the like quantity to all through the world, whereas heards of cattell being eſpied farre off, ſeeme as ants, and a ſhip diſcerned farre in the ſeas, ſeemeth no bigger than a flying doye. Againe, as ſoone as the Sunne ariſeth, all the Starres are hid: and further, if the Sunne were not of ſuch greatneſſe, how could all the world be lightened by it? *Ambr. l. 4. Hexemer. cap. 6.*

Ambroſe reaſons of the greatnes of the Sunne and Moone.

Quest. XX. *How the Starres doe ſerve for ſignes.*

Verſ. 14. *Let them be for ſignes and ſeaſons, dayes and yeeres:*] 1. By ſignes here we need not underſtand, thoſe extraordinary ſignes, which it hath pleaſed God ſometime to ſhew, as in the Sunne in *Ioſua*, and afterward in *Hezekiahs* time: for in this place the ordinary uſe of theſe creatures is ſhewed. 2. Nor yet are we forced to referre it to the Aſtronomicall ſignes, though the Scripture doe alſo approve the lawfull uſe of them, *Iob* 9. 9. *He maketh Arcturus, Orion, Pleiades, and the climates of the ſouth*: for this combining and conjunction of the Starres was afterward found out by art and experience. 3. But theſe celeſtiall bodies doe ſerve, both for politicall obſervations, as the computation of moneths and yeeres, and the celebration of feſtivals among the Jewes, as alſo to be ſignes of naturall things, as for ſetting, ſowing, planting and diſcerning of the weather, and ſeaſons of the yeere: as *Orion* bringeth raine, the *Pleiades* the ſpring. *Iob* 38. 31. We acknowledge then foure lawfull uſes of theſe celeſtiall bodies. 1. To diſtinguiſh the day and night, light and darkneſſe. 2. To be for ſignes of weather. 3. To ſerve for times and ſeaſons, as weekes, dayes, and yeeres. 4. To give influence by their heat, light, and motion, to theſe inferiour parts. *Mercer. Iun.*

The lawfull vſe of the celeſtiall bodies.

But for morall matters, as to calculate mens nativities, and to diſcerne of their diſpoſitions to good or evill, or for ſupernaturall, to foretell things to come, to diſcover ſecrets, finde out things that are loſt, or ſuch like, theſe celeſtiall ſignes have no uſe at all, neither hath the vaine and ſuperſtitious invention of Aſtrology any ground at all out of this place, but is altogether repugnant to 1. the Scripture: 2. againſt reaſon: 3. vaine: 4. impious.

The vanity of judiciall Aſtrology.

Theſe foure points ſhall briefly be proved. 1. The Scripture thus teſtifieth, *Iſay* 44. 25. *I deſtroy the tokens of the ſouthſayers, and make them that conjecture fooles, and turne the wiſe men backward, &c. Ierem.* 10. 2. *Be not afraid of the ſignes of heaven, though the heathen be afraid of ſuch.* 2. The wiſe man ſaith, *Prov.* 27. 1. *Boaſt not thy ſelfe of to morrow, thou knoweſt not what a day may bring forth.* If a man know not his owne way, neither can tell what ſhall happen to himſelfe, much leſſe can it be ſeene in the Starres: for the Spirit of a man beſt knoweth the things of man. 1 *Cor.* 2. 11. and if we cannot bee certaine what ſhall befall the next day, much leſſe, what may happen the next moneth, or yeere. Againe, if by the aſpect of the Starres judgement could be given of man, then ſhould they have dominion over man, whereas they were created for mans vſe, *Pſal.* 8. 3.

Aſtrologicall predictions falſe and vncertaine.

3. It is a vaine and deceitfull ſtudy; neither are the predictions of Aſtrologers true, as it may thus appeare; firſt, if there had beene any certainty in this art, it is moſt like, that the Devill ſhould have the beſt inſight into it, both by reaſon of his ſubtilty of nature, and long experience: but it is certaine that the Devill herein is deceived; for hereof it is, that the Oracles of *Apollo* miniſtred by ſpirits, directed by the aſpect of Starres, were for the moſt part vaine, falſe, deceitfull. This teſtifieth *Porphirius* in his booke of Oracles, cited by *Euſebius, lib. 6. de præparat. Evang. c.* 1. that *Apollo* his Oracles were made by Aſtrology; and that they were falſe and vaine, or ambiguous and deceitfull, one *Oenomaus* a Philoſopher among the Greekes, proveth at large, as *Euſebius* witneſſeth, *lib. 5. de præparat. Evang. cap.* 10. Againe, if there were any certainty in theſe Aſtrologicall praedictions, it would chiefly appeare in their Prognoſtications of the weather, which is the proper ſubject of the Planets operation: but herein daily experience ſheweth how groſſely they are deceived, that foretell ſuch things, neither agreeing with themſelves, nor yet with the event of the weather: yet I deny not but that the faireneſſe and foulneſſe of the ſeaſons may be conjectured, when as the time is neere, and the naturall cauſes have begun to worke: as in the evening to gheſſe of the weather the next day, and in the morning, of the afternoone weather; as that a cloud in the weſt will bring a ſhower, and the ſouth wind heat: as our Saviour ſaith, *Luk.* 12. 55. But long before to declare theſe things, before there is any working in the naturall cauſes, it is not in the art or skill of man. *Ambroſe* to this purpoſe ſaith well: *Cum pluvia expeteretur ab omnib. &c.* when ſaith he, *raine was deſired of all, and one ſaid, the new Moone will bring raine, although we were very deſirous of raine, yet I wiſhed, that ſuch ſpeeches ſhould not be true: yea it did me good that no raine fell, till it came at the prayers of the Church, that it might appeare, that it came not by the influence of the Moone, but by the providence of the Creator. Hexem. lib.* 4. 7.

Oracles of *Apollo* deceitfull.

How men may prognoſticate of the weather.

4. The impiety of this ſcience is evident, becauſe they aſcribe all to the influence and operation of the ſtarres, and ſo bring in a fatall neceſſity, and rob God of his honour and glory. One *Petrus de Aliaco* a magnifier of Aſtrology, doubteth not to ſay, that *Noahs* flood, and the birth of our Saviour, might have beene foretold by the knowledge of the ſtarres. *Maternus* affirmeth, that when *Saturne* is in *Leo*, men are thereby long lived, and their ſoules goe to heaven. *Albumazar* ſaith, that the Moone being joyned with *Iupiter* in the head of the dragon, whatſoever a man asketh of God, he ſhall obtaine: Thus reporteth of them *Pererius, lib. 2. in Geneſ. cap.* 1. Thus they attribute all things both good and evill to the ſtarres, and thus the grace of God is made void: yea as *Origen* ſaith, while they make *alias ſtellas beneficas, alias maleficas, ſome good, ſome bad ſtarres, they open their mouth againſt heaven*, making the creature faulty and culpable, whereas God created all things good: *tract. 4. in Matth.*

The blaſphemous aſſertions of ſome Aſtrologers.

But

How it commeth to passe that astrological predictions sometimes come to passe.

But if it shall be objected, that many things fall out according to the predictions of Astrologers: I briefly answer, that it commeth so to passe sometimes, not by the *dexterity* of their wit and knowledge, but either by the *subtilty* of Sathan that foretelleth, what he himselfe is permitted to worke, or by the *credulity* of such as consult with them, whereby their affections give way unto the effect: or by the secret disposing of Gods providence, that such things should fall out for the probation of the faithfull, and further confusion of misbeleevers.

QVEST. XXI. *Great Whales, how said to be created.*

Vers. 21. GOd created *great whales.* 1. We need not, because God is said here to create the whales, which were made out of the water, to have recourse unto that indigested matter which was made the first day of nothing: *Calvin.* So not only that is said to be created, which is made of nothing; but that also, which is made new out of some matter, as man is said afterward to bee created, yet made out of the earth. 2. But we deride that Jewish fable, that God when he had made two great whales, lest the increase of so huge a creature might tend to the destruction of the rest, he did geld the male, and salted the female to be meat for the just in the next world. As though God did not foresee every thing before it was made, and approved it being made; and beside the Lord gave a blessing to all fishes, and so to the whales among the rest, to increase and multiply. *Mercer.*

Hebrewes fables.

QVEST. XXII. *Of the great Whales.*

Vers. 21. GReat *Whales*: the word *tarmin* signifieth a serpent, dragon, or great fish. And this epithete *great*, is not added without cause: for the whale or great fish is the greatest of all living creatures, *Iob* 41.24. *In the earth there is none like him.* It is almost incredible, what some writers report, of the hugenesse of these creatures: the Hebrewes write, that whales have beene found of 500. stadia or furlongs in length: *Mercer.* Some have appeared in the waters of the bignesse of Islands: *Muscul. Pliny* writeth, that in the Indian sea there are certaine fish called balænæ, whirlpooles, *quatuor jugerum*, of three or foure akers or furlongs in length, and certaine long fish called *pristes*, of 200. cubits, and eeles in the riuer Ganges, of 300. feet in length: *lib. 9. cap.* 30. The same Author citeth *Iuba* King of *Mauritania*, who maketh mention, writing to *Caius Cæsar* sonne of *Augustus*, of whales in the Arabick coasts of 600. foot in length, and 300. in breadth: *lib.* 16. *c.* 40. *Ælianus* also writeth, *lib.* 15. *c.* 21. that *Alexander* found in a caue in India, a dragon supposed to be 70. cubits long: they saw only his head out of the caues mouth, not daring with the whole hoast to approach neerer, whose eyes appeared to be of the bignesse of a Macedonian target or shield. These strange reports are found in forraine histories, the truth whereof I will leave to the credit of the authors, and the judgement of the readers. *Ambrose* saith, *æqualia montibus corpora habere prædicantur*: the Whales are reported to have bodies equall to Mountaines. *Hexemer. li.* 5. *c.* 10. Certainly it is evident out of Scripture, that these creatures of the sea, are of a wonderfull bignesse: as it appeareth both by that description, *Iob* 41. *His jawes are likened to doores, v.* 5. *his scales to shields, v.* 6. *hee maketh the sea to boile like a pot, v.* 22. As also by the story of *Ionas*, where we reade, that the Prophet was swallowed whole of a great fish, and cast up againe. And not to search further, our owne Chronicles make mention of great fishes, that have been taken, as of one that was in length 22. yards, being 12. foot broad betweene the eyes: some of his ribs were 16. foot long, his tongue 15. foot long: three men might stand upright one upon another in the opening of the jawes. *Stow, ann. Elizab.* 16.

Ex Peretio.

QVEST. XXIII. *Whether the fowles were made out of the water or earth.*

Vers. 21. WHich the waters brought forth, *&c. and every feathered fowle, &c.* By these words it seemeth, that the fowles had their beginning out of the water: but the contrary is affirmed, *c.* 2. *v.* 19. *So the Lord God formed of the earth every beast of the field, and every fowle of heaven, &c.*

To reconcile these places, we neither affirme that the fowles were made of the thinner part of the water extenuated into the aire, as *Augustine, lib.* 3. *in Genes. ad lit. c.* 3. and *Rupertus*: nor yet that they were made of mud or slime, and so partly of earth, partly of water, as the Hebrewes; not yet that they were made of the element of the water, as *Eugubinus* in Cosmopeia: nor yet that the fowles were made part of the water, and part of the earth: as wee see there are two sorts of them, some that live in the water, and some that keepe the land, as *Vatablus*. But we thinke, that the fowles were created onely out of the earth, *Gen.* 2. 19. neither is the contrary affirmed here, that the waters brought them forth: but the Lord saith, *let the fowle flye upon the earth. v.* 20. so *Iun. Cajetan, Catharin.*

QVEST. XXIV. *How and wherefore God is said to blesse the fish.*

Vers. 22. AND *God blessed them, &c.* 1. God is not said before to have blessed the herbs and trees, as here hee blesseth these living creatures; because the generation of living things, whether it be ἐν τῷ ζωοτοκεῖν, ἐν τῷ ᾠοτοκεῖν, ἐν θηλαλακοτοκεῖν, in bringing forth young, egges, or wormes, is a more admirable worke of nature, than is seene in the increase of plants. 1. In that the beasts of the earth are not blessed, as here the fishes and fowles, it is not because of the serpent, that was to be accursed, as the Hebrewes imagine: but for that the abundance and number of the fishes exceedeth the other: yet it must bee understood that God also blessed the rest, though it bee not expressed. 3. The Lord here first of all speaketh to the creatures, because now he beginneth to create living things: *Iun.* hee speaketh to them, as he did to the whale to cast up *Ionas*, not by any syllabicall voyce, but by his omnipotent will and power, which the creature forthwith obeyeth. *Mercer.* 4. The fishes are said to fill the waters, the fowle to multiply; because

cauſe the fiſhes are more in number, and they only live in the waters: but the fowles live not only vpon the earth, but other creatures beſide. 5. By the waters in the ſeas, all other gatherings together of waters are underſtood: but the Seas are named as the principall, wherein there is greateſt ſtore of fiſh. *Iun. 6. Engubinus* here is deceived, that thinketh, that the fiſhes began to riſe out of the water; as ſoone as the Seas were gathered together, and ſo every day their creation was in working till the fifth day: for this were to confound the workes of the creation, which *Moſes* preciſely referreth to their ſeverall dayes workes. *Mercer.*

QVEST. XXV. *Whether all kind of creeping things were made in the beginning.*

Verſ. 25. *Every creeping thing.*] If every kind of worme and creeping thing were created in the beginning, then we refuſe *Auguſtines* conceit, that ſuch creatures as are generated of dead bodies, were not then made, *lib. 3. de Geneſ. c.* 14. For like as other perfect beaſts were at the firſt formed out of the earth, yet afterward left to their vſuall generation, ſo theſe creeping wormes, flyes, and ſuch like, might then have their creation as the reſt, though now ingendred by corruption of other matter. Likewiſe wee reject *Pereſius* conceit, that thinketh thoſe creatures which doe ſpring of corruption, and are noyſome and offenſive to man, not to have had their beginning then: for by this reaſon, neither ſhould the ſerpent have beene created: theſe creatures, though hurtfull now to mans nature, if man had not fallen, ſhould not have beene ſo. We therefore rather allow *Baſils* opinion, that even theſe ſmall beaſts, which doe ſpring from corruption now, were produced in the firſt creation. *hom. 7. in Geneſ.* and this is more agreeable to the text, which mentioneth every creeping thing then to have beene made: yet wee doe not thinke that there may not bee, or is not in the world, any other forme or faſhion of flye or worme, than was in the firſt creation, but that the generall kind was then formed of ſuch ſeverall creeping things, and a generall power and ability given to produce them out of ſuch corruptible matter, as is fit for their generation.

QVEST. XXVI. *Whether creatures of a mixed kind were made in the beginning.*

ANother queſtion alſo here ariſeth, concerning thoſe kinds of beaſts which are brought forth by a mixt generation, as the mule by the mixture of the Aſſe and the Mare, the Leopard of the Libbard and Lionette, the Lynx of the wolfe and hind: whether theſe mixed kindes were created in the beginning. Some doe thinke that they were, but I hold rather the contrary with *Rupertus, lib. 15. de Trinitat. c.* 57. and for theſe reaſons: 1. becauſe theſe are no new kinds, but the firſt kinds made in the creation mixed and conjoyned together, that we need not fetch their originall from the creation. 2. Becauſe wee finde it directly expreſſed in Scripture, that *Anah* the ſonne of *Sibeon* firſt found out mules in the wilderneſſe, as he fed his fathers aſſes, *Gen.* 36. 24. he was the firſt that found out the generation of mules, by the unnaturall coupling of aſſes and mares. 3. The Lord directly forbiddeth to plow with an oxe and an aſſe, *Deut.* 22. 10. much more unlawfull was it to couple divers kinds for generation, than to yoke divers kinds together for tillage. 4. By the ſame reaſon wee might fetch the patterne of other monſtrous births from the creation: as ſuch whereof *Plutarch* maketh mention, as of one *Onoſcelis*, the daughter of one *Ariſtonymus*, begotten of an aſſe; and *Epona* begotten of a mare by *Fulvius Stellus: Plutarch. parall.* 29. But theſe monſtrous generations were never by Gods creation or ordinance brought into the world, but by mans wicked invention.

Monſtrous births of women begotten of beaſts.

QVEST. XXVII. *How God made man according to his image.*

Verſ. 26. *Let us make man in our image according to our likeneſſe.* 1. We neither here approve the opinion of *Rupertus*, who by *image* here underſtandeth the ſecond perſon of the Trinity, by likeneſſe or ſimilitude the third perſon, namely, the holy ſpirit, *lib 2. de Trinitat. c.* 2. for in that the Lord ſaith, *let us make man in our image*, the image of the whole Trinity is expreſſed, and not the image of the father onely.

2 Neither are the words ſo to be taken, as though man was made according to the ſimilitude of that humane nature, which Chriſt the Sonne of God was to aſſume: whereas the Scripture ſaith, that Chriſt tooke upon him the likeneſſe of man, *Phil.* 2. 7. and not man his likeneſſe.

3. We alſo reject the conceit of *Eugubinus* and *Oleaſter*, who thinke, that God took upon him an humane ſhape, when he created man, and therefore ſaid *Let us make him in our image*: for neither did God the Father ever appeare in any ſuch ſhape, neither could it bee ſaid to bee Gods image, being aſſumed but for a time.

God appeared in no humane ſhape, when he made man.

4 Neither yet doe we diſtinguiſh theſe words, as ſome of the Fathers, *Origen, Baſil, Ambroſe*, who referre *image* to the naturall gifts of reaſon, underſtanding, memory, the *ſimilitude* to the ſupernaturall gifts of grace, as of holineſſe, righteouſneſſe: for we ſee that the Apoſtle applieth the *image* to the work of grace in our renovation or regeneration. *Coloſſ.* 3. 10. *Let us put off the old man, &c. ſeeing wee have put on the new, which is renewed in knowledge after the image of him that created him.* Wee conclude therefore, that there is no difference in the ſenſe and meaning of theſe words, but that one is the explication of the other.

QVEST. XXVIII. *Wherein the image of God conſiſteth in man.*

ANother great queſtion is here briefly to be diſcuſſed, wherein this image of God conſiſteth, according to the which man was created.

1. *Epiphanius* judgeth it a matter incomprehenſible, becauſe he thought that the perfect image of God is here underſtood without any difference or diſſimilitude: *Epiphan, hæreſ.* 70. whereas the Scripture ſaith not, that man abſolutely was made like unto God.

2. *Theodoret*, thought that man onely and not woman was created after the image of God: whereas the contrary

contrary is evident, vers. 27. *God created man in his image*: and then it followeth, *male and female created hee them*: signifying thereby, that both were created according to his image. And whereas the Apostle saith, 1 *Cor.* 11. 7. *Man is the image and glory of God, the woman the glory of the man*: he speaketh onely of the authority and preeminence given unto man, wherein the image of God in that behalfe is more expressed in the man, but not of the principall part of that image, which, as the Apostle saith, consisteth in righteousnesse and holinesse: according to which image the woman was created as well as the man.

Divers opinions of the image of God in man.

Basil, Chrysostome, doe understand this image of the dominion which man hath over the other creatures.

Augustine of the immortality of the soule, wherein it is like unto God, *lib. de quantitat. animæ, c.* 2. *Nyssen* in *Hexæmeron*, herein saith this image consisteth, because the soule is capable of all goodnesse: *Damascene*, because man hath free-will, *lib.* 2. *de fide, c.* 12. The Master of Sentences, *dist.* 16. because man hath reason and understanding, and therein excelleth all other creatures. Others, beside these faculties of the soule, wherein the image of God is expressed, doe further affirme, that the likenesse is in these respects: 1. Because that as all things originally are in God, so also man doth participate with the nature of all creatures, of plants in growing and increasing, of beasts in sense and moving, of God and Angels in understanding. 2. As God can doe all things by his power, so man by wit, reason, and art, doth compasse many difficult things. 3. As God is the principall end of all things: so man is the secondary end, for whose use all things were created, and he for the glory of God.

Augustines divers conceits hereof.

I will also set downe more at large the divers conceits of *Augustine*, of this creating of man according to Gods image.

1. He thinketh this image and similitude chiefly to consist in the soule; and secondarily in the bodie, because it was made to bee obedient to the soule, and of an upright forme to behold the heavens, *lib* 83. *quæst.* 51.

2. He placeth Gods image in man in this, that as all things are of God, so all men had their beginning from *Adam. qu* 45. *ex vet. test.*

3. He thinketh this image to consist in mans dominion over the creatures, *de Genes. cont. Manich. c.* 22.

4. The soule is like unto God, because it is whole in the whole body, and in every part thereof, it neither increaseth, nor decreaseth with the body.

5. The soule expresseth the image of the Trinity, in the understanding, will, memory, which are three faculties, yet make but one soule.

6. The soule liveth by it selfe, and doth also quicken the body, as God quickneth all things.

7. The soule beareth the image of God in reason, the similitude of likenesse of God in charity *lib. de spir. & anim. c.* 29.

Thus *Augustine* varieth placing this image sometime in one thing, sometime in another. But to put all out of doubt, the Apostle sheweth how we are to understand the image of God in man, *Eph.* 4. 24. *Which after God is created in righteousnesse and true holinesse. Coloss.* 4. 10. *Put on the new man, which is renewed in knowledge after the image of him that created him.* This image then consisteth not so much in the substance of the soule, or in the naturall faculties thereof, as of understanding, free will, memory, but in the knowledge and illumination, holinesse and justice of the soule, which are now wrought in man by grace, and then were given by creation. Our reasons are these: 1. If this similitude and image were in the spirituall essence and substance of the soule, both wicked spirits and wicked men should have the image of God, for the substance of spirit and soule remaineth in them.

The image of God consisteth not in the naturall substance of the faculties of the soule, but in the gifts of grace.

2. *Ambrose* thus reasoneth: *Deus non damnat imaginem suam, &c.* God doth not damne his owne image, or send it into hell fire &c. but the soules of the wicked are damned: *ergo*, the image is not in the substance of the soule: *imago illa, &c.* that image wherein thou wast made after the likenesse of God, is not condemned, but crowned. *Serm* 10. *in Psal* 119. but the righteousnesse and holinesse of the soule only is crowned.

3. That image, after which men are naturally begotten, is not the image of God: for it were absurd, if not impious, to say, that Gods image may naturally be propagated: but men by nature receive the image of the reasonable soule, as *Adam* begat *Seth* in his owne likenesse after his image, *Gen.* 5. 3. that is, like unto him, both in soule and bodie: wherefore the image of God consisteth not in the substance of the reasonable soule.

Adam lost the image of God by his fall.

4. That image of God, after the which *Adam* was created, is by his fall utterly lost and extinguished, for otherwise this image need not to bee renewed and revived in us, as it is by Christ, as the Apostle sheweth, *Ephes.* 4. 24. *Coloss.* 3. 10. the fore-cited places: but the substance of the reasonable soule, with the naturall faculties and powers thereof are not lost, therefore therein is not expressed this image. To this purpose *Augustine*: *that the whole man both in his inward and outward part, inveteravit, is waxen old and decayed by sinne, the inward man is renewed now by grace, the outward man shall bee restored in the resurrection: lib.* 24. *contr. Faustum. Epiphanius* therefore had no reason to note this as an heresie in *Origen*, for saying, that *Adam* had lost by his transgression the image of his creation, *epist. ad Ioann. Hierosol.* He might as well charge the Apostle with heresie, who saith the newe man is renewed after the image of him that created him: but there need no renewing, where is not first a decaying; nor a restoring of that, which is not lost.

Origen unjustly condemned by *Epiphanius*.

QVEST. XXIX. *Why it is added, God created them male and female.*

Vers. 27. *THen God created man in his image, &c.* 1. To take away all ambiguitie, lest man might be thought to have beene created according to his owne image, it is added, *in the image of God created he him.* 2. Thrice in the same verse *Moses* maketh mention of the creation of man, lest any might imagine

imagine with the Philosophers, that man had no beginning, but was eternall. 3. Mention also is made of male and female, that both man and woman should be knowne to be made according to Gods image: though man first, and as the more principall. *Inn.* 4. And *Moses* saith, he created *them male and female*, not *created him*: contrary to the conceit of *Plato*, and some Hebrewes, which thinke that *Adam* was at the first created both a man and woman, and afterward divided in twaine, *Mercer.*

Quest. XXX. *Of mans rule and dominion over the creatures.*

Vers. 28. *Rule over the fish of the sea, the foule of heaven, and over every beast.* *Theodoret* thinketh, that the great Whales were exempted from the dominion of man, *q.* 20. *in Gen.* but his conceit is contrary to the text, which giveth man rule over all the fish: and *Basil* reporteth, that he had seene great whirlpooles of the sea taken and subdued by the will and industrie of man, *hom.* 10. *in Genes.* This rule and dominion of man was absolute before his fall, for then both man should have beene of more excellent government, by reason of his excellent wisdome, to keepe the creatures in subjection, and tho beasts also by Gods providence should have had a naturall inclination to obedience: a president whereof we have *Gen.* 2. when all the creatures presented themselves before *Adam*, to receive their names of him.

Since *Adams* fall, this preeminence and dominion of man over the beasts is greatly diminished and impaired, that as he first disobeied his Creator, so they also have cast off mans yoake, yet notwithstanding, though now man have not so absolute a command over the creatures, his Lordship and authority remaineth still, which he exerciseth over the creatures by these foure wayes and meanes.

First, there remaineth yet a naturall instinct of obedience in those creatures which are for mans use, as in the oxe, asse, horse, wherein Gods mercy appeareth, that though man by his sinne be deprived of his authority over the wilde and great beasts, as lyons, beares, yet the more necessary and serviceable creatures are kept in subjection still: such a naturall inclination toward man appeareth in the Dolphins, of the which *Plutarch* reporteth strange things, as how the body of that ancient Poet *Hesiode* was borne up in the sea by the Dolphins, and brought to land: and how one *Evalus* with a virgin, which was carried to be sacrificed, leaped into the sea, and were both preserved, beeing supported by the Dolphins, *Plutarch. convivalo.* It is also most strange, that *Plinie* writeth of the *Tentyrites*, that inhabit by Nylus, that they are a terror to the Crocodiles, and leaping vpon their backes to bring them as captives to the shoare, *Plin. lib.* 8. *c.* 25. How man exerciseth his dominion over creatures.

Secondly, God by his extraordinary worke and miracle subdueth the fierce and cruell beasts vnto man: as when they all came unto *Noah* in the Arke: the lions mouthes were stopped against *Daniel*, the viper had no power to hurt *Paul.*

Thirdly, this dominion lost by *Adam* is restored by Christ, and the beasts subdued to the faithfull, when the Lord seeth it meet: as it is said, *Iob* 5. 23. *The beasts of the field shall be at peace with thee.* Thus by Gods providence many of his children have beene preserved, as *Ionas* by his faithfull prayer was preserved in the belly of the whale: *Hierome* reporteth, or one under his name, in the life of *Malchus*, (if the story bee true) how he being pursued of his cruell master, fled into a cave where was hid a lioneſſe with her whelpes, which stirred not at him, but as soone as the Pagan entred, sending his servant in before, they were both soone by the beast dispatched. Hos. 2. 18

Fourthly, man sometime by his strength doth subdue the beasts, as *Sampson* did slay a lion, and *David* a beare: or, where strength faileth, by his wit and policy, as Saint *Iames* saith, *c.* 3. 7. *The whole nature of beasts and of birds, and of creeping things, and things of the sea, is tamed and hath beene tamed of the nature of man*: so *Augustine* saith, *when all other beasts are tamed by man, hee himselfe is tamed of none. de Genes. cont. Manich. c.* 18.

Quest. XXXI. *How all things are said to be good that God made.*

Vers. 13. *God saw all that hee had made, and loe it was very good.* The Manichees here objected, that God created many things hurtfull and pernicious to man, as herbs, and beasts, venomous and noysome, many things superfluous, whereof man hath no use, how then were all things created good? *Augustine* to this objection most fully in this manner answereth: 1. God hath made nothing superfluous, although we know not the use thereof: like as in an artificers shop, we condemne not those instruments and tooles, which we are ignorant of, though wee cut our hands with them. 2. Wee need not to complaine of those things, which are profitable, or superfluous, for these hurt not, and the other are for our use, and by those which are pernicious, we are either punished, or exercised, or terrified: *usurpa utilia, cave perniciosa, relinque superflua*, use the commodious creatures, take heed of the pernicious, leave those, which thou thinkest superfluous. *de Genes. ad liter. c.* 22. To this answer of *Augustine*, thus much may bee added: that these noxious creatures, which now serve for the correction of man, should not have beene hurtfull, if man had not fallen by his transgression: and againe, they are not now altogether unprofitable, for even those creatures, which are venomous, and not fit for food, are yet profitable for medicine.

There remaineth yet one question of weight concerning the creation of the Angels: first, it is not doubted of, but that God created the Angels, *Coloss.* 1. 16. *By him were all things created which are in heaven and earth: things visible and invisible, &c.* But there are two other questions, wherefore *Moses* omitted the creation of the Angels, and when they are thought to have beene created.

QVEST. XXXII. *Why Moses omitteth the creation of the Angels.*

FOr the first 1. *Moses* neither passed over the creation of Angels in silence, for feare lest the Israelites should have committed idolatry in worshipping of them, as *Chrysostome*, and *Theodoret* thinke: for the Israelites could not be ignorant that the Angels had divers times appeared to their fathers the Patriarkes, and so could not bee ignorant of them. 2. Neither are they omitted, because *Moses* only treateth of those things, which had their beginning with this materiall world, but the Angels were created long before the visible world, as *Basil* and *Damascene* thinke; for it shall even now appeare; that this is a false supposition, that the Angels were created so long before. 3. Neither yet is the creation of the Angels comprehended under the making of heaven and the light, as *Augustine* and *Beda* thinke, for this were to leave the literall sense which is to be followed in the history of the creation. 4. But the only reason is this, because *Moses* applyeth himselfe to the simple capacity of the people, and describeth onely the creation of visible, and sensible things, leaving to speak of spirituall, which they could not understand: and this seemeth to be *Hieroms* opinion, *epist.* 139. *ad Cyprian.*

QVEST. XXXIII. *When the Angels were made.*

FOr the second: 1. We neither receive the opinion of those that thinke the Angels to have beene made long before the world, as *Origen* affirmeth, *tract.* 35. *in Matth.* and *Damascen. lib.* 2. *de fid. c.* 3. with others. For the Scripture testifieth, that the evill angels fell, as soone as they were created. *Ioh* 8.44 *He abode not in the truth: and as soone as the Angels had sinned, they were cast downe to hell.* 2 *Pet.* 2.4. But before heaven was made, there was no hell, neither any such distinction of place, before the world was founded. 2. Neither is their opinion currant, that thinke the Angels to have beene created the same day with man: as *Gennadius*, and *Achacius*: because of that place, *Iob* 38. 7. *Where wast thou*, saith the Lord to *Iob*, *when the Starres praised mee together, and all the children of God reioyced?* From hence it is evident, that when the starres were made, the Angels also had then their being, and rejoyced before God, which was upon the fourth day of the creation. 3. There is a third opinion, that the Angels were created, when in the beginning God created the heavens, *Gen.* 1.1. *August. lib.* 1. *de Genes. ad lit. c.* 4. And whereas it is said, that darknesse was upon the face of the deepe, *Origen* thinketh that was the deepe, whither the Devill and his Angels were cast. This opinion seemeth most probable, because together with the heavens were created the heavenly host of Angels: *c.* 2.1. & 148.2. Where the same word *tzaba* host or army is used.

QVEST. XXXIV. *Whether all trees in the beginning bare fruit.*

Vers. 29. *I Have given unto you every herb, &c. It shall all bee to you for meat: likewise to every beast of the earth. &c.* Wee mislike the conceit of *Beda in Hexemer.* upon these words, that before mans fall every tree did beare fruit, fit for food, none was barren or unfruitfull, because the text saith, *I have given you every tree, &c.*

For 1. it is evident out of the Scripture, that divers kinds of trees were created in Paradise for beauty and ornament, which bare no fruit for food: as the Cedar, and Firre tree, *Ezek.* 31. 8. *The Cedars in the garden of God could not hide him, no Firre tree was like his branches.* 2. This generall permission to eat of every tree, concludeth not a necessity of fruit-bearing in every tree, but a liberty to eat of all which were fit for food, excepting only the tree of knowledge of good and evill, *Gen.* 2.17.

QVEST. XXXV. *Whether the flesh of beasts were eaten before the floud.*

LIkewise we refuse the opinion of *Beda*, that neither man nor beast did eat of any flesh, but onely of the fruits of the earth before the floud: neither doe wee allow the iudgement of *Thomas Aquinas*, who thinketh that the beasts which are now devourers of flesh, should have used that kind of food in the state of mans innocency. 1. *part. quæst.* 96. *artic.* 1.

If man had not sinned, no beasts should have been killed for food.

The latter opinion wee reiect, because if man had not transgressed, there should have beene no death in the world, *Rom.* 5.12. *Sinne entred into the world by one man, and death by sinne*: if there should have beene no death in the world, because no sin, I see not how death should have entred upon other creatures, especially this violent death by slaughter: as the Apostle also saith, *Rom.* 8. 22. *That every creature groaneth with us, and travelleth in paine together to this present*: so that this bondage of paine and corruption, which maketh man and beast groane together, was laid upon them together. Neither doe I see how *Basils* opinion can stand, *hom.* 11. *in Gen.* that man in his innocency, though hee should not have used the beasts for food, yet might haue slaine them, to take knowledge of their inward parts, and to helpe his experience that wayes: or it should have beene lawfull unto him to kill them in hunting for his delight, as *Pererius* thinketh, *lib.* 4. *in Gen. p.* 663. for this slaughter, and killing of beasts, upon what occasion soever, whether for food, for knowledge or pleasure, belongeth unto the bondage of corruption, which by sin was brought into the world.

Beasts should not have beene killed for knowledge or pleasure, before mans fall.

The other opinion seemeth probable, especially because of these two places of Scripture; first, for that the beasts and fowles lived in the Arke, not of flesh, but of other food than usuall, as *Noah* is bidden to *take of all meat that was eaten*, *Gen.* 6.21. for there being only one couple of uncleane beasts, and seven couple of cleane preserved in the arke: out of these there could not be food of flesh sufficient for the rest: and after the cattell went out of the Arke, there was no other food for them, all flesh being destroyed, but onely by the fruits of the earth. Secondly, the first permission to eat flesh, that we reade of, was after the floud, *Gen.* 9.3. *Every thing that moveth and liveth shall be meat for you as the greene herb.*

But

But these objections may be easily answered. To the first we answer: 1. that the beasts which did devoure flesh, did also feed of herbs: and so *Noah* might provide for them according to their eating: 2. Though they did use altogether to live of flesh, yet I thinke that for that present time, and some while after, all beasts might returne to the first food appointed in the creation, this being a second creation and renewing of the world; so that upon this extraordinary occasion and urgent necessity, it cannot be gathered what was the ordinary food of beasts before, no more than it can bee inferred, that because beasts of contrary natures, as the lion and calfe, beare and cowe, woolfe and lambe, leopard and kid, did lye together, *Isay* 11.6. that there was no enmity betweene them before.

Their reasons answered that thinke no flesh to have beene eaten before the floud.

What food the cattell lived of in the Arke.

To the second place our answer is, that there that liberty is onely renewed, as is the blessing to increase and multiply, vers. 1. and the prohibition of shedding mans bloud: vers. 5. *at the hands of a mans brother will I require the life of man*: for before the floud, the bloud of *Abel* was required at the hands of his brother *Caine*.

Notwithstanding therefore these objections, I thinke it more probable, that both man and beast after the transgression before the floud, did use indifferently both the fruits of the earth, and the flesh of beasts for food: the grounds of this opinion are these.

1. That one beast did not raven upon another in the state of mans innocency, two principall reasons may be given: one, because as yet no death was entred into the world; the other, for that man bearing perfect rule and dominion over the creatures, did keepe them in order: but after mans fall, both these causes were taken away; for not onely death entred upon man, but the other creatures were brought into the same bondage, and were killed for sacrifice: as *Abel* offered of the fat of the sheep, *Gen.* 4 3. if it were lawfull then to slay beasts, why not to eat of their flesh? And againe, man having lost his soveraignty over the creatures, they then began one to rage upon another, as not standing now in the like awe and feare of man as before: this cause is touched by the Prophet, *Habbac.* 1.14. *Thou makest man as the fishes of the Sea, and as the creeping things that have no rule over them*: that is, which doe one consume and devoure another, because they have no governour: this rule the beasts, fishes, and fowles, had shaken off immediately upon mans fall, and not only after the floud.

Divers reasons proving the use of beasts for food before the floud.

2. Seeing in the old world two great sinnes abounded, carnall lust, and concupiscence, *Gen* 6.2. and tyranny and oppression: vers. 4. *there were giants or tyrants in the earth*: and tyranny and oppression brought forth bloudshed; for which cause the prohibition of shedding of mans bloud is so straightly forbidden after the floud, that *God will require it at the hands of every beast, and of a mans brother, Gen.* 9. 5. How is it like, that they would abstaine from killing of beasts, that spared not to spill the bloud of men? or from eating of flesh, which is more apt to provoke unto lust, than the simple fruits of the earth?

3. If the flesh of beasts was not eaten before the floud, what then became of the increase of cattell? how was not the earth over-run with them? This reason was given, why the Lord would not at once but by little and little destroy the Canaanites before the Israelites, *lest the beasts of the field should increase upon them, Deut.* 7. 22. because they both helped to destroy the cruell beasts, and did eat the uncleane, as swine and such other, both which by their multitudes otherwise might have beene an annoyance to the Israelites. But greater feare was there, of overspreading the earth with increase of beasts before the floud, if no such provision had beene made to diminish their number.

4. But that place most of all confirmeth our opinion. *Gen.* 7. 2. where mention is made of cleane and uncleane beasts: which difference was observed before the floud, and continued by tradition; not in regard only of sacrifice, but also for their eating, as it may appeare in the reviving of this law afterward. *Levit.* 11. 47. *That there may be difference betweene the uncleane and cleane, and betweene the beast that may be eaten, and the beast that may not be eaten*: that then is said by the definition of the law to bee a cleane beast, that might be eaten, that uncleane, that might not be eaten. So I conclude this question, with the sentence of *Ambrose, Quis convivium adornat, &c.* he that prepareth a feast, doth kill his oxen and fat cattell before, and then biddeth his guests: so the Lord, *ante homini caterorum animalium præparavit epulas*, before prepared the meats of other beasts, and then as his friend *invitavit ad convivium*, bid him to the banket, *Epist.* 37. His opinion is, that the cattell were provided of God to bee meat for man. *Mercerus* is of another judgement, that the eating of flesh was generally forborne before the floud, which is also the opinion of the Hebrewes: 1. both because it was necessary for the preservation of the kinds of cattell: 2. as also herbs being then of greater vertue and strength before the floud and after, might suffice for mans sustenance. *Mercer. in v. 29. 1. ch. Gen.*

See more of this matter, C. 9. q. 1.

But these reasons conclude not. 1. Like as after the floud, when liberty was granted to eat flesh, as the greene herb, yet they did forbeare for a time, till the breed of Cattell was increased, upon the like reason before the floud, immediately after the creation, they might abstaine for a time from the eating of flesh, but not altogether. 2. The great vertue and strength of herbs concludeth, that the eating of flesh was not so generall, or necessary, then as afterward, but the whole abstinence from all kind of eating of flesh, it concludeth not.

I rather preferre *Musculus* opinion, who upon the sacrificing of beasts, and wearing of their skins, inferreth, that beasts were killed before the floud, and consequently their flesh eaten. *in 1. Gen. v. 29.*

4. *The didactica, that is, places of doctrine observed out of this first chapter.*

1. *Doct. Of the Trinity proved.*

1. AGainst the Jewes that deny the Trinity, and the Sabellians, which affirme but one person in the Deity, we have evident proofe in this chapter, vers. 1. where the word (God) or, in the hebrew. *elohim*, gods, is joyned to a verbe of the singular number, [*bara*] created, noting the singularity of the Godhead, and plurality of the persons. But exception is taken against this argument by *Cajetanus*, for the which he is reproved of *Catharinus* another Popish writer, *lib.* 4. *animadver.* and by *Bellarmine. lib.* 2. *de Christ. c.* 6. for that it is the use of the Hebrewes to joyne words of the plurall, with a verbe of the singular number, upon which reason this collection is misliked also by *Calvin* and *Mercerus*: but it may be replied, that it is not the use of the Hebrewes to put in the plurall number, that which hath no plurality in nature: as to say (Gods) if there were but one person in the godhead.

To whom God said, let us make man.

But yet this argument for the Trinity is more evident, vers. 26. *Let us make man after our image, &c.* where God neither speaketh to himselfe, saying, *let us make*, not *I will make*: neither yet to the earth, as though that wrought together with God: nor to the Angels, for God only created man, vers. 27. nor yet doth God speake in the plurall number, according to the fashion of great men, for that use of speech, was not yet knowne: but in this forme of speech is set forth the consultation of the blessed Trinity, the Father, Sonne, and holy Ghost.

2. *Doct. That the heavens and earth had a beginning.*

2. OUt of the first verse wee conclude, that the world had a beginning, and that it was created by God: contrary to the opinion of *Xenophanes*, who held the world to bee without beginning or end: and of the Epicures, who did impiously hold, that the world was made by chance, by the concurrence of bodies together: and of *Aristotle* among the heathen, and *Eugubinus in Cosmopeia* among Christians, who affirme *Cœlum empyræum*, the highest and supreme heaven to have beene eternall.

for The lying computation of yeeres of the Egyptians.

Likewise wee condemne the folly of the lying Ægyptians and Chaldees, who extend the age of the world many thousand yeares before it was made. The Ægyptians boasted that they had a continuall succession of Kings. 70. thousand yeares. *Augustine* maketh mention of a letter that *Alexander* writ to his mother *Olympias*, wherein he reporteth, that hee heard of an Ægyptian Priest, that the Kingdome of the Assyrians exceeded 5000. yeares: of the Persians, 8000. yeares. *Pompeius Mela* writeth, that they have chronicles of 13000. yeares. *Diogenes Laertius*, from *Vulcan* to *Alexander*, accounteth. 48860. yeares, *August. lib.* 12. *de civitate. dei. cap.* 10. The Ægyptians also reckon 100. thousand yeares since they first learned Astrology, *de civitat. dei.* 18. *c.* 40. All these are lying fables, seeing by just computation of yeares it is found, that the world hath not yet continued since the first beginning thereof, 6000. yeares.

3. *Doct. The word from the beginning.*

3. Vers. 3. THen *God said*: hence *Servetus* would confirme his wicked error, that the word was not from the beginning, because the heavens and earth are here said to bee made, before God spake. But wee have an evident testimony, that the word was in the beginning with God, and that nothing was made without it, *Ioh.* 1, 2, 3. and seeing the light was made by this word, the word must needs be before the light: the cause goeth before the effect: so that the heavens and earth were in the beginning made by the word of God: but in this place first onely it is added, *And God said*, because now more manifestly the wisdome and power of God appeareth in the distinction and perfection of the creatures, which before were confused together. *Calvin. Mercer.* Further, another heresie of *Servetus* is confuted, who thinketh that this was a new quality in God to speake, which spake not before, for this speaking in God, was no quality in God, as in man, but it signifieth only his will and decree, though *Ab. Ezra* doe without cause finde fault with *R. Saadias* for so expounding: this word of God was nothing but Gods decree and commandement, whereby the heavens also and earth were first made, *Psal.* 148. 5. so that then God thus spake also. *Calvin. Mercer.*

4. *Doct. Of the different beginning of the soules of man and beasts.*

4. Vers. 24 LEt *the earth bring forth every living thing*: *animam viventem, the living soule*: from hence it was gathered, that not only the bodies of bruit beasts, but their life also, and as it were soule, were derived out of the earth: whereby a manifest difference appeareth betweene the originall of mans soule, which was breathed of God, and of the soule or life of beasts, which was produced out of the earth: contrary to the opinion of *Porphirius*, and the Pythagoreans, who taught that the soule of man tooke beginning from the elements, as the life of other creatures.

5. *Doct. That God hath no humane shape.*

5. LEt *us make man after our image*. vers. 26. which image was shewed before to be in the graces of the soule, and not in the body, against the heresie of the Anthropomorphites, who imagined God to be of a humane shape like unto man.

6. *Doct.*

6. Doct. God not the author of evill.

6. Verſ. 31. GOd *ſaw all he had made, and loe it was very good.* From hence we conclude, that God only is the author of good: and that whatſoever the Lord doth, is very good. Againſt the Manichees, who affirmed, that the God of the law was the Prince of darkneſſe, and author of evill.

7. Doct. Marriage made free for all men.

7. Verſ. 28. B*Ring forth fruit and multiply*] This Scripture ſheweth, that marriage had the inſtitution in mans innocency, and that this bleſſing to increaſe, ſhould have taken place though man had not fallen; againſt the hereſie of the Tatiani and Manichees, which condemned marriage as a work of the devill.

Againe, ſeeing God giveth here a liberty to all men and women by marriage to increaſe and multiply, it maketh ſtrongly againſt the Popiſh inhibition of marriage in Eccleſiaſticall perſons, and Monaſticall enforced vowes: for by both theſe, this generall liberty given of God is reſtrained.

To this argument divers anſwers are framed. 1. That this precept of multiplying was onely to hold till the world was repleniſhed. *Magiſter, lib. 4. diſtinct. 26.* 2. This precept was not given to all, but onely to the multitude. *Thomas 2. 2. quæſt. 152. art. 2.* 3. This precept was not for all times, but only in caſe of neceſſity, when propagation failed, *Scotus. 4.* Some ſay this precept did hold onely till Chriſt. 5. Some that this increaſing is to be underſtood of fructifying in the ſoule, not in the body. But all theſe anſwers miſlike the moderne Papiſts. And therefore now their anſwer is, that theſe words, *increaſe and multiply*, containe not a precept, but an inſtitution of nature, and a promiſe of fecundity: for the ſame words are uttered unto other creatures, which are not capable of precepts; and if it were a precept, it ſhould binde all to increaſe and multiply by marriage, and ſo injury ſhould be offered to Chriſt, to *Mary*, and other holy Virgins: thus *Bellarmine de Clericis, lib. 1. c. 21. Pererius in Geneſ. l. b. 4. p. 657.*

The Papiſts confuted that reſtraine marriage.

Contra. 1. Our adverſaries fight here with their owne ſhadow: for neither doe wee ſay, that this is an abſolute precept binding all to marriage: but a liberty granted to all that will marry, that thereby mankinde may ſtill be propagated: like as where Chriſt ſaith, if they perſecute you in one City, flye into another: hee doth not take away this liberty, that flyeth not, having received a greater gift of ſtrength and patience to ſtay and endure the utmoſt triall: but he, which ſhall deny this remedy to the weake. So they offend not againſt this grant of marriage for increaſe, that need it not, but are indued with a more excellent gift of continency, but they, which deny it to thoſe that are apt to generation. 2. Though bruit beaſts are not capable of mans precepts, yet when God biddeth, the creatures underſtand in their kind and obey. *Ion 2. 10. God ſpake to the fiſh, and it caſt up Ionah upon the dry land.* 3. If it bee an inſtitution of nature, then they tyrannize by their ſuperſtitious lawes over the bodies of men, forcing them to ſingle life againſt the generall inclination of nature.

5. *The* ἐλέγχικα, *that is, places of confutation out of this firſt chapter.*

1. Conſut: Againſt the Manichees and Atheiſts.

I Will briefly firſt ſet downe the objections of the Manichees and ancient Pagans, concerning the creation, becauſe they are ſutable to the impious conceits of the Atheiſts in theſe dayes.

1. *Object* If God in the beginning made the world: what did hee before? was hee weary in doing of nothing? *Anſw.* God, as *Auguſtine* ſaith, *nec ceſſando torpuit, nec operando laboravit*, neither was idle in reſting, nor weary in working: neither received he any happineſſe by the things created, without which he was happy: but when it pleaſed him, he made the world to manifeſt his glory, and declare his mercy. *Auguſt. cont. adverſ. leg. lib. 1. c. 2.*

2. *Object.* If God created light, hee was before in darkneſſe. *Anſwer.* God needeth no corporall light, which was made, but dwelleth in a ſpirituall and uncreated light. *Aug. de gen cont. Manic. cap 4.*

3. *Object.* If God made the light, who made darkneſſe? *Anſwer.* Darkneſſe is nothing, it need no creation, being but the abſence of light, as nakedneſſe is the want of cloathing, ſilence the ceaſing of a ſound. *ibid.*

4. *Object.* If the ſpirit moved upon the waters, then were they the habitacle or manſion of the ſpirit. *Anſ.* The Sunne is carried above the earth, yet is not the earth the habitation thereof: and the ſpirit did ſo move upon the waters, as the workman over the worke which he intendeth to make. *Aug. ibid. c. 5.*

5. *Object.* But who made the waters whereupon the ſpirit moved? *Anſw.* It is comprehended under the name of the earth, which was covered with the waters, made at the firſt, as an unformed lumpe or matter, whereout other creatures were made. *Aug. c. 7.*

6. *Object.* God ſaw that the light was good, it ſhould ſeeme he knew it not before. *Anſw.* It followeth not, that becauſe God approveth the light being made, he knew it not before. Chriſt wondred at the Centurions faith, which he himſelfe had wrought: God ſaw it before in his intention, and now approveth it, brought forth in action.

7. *Object.* How could there be light, or the diſtinction of daies and nights, before the Sun was made? *Celſ. lib. 6. Orig.* and ſo object the Manichees. *Anſ. Auguſtine* anſwereth, that there was a diviſion of the day and night before the ſunne, but a more exact diviſion afterward: *de geneſ. cont. Manich. c. 15. Ambroſe* ſaith, the

light of the day is one thing, the light of the ſunne another: as wee ſee by experience, that there is a light before the ſunne riſe, and after he is ſet, *lib.4. Hexemer.c.3.* But we doe againe ſay, that God is not tyed to the creature, as though hee could not make light without the ſunne: hee that made the ſunne, was able to make light before and without the ſunne: ſee more hereof, in the Theologicall explanation upon verſ. 3. I will now touch ſome of the Papiſts objections.

2. *Confut. Sacraments doe not conferre grace.*

BEllarmine by the moving of the ſpirit upon the waters, enforceth, that the Sacrament of Baptiſme conferreth grace, as thoſe waters concurred to the making of naturall things, ſo the water of baptiſme toward ſpirituall regeneration: *lib.2.de ſacram.ca.4. Anſ.* This collection maketh againſt his opinion: for like as the waters were dead without the ſpirit, ſo we ſay that it is the ſpirit in baptiſme, and not the element that doth regenerate us.

3. *Confut. Not lawfull to make the image of God.*

MAn is the image of God, but it is lawfull to make the image of the image of God: *ergo*, to make the image of God, *lib.2.de imaginib. ſanct. c.8. Anſ.* Man is made according to Gods image in his ſoule, not in his body: that therefore in man, wherein he is like unto God is ſpirituall and inviſible, and therefore cannot be by a viſible image deciphered.

4. *Confut. Man created immortall.*

BEcauſe the Lord ſaid to man, *increaſe and multiply*, *Bellarmine* collecteth, that man was created of a mortall and corruptible nature, yet ſhould he have beene preſerved by a ſupernaturall grace, if he had not ſinned, *lib. de grat. primi hom. c.9. Anſ.* 1. His collection is weake, for man ſhould have increaſed in the ſtate of innocency, where no corruption was, and *Mary* was increaſed with her holy Sonne Chriſt, whoſe fleſh ſaw no corruption, *Act.2.27.* 2. Neither needed *Adam* to have had any ſupernaturall gift, beſide his creation, to have beene preſerved from death, if hee had not ſinned: for death entred onely by ſinne, *Rom.5.12.*

5. *Confut. Againſt the Anabaptiſts.*

Verſ. 26. *LEt them rule over the fiſh of the Sea, &c.* Hence the Anabaptiſts would prove their confuſed community and free uſe of all creatures: becauſe God giveth unto *Adam* and all his poſterity, rule, and dominion over them. But it is a groſſe collection: for the gift muſt be uſed according to the mind of the giver: now the Lord, who firſt gave this liberty unto man, hath alſo ſet an order, appointed Magiſtrates, forbidden to ſteale: that every man ſhould content himſelfe with his owne portion, and not uſurpe upon anothers right. *Muſcul.*

6. The παρακλητικὰ, places of exhortation and comfort.

1. The great wiſdome of God in the creation.
2. The great bounty of God.
3. Gods image muſt be repaired.
4. Mans obedience toward his Creator.
5. God illuminateth the ſoule.
6. To delight in good things.

1. THe great wiſdome of God appeareth in the creation of the world, as the Prophet noteth, *Pſal.* 104. 24. *In wiſdome haſt thou made them all, &c.* for all things were ordained of God in excellent order, and diſpoſed with great wiſdome.

2. The great bounty of God appeareth toward man, for whoſe cauſe hee hath made all theſe things, which the eye beholdeth: that we againe ſhould magnifie the mercies of God toward us: thus the Prophet exhorteth, *Pſal.8.3. When I behold the heavens, &c. what is man ſay I then, that thou art ſo mindfull of him?*

3. Seeing man was created after the image of God in righteouſneſſe and holineſſe, and ſince by his tranſgreſſion hee hath loſt this image, *Eccleſ.7.31. God hath made man righteous, but they have ſought many inventions:* we ſhould labour to repaire this image, and *to be renewed in the ſpirit of our minds, to put on the new man, which after God is created in righteouſneſſe and holineſſe, Epheſ.4.24.*

4. As God hath given unto man rule over the creatures, verſ. 28. as the Prophet ſaith, *The oxe knoweth his owner, &c. Iſay 1.3.* So man ſhould endevour to know his Creator and Maker, and to bee obedient to him.

5. As God commanded light to ſhine out of darkneſſe, ſo we ſhould pray to God to illuminate our minds with the knowledge of Chriſt, *2 Cor.4.6.*

6. All things which God created were good, ſo we ſhould delight in doing of good, *and overcome evill with goodneſſe, Rom.12.21.*

CHAP.

CHAP. II.

The Analyſis, or Methode.

THis ſecond chapter containeth an *inſtitution* of ſomewhat not ordained before, and a *repetition* of things done before.

The *inſtitution* is of the Sabbath, the ſanctification thereof, verſ. 3. the reaſon of the ſanctifying, Gods reſt, verſ. 2.

The *repetition* is generall, of the creation of the whole world, and the things therein contained, verſ. 4. 5. Particular in the deſcription of paradiſe, and the rehearſall of things concerning *Adam*.

Paradiſe is deſcribed by the ſituation of the place, verſ. 8. by the materiall parts thereof, the pleaſant trees, verſ. 9. the river divided into foure heads from verſ. 9. to verſ. 15.

Foure things are rehearſed concerning man: 1. his vocation to keepe the garden, verſ. 15. the prohibition to eat of the tree of knowledge, &c. with a permiſſion to eat of the reſt. verſ. 16, 17. 2. The nomination of the creatures: their bringing to *Adam*, verſ. 16. his naming of them. verſ. 20. 4. The creation of woman: where we have 1. the *conſultation* of God, verſ. 18. 2. *The conformation*, or manner of the womans making, verſ. 21, 22. 3. The approbation of *Adam*, verſ. 23. The *benediction* of marriage interſerted by *Moſes*, verſ. 24.

The Geneſis, or grammaticall ſenſe.

v. 1. *All the hoſt of them. b. g. T.* κοσμὸς, *the ornament of them. ſ. H. ornatus, ornament, H. heb. ſebaim, armies, hoſt.* — *S. H.*

v. 2. *ſeventh day. b. g. T. p. H.* ἑκτῃ, *ſixth day. ſ. ſhebigni. ſeventh. heb.*

v. 3. *reſted from the workes, which God ordained to bee made. b. created and made. g. which hee created to bee made. H. which he had made.* ἐποίησε, *S. from doing the worke which he had created. T. which he created in making. P. heb. that is, God created the matter firſt, then out of that matter made his workes.* — *S. c. S. c. differ. vet. S. H. ad.*

v. 4. *Theſe are the generations. B. G. T. P.* βίβλος, *booke of generation. S. H.*

v. 6. *but a miſt went up, B. G. but a fountaine* πηγὴ, *aſcended. S. H. and a miſt, &c. P. heb. veedh: which ſignifieth a miſt, and a cloud went up: Ch. or a miſt went up. T. hee joyneth it with the other verſe, and maketh this to be the ſenſe, that there was yet neither raine or vapour to water the earth.* — *S. H.*

v. 7. *made man of the duſt of the ground. G. duſt of the ground. B. T. heb. taking duſt out of the ground. S. formed him of the ſlime, de limo, of the earth, H. heb. gnaphar. duſt.* — *ſ. b.*

breathed into his noſtrils, B. T. into his face. G: S: H: P: heb. aph. a face, a noſe: the man was a ſpeaking ſpirit, C. a living ſoule, cæt. — *div. accep.*

9. *good to eat. G: T: S: P: H: tobh. good, pleaſant to eat. B. H.* — *Ch. c.*

10. *out of the place of pleaſure: H. C. out of Eden, cæter.* — *h. c. app. ſpr.*

11. *into foure heads. B. G. H. T. foure beginnings.* ἀρχὰς, *S. T. raſhim, heads.* — *ſ. c.*

12. *there is bdellium. B. G. T. P. H.* ἄνθραξ. *a carbuncle.* — *hoſ. c.*

Onix ſtone: b. B. G. H. P. ſardonix ſtone. T. πρασινὸς, *a greene ſtone. S. the onix is of a naile colour, the ſarda of a fleſh colour, the ſardonix of a mixt colour of both. H. ſoham, an onix ſtone.* — *ſ. c.*

13. *The land of Æthiopia. S. H. P. of Cuſh. G. B. T. P. heb. Cuſh. which is taken as well for Arabia, as Æthiopia.* — *S. h. c.*

14. *Tigris. S. H. Hidekell. B. G. T. P. heb. taken for part of Tigris.*

Euphrates. ſ. H. T. b. perah. g. p. T. heb. pereth, which is Euphrates.

15. *put him into the garden of Eden. b. g. T. p. in* παραδείσῳ, *in the paradiſe of pleaſure. ſ. H. hegan, a garden, gneeden, ſignifieth delight, but paradiſe is derived from pardes, which ſignifieth an orchard.*

16. *thou ſhalt freely eat. T. g. in eating, eat. b. heb. eat thou. H. thou ſhalt eat meat. ſ.* — *S. h. c. ſ. ad h. c.*

18. *an helper like him. b. h. meet for him. T. G.* κατ' αὐτὸν, *according to him. heb. as before him: Chenegdo. v. 20.* ὅμοιος, *like to him. ſ.* — *differ. vet.*

23. *ſhe ſhall be called* אשה, *woman. ſ. virago, a mannes. h. T. a woman or mannes. b. g. he. iſh. a man, iſhah, a woman: viriſſa, a vireſſe. P.* — *diff. vet.*

v. 8. *the Lord planted a garden eaſtward in Eden. b. g. T. ſ. p. the Lord planted a paradiſe of pleaſure from the beginning. H. C. micchedem, from the eaſt.* — *h. C. c. app. pro. prop.*

v. 17. *thou ſhalt eat, &c. thou ſhalt die. b. g. T. h. p.* φαγητε, *eat ye,* ἀποθανεῖτε, *ye ſhall dye, ſ. in the plurall.* — *S. plur. ſer. ſingul.*

v. 21 *an heavy or deepe ſleepe. b. g. ſoporem, a ſound ſleepe. T. h. p.* ἔκστασιν, *an extaſis, which is of the minde rather than of the body, ſ. tardemah, of radham: a ſound ſleepe. heb.* — *ſ. c.*

v. 24. *they ſhall be one fleſh. b. g. T. heb. they two ſhall be one fleſh. ſ. H.* which reading becauſe it keepeth the ſenſe is approved in the Goſpell. *Matth. 19. 5.* — *S. h. ſenſe.*

v. 24. *ſhall leave her father and mothers bed. Ch. ſhall leave father and mother. cæt.*

The Exegesis, or Theologicall explication.

Quest. I. *How God is said to have rested.*

1. *God rested from all his worke.* 1. Neither as being weary in working, but resting is here taken only for ceasing, or leaving to worke. 2. Neither did he rest from his workes, to receive any use thereof or benefit to himselfe: but the wise man sheweth how God taketh delight in his workes: *Prov.* 8. 31. *I tooke my solace in the compasse of the earth, and my delight is in the children of men*: he made all things for mans use, and man for his owne glory: not that by man there is any new accession of glory to God, which he had not: for infinite was the glory of the blessed Trinity before the world was. *Ioh.* 17. 5. but by man, Gods glory in the world is manifested, not to Gods benefit, but to his owne everlasting reward. 3. Neither is God said simply to rest, but only from the workes of the creation: by his providence he worketh still in the preservation of those things which he hath made. *Iohn* 5. 17. *My father worketh hitherto, and I worke.*

Quest. II. *How the Lord is said to have made an end of his worke the seventh day.*

Vers. 2. *IN the seventh day God finished his worke, &c.* 1. Not that God made any of his workes upon the seventh day, as *Hierome* urgeth this place against the Iewes: *traditio. in Genes.* 2. neither is it so said, because God in the last point of the sixt day finished his worke, which therefore is counted of the seventh: as the Hebrewes. 3. Neither need we with the Septuagint to read sixt for seventh; which were a corrupting of the text. 4. Nor yet with some Hebrewes to understand the creation of the seventh day: for God had already appointed the dayes to follow in order: and the dayes are not properly said to bee created, but the workes made therein. 5. Neither yet doe wee approve the conceit of *Aben Ezra*, who saith, that the end or absolution of a worke is no worke. 6. But without any more controversie, the meaning is no more but this, that God had now already upon the seventh day finished his worke: the finishing was done before, but now the Lord beheld it as complete and perfect. *Mercer. Iun.*

Quest. III. *The meaning of these words, vers. 3. which he created to be made.*

Vers. 3. *Which he created, to be made.*] 1. This is neither to bee referred to the eternall purpose of God to create those things, which after were made, as *Rupertus, lib. 2. de Trinitat. c.* 18. for Gods decree and purpose to create the world, is of like eternity to himselfe: but the creation had a beginning. 2. Neither by these words [*to be made*] is signified the power of generation given to the creature, to make like to it selfe: for from this worke Gods providence ceaseth not still. 3. Neither is insinuated thereby the end to the which, and order wherein every thing was made: as *Cajetanus*: for this was done in the creation, that beside it, there need no new making. 4. But either it is a phrase of the Hebrewes, who for more certainty and emphasis of speech, doe use to double the word: as vers. 16. *in eating thou shalt eat.* vers. 17. *in dying thou shalt dye*: that is, shalt freely eat, and surely die: so God created in making: that is, powerfully and wonderfully made: *Mercer.* or the words are inverted, and may be placed thus, in setting, *making*, before *created*, as *Tremellius* and *R. Isaac*: he rested from *making* the work which he had *created*. 5. Or if we make any difference, the creation was in the beginning of heaven and earth, as the matter and substance, the making was of the forming of the creatures on the six dayes out of that substance before by God created and prepared. *Muscul.* 6. But most ridiculous and blasphemous is that fable of some Hebrewes, that this worke which God created to make, and made not, were the Faunes and Satyres, which God made in the evening upon the sixt day, and being short of time, could not finish them. *ex Muscul.*

Of the Faunes and Satyres.

Quest. IIII. *The Sabbath instituted of God, after the creation.*

Vers. 4. *God blessed the seventh day, and sanctified it.*] Here wee have the institution of the Sabbath, which afterward was revived by the promulgation of the morall law. We refuse therfore the erronious opinion of *Tostatus* and *Pererius*, two Popish writers, who do think that this sanctifying of the Sabbath, is here mentioned by way of anticipation, being not instituted till the time of *Moses*: for every day to man in the state of innocency should have beene a Sabbath, neither was there any positive precept given to *Adam* in Paradise, but only that of not eating the forbidden fruit. *Perer. in Genes. lib.* 1. *p.* 223. But in this affirming they are grosly deceived. 1. Man had now transgressed, before the Sabbath was instituted, as afterward shall be proved, and therefore they doe out of time urge the state of mans innocency. 2. If man had continued in that state, seeing he was appointed to keepe the garden, and not to live idly, no not in Paradise, it is most like, that even then he should have kept the Sabbath, as a rest & intermission even from such labour, as became that place, and as a symbole unto him of a further perfection to bee attained unto. 3. That the Sabbath was instituted now, the creation finished, it may appeare by the fourth commandement, *Exod.* 20. 11. where this reason of the law is given: *For in six dayes the Lord made heaven and earth, &c.* 4. It is also evident, that the Sabbath was kept by godly tradition, before the morall law was given, as *Exod.* 16. 23. *To morrow is the rest of the holy Sabbath to the Lord.* 5. Thus the fathers ground the institution of the Sabbath upon Gods example in this place: as *Hierome, trad. in* 2. *Gen. Augustine, Psal.* 80. and *Origen* thus answereth. *Celsus, lib.* 6. objecting, if God were weary, that he needed to rest. *God rested* (saith he) *ut nos ab operibus quiescentes, &c. that we resting from our works should celebrate that day.*

Pererius deceived.

Quest.

QVEST. V. *Of the generations of the heaven and earth, how to be understood.*

Vers. 4. THese are the generations, &c. 1. This word, *generations*, is not here to be taken actively, as some of the Hebrewes, for those things, which the heaven and earth brought forth of themselves, but passively for the beginning and originall of the heavens and earth. 2. The Masorites note that this word *toldoth*, which signifieth generations, is twice only found fully written, with *vau* in the beginning, in this place after the world was finished, and in the generation of *Phares* in the end of *Ruth*: and they yeeld this reason thereof, because this generation in the perfection of the world was complete, and that other whereof Messiah should come, but all other generations are imperfect, and therefore they are defective in letters: but these observations are curious: *ex Mercer.*

Hebrewes curious observations.

QVEST. VI. *Of the name of God Iehovah.*

Vers. 4. IN the day that the Lord God. 1. This is the first place of Scripture where the Lord is called by his name *Iehovah*. 2. The reason whereof the Hebrewes make to be this: that as *Elohim* is a name of power and justice, given unto God in the creation: so now *Iehovah* a name of mercy, is attributed unto God, the whole worke being finished, because therein his mercy appeared: or rather now after God had made his worke full and complete, he is also set forth in his full and complete titles. *Ioan.* 3. The Hebrewes very superstitiously forbeare the reading or naming of this word *Iehovah*, and use in stead thereof *Adonai*: which word we confesse is soberly to bee used, and that it conveniently cannot bee pronounced, because it borroweth all the prickes from *Adonai*: and wee condemne also the heathens profanation of this name, who derive from them the oblique cases of *Iupiter, Iovis, Iovi.* 4. This name *Iehovah*, some would have to expresse the Trinity, because it consisteth of three kinds of letters, some by *He*, double understand the two natures of Christ, but this is too curious. It is derived of *haiah*, which signifieth Gods being and essence: and therefore hee is called *Iehovah*, as by whom man and all things else have their being, *ex Mercer.*

QVEST. VII. *The world made in six dayes, and not all at once.*

Vers. 4. IN the day that the Lord made the earth and the heavens] From this place *Augustine* would gather that all the world was made in one day, and that *Moses* doth divide the creation into six dayes worke, that it might be the better understood of the simpler sort. *l. 4. de genes. ad lit. c. 21*, the same was the opinion of *Philo Iudæus, Procopius*, and *Cajetanus*, a Popish writer.

But this opinion cannot stand. 1. It is contrary to the Scripture, *Exod* 21. 11. *For in six dayes God made heaven and earth.* And *Moses* writing the story of the creation, must be taken plainly as he writeth. For if the world was made at once, how can it be true, that it was made in six dayes? 2 *Augustine* other-where holdeth the contrary, that the world was not made in one day, but in order, and he giveth this reason, because if the creatures had beene made together, *non haberent sensum, infirmitatis, &c.* they should not have the like sense of their infirmity, as now they have, one seeing another made before them. *quæst. 106. ex vet. testam.* *Ambrose* giveth the like reason: *ne increata crederentur*, the creatures were not made at once, lest they might be thought not to have beene made. *lib. 1. Hexem. c. 6.* 3. Whereas *Moses* here saith, *in the day*: we will not answer with *Gregory*, that it is so said, because the matter or substance of the creatures was created at once in the beginning, *Gen.* 1. 1. though they received their forme and perfection afterward. *lib. 32. moral. c. 10.* this also is *Iunius* opinion in his last edition: for as yet the day was not created, nor the light, when the heaven and earth were made in the beginning: and *Moses* here directly speaketh of the plants and herbs, that were not made before the third day. I allow rather *Tremellius* judgement in the first edition, who transl reth, for *in the day, heesem: in the time*: a part being taken for the whole: as afterward, vers 17. *in the day, thou eatest thereof* (that is, in the time; whensoever thou shalt eat thereof,) *thou shalt dye the death*: so also *Mercerus.*

QVEST. VIII. *Of the mist that went up from the earth.*

Vers. 6. BVt a myst went up] because the Latine text readeth a *fountaine*, *Augustine* being unskilfull of the originall, much buseth himselfe about this matter, sometime thinking that one fountaine is here taken for many, whereby the earth is overflowne: otherwhile that some great river, as Nylus, might water the earth. *lib. 5. de genes. ad lit. c. 9.* Others taking that to be impossible, doe only understand Paradise to have beene watered with this fountaine, as *Albinus*, contrary to the text, which saith, *it watered all the earth*: yea, to make this matter more doubtfull, the interlineary glosse saith, that there fell no raine before the flood, but that all the earth was watered with the fountaines and springs of the earth. Wherefore to cleare these doubts, we are to resort to the originall word, *gnedh*, which signifieth a vapour, or a myst: and let it here be noted, that *Pererius* a Jesuit writing upon Genesis in this place, forsaketh the vulgar latine text, and cleaveth to the Originall.

The latine vulgar text refused of the Papists.

It being then agreed, that wee are to read, not a *fountaine*, as *Hieromes* translation hath, and the Septuagint, but a myst or vapour, yet there remaineth another doubt: for some read affirmatively, but a *vapour ascended*, as all the interpreters, but *Tremellius*, who understandeth it negatively, joyning it thus with the former verse, *there was not a man to till the ground, or any vapour had ascended, &c.* and so he would have the negative (*aix*, not) used before, to be supplied here. This I take to be the best reading, both for that it is most agreeable to the text, which sheweth that God created the plants without any naturall helpe, either of raine or mysts, or artificiall of mans labour: that neither raine had yet descended, nor vapours ascended. As also because the manner of Scripture phrase will beare it: as *Exod.* 20. 4. *Thou shalt not make*

to thee any graven image, or any similitude, &c. where throughout the whole verse, the negative particle, 21 *lo, not*, must be supplyed, which is but once in the beginning of the verse expressed.

This interpretation we preferre before either that of the Hebrewes: 1. who referre this verse to that which followeth, and joyne it not with that, which goeth before, but make this sense: that as yet there were no plants or herbs that appeared above the earth, but lay yet hid, till God sent raine, whereby the earth was prepared for the creation of man, and the plants watered: so *R. Sel.* But this is a vaine conceit: for upon the third day trees were made, which appeared above the earth: and the earth having beene so lately covered with the waters, was yet moist enough. 2. Either that of *Eugubinus*, who saith it rained the second day, and then the plants were brought forth the third: for upon the second day the waters were gathered together from covering the earth, so that no raine was then needfull. 3. *Mercerus* distinguisheth the times: the 5. verse hee understandeth of the first growing of the plants in the creation, which was done without raine or dew: but the 6. verse hee referreth to that ordinary course, which God appointed afterward, by dewes and raines to refresh the earth. 4. *Musculus* will have the 6. verse, of the ascending of vapours, to be understood of the very time of creation: that God used those helps of nature, but this were to tye God unto meanes: wherefore I take it with *Iunius* to be an explanation of the former verse: that it had neither yet rained, nor any mist had ascended, when God onely by his word caused the plants to grow out of the earth: this is the exposition of *R. Saadia*, which *Kimchi* preferreth before all the rest.

Iunius translation preferred.

Quest. IX. *Whether Paradise were terrestriall.*

Vers. 8. *THe Lord planted a garden eastward in Eden, &c. Hierome* readeth for eastward, *a principio*, from the beginning, whereas the word is *Kedem*, the East, translated by the Septuagint ἀπὸ ἀνατολῆς, so that *Hieromes* conceit that God made Paradise before the heaven and earth, *tradit. in 2. gen.* is grounded upon the false interpretation of this place: and how could Paradise which was upon the earth be planted, before the earth was founded? 2. Their conceit is removed, that imagine Paradise to bee no terrene or corporall place, but to be spiritually understood: as *Philo, lib. de mund. opific.* and *Origen*, whom *Epiphanius* confuteth by this reason, that where there are true rivers, as *Euphrates*, which is confessed of all to bee one of the rivers of Paradise, where were also very trees and plants, there Paradise must bee a terrestriall place. *epist. ad Ioann. Hierosol.* 3. Neither can the whole earth be taken for Paradise, as some have thought, because it is said here to bee planted in Eden, which was the name of a speciall country. *Esech. 27. 23. Harah, Canneth, Eden*, are joyned together.

Quest. X. *Where Paradise was situate.*

LIkewise for the situation of Paradise: 1. it was neither in a remote place beyond the Ocean, which opinion is attributed to *Ephrem.* 2. nor a place higher than all the earth, *Damasc. lib. 2. de fid. orthodox. c. 14.* 3. nor next unto heaven, as *Rupertus, de Trinitat. c. 37.* 4. nor reaching up to the Moone, as some other have imagined. 5. nor in the aire, though not so high as the Moone, as *Alexander, Hales*, and *Tostatus*. 6. nor under the Equinoctiall. *Bonavent. in 2. senten. c. 17.* for these rivers, Tigris, and Euphrates, which flowed out of Paradise, and the country Eden, where Paradise was, came not neare the Equinoctiall: and they are knowne to be in Asia, not in any remote and unknowne countrey, in earth, not in the aire, or next to the Moone. All these are ridiculous & childish fancies, and need no long confutation.

Quest. XI. *Of the tree of life.*

Vers. 9. *THe tree of life, &c.* 1. This was a visible tree, planted in the midst of Paradise, in a visible place, not spiritually or allegorically to be understood, as *Origen thinketh.* 2. neither is it called the tree of life, because it was able to give immortality, and to preserve from death for ever, as *Tostatus*, or onely because it was able to preserve man from death, till such time as hee should bee translated to immortality, as *Scotus in 2. lib. sent. dist. 19. qu. 1.* and *Thomas*, with others. 4. Neither need it bee disputed, whether the tree of life had this power to preserve from death, by a supernaturall gift, as Bonaventure: or by a naturall faculty, as *Hugo, Thomas, Pererius* upon this place. 5. For it is evident that this tree had no power to give immortality at all, by the taste of the fruit thereof: 1. because that no corruptible food can make the body incorruptible: but the fruit of this tree could not nourish nature without corruption and alteration, and without nourishment it could not give life to the body. 2. Againe, man had by his creation power given him to dye, if he had not sinned wherfore immortality was the gift of his creation, not effect of the eating of the tree. 3. And if it could have give immortality, it must have had a power to preserve from sin: for by sinning, man became mortall: so that if it could not defend him from sin, it was no more the tree of life in regard of the effect, than any other tree of the garden: for if he had not sinned, he should not have dyed, what fruit soever he had eaten of, that only tree of knowledge of good and evill excepted.

The tree of life did not give immortality.

6. Then our opinion is this, that it was called the tree of life, not so much for the operation (though we confesse it might give strength and vertue also to the body: *Mercer.*) but chiefly for the signification, because it was both a signe of life received from God, and a symbole of Christ, who is our true life: and herein we approve rather the opinion of *Augustine, Eugubinus in Cosmopeia*, who thinketh it was called the tree of life, not *effective*, but *significative*, not *effectually*, but *significatively*, as a signe of true immortality, which he should receive of God, if he continue in obedience: First, it is the tree of life, as the other was of knowledge of good and evill, which was not so called, because it gave knowledge, but was a seale unto them of their miserable knowledge, which they should get by experience in their transgression, *Magister. lib.*

Tree of life not effectively so called, but significatively.

lib. 3. diſtinct. 17. therefore the tree of life muſt be ſo called, becauſe it was a ſeale and pledge of life: ſecondly, thus the Scripture ſignificatively and ſimbolically expoundeth the tree of life: *Prov.* 5. 18. *Wiſdome* (which is Chriſt) *is a tree of life. Revel.* 2. 7. *To him that overcommeth will I give to eat of the tree of life*: ſee more of this, *Synopſ* 17. *cont. err.* 5.

QVEST. XII. *Of the tree of knowledge of good and evill.*

verſ. 9. *THe tree of knowledge of good and evill.* First we affirme, that this was a viſible materiall tree, not ſpiritually to bee interpreted, as ſome have thought, becauſe *Eva* was tempted with a viſible object, it was pleaſant to the eyes, *Gen.* 3. 6. Secondly, we hold it a curious matter, to ſearch what kind of tree it was. 1. whether a vine tree, as ſome thinke, becauſe of the inſtitution of the Sacrament, where wine is uſed: which is a ſigne of Chriſts bloud, not a remembrance of mans tranſgreſſion. 2. or a fig-tree, as *Theodoret. qu.* 28. *in Gen.* becauſe they made them aprons of fig-tree-leaves: whereas they had cauſe rather to abhorre that tree of all other, and therefore not to uſe the leaves. 3. or whether any tree rather than a fig-tree, as *Toſtatus*, or an apple tree, becauſe it is ſaid, *Cant.* 8. 6. *I raiſed thee under an apple tree, &c.* which words have an allegoricall ſenſe. None of theſe certainly bee affirmed, the Scripture having not expreſſed it. What kind of tree it was.

Thirdly, it was called the tree of knowledge of good and evill: 1. Neither becauſe it endued them with reaſon and underſtanding, as ſome of the Hebrewes: and *Oukelos* tranſlateth, *of whoſe fruit they which eat ſhall know good and evill:* for being created according to Gods image, they are made reaſonable ſoules. 2. Neither becauſe it gave them indeed, ſharpneſſe of wit, as *Ioſephus*, 1. *lib. antiquitat.* for God then would not have forbidden man the uſe of it, being for his good. 3. neither, as *Ramban*, becauſe before only by a naturall inſtinct, as other creatures they were led: for then, as *R. Moſes* well noteth, they ſhould have gained and not loſt, by eating of the tree of the knowledge of good and evill. 4. neither was it ſo called, becauſe of the lying and entiſing words of Satan, that promiſed they ſhould be as Gods, knowing good and evill: as *Toſtatus*, *Pererius* upon this place: for it was thus called before the tentation, *Gen.* 2. 9. 17. and God forbiddeth them to eat of it under that name: ſo that it is moſt like to have beene ſo called by God himſelfe. 5. We thinke rather it was ſo called of the event, becauſe by tranſgreſſion of Gods commandement, in eating of the forbidden fruit, they had an experimentall knowledge, (a ſpeculative knowledge of good and evill, they had before, as the rich man hath of poverty) what good they had loſt, and what evill they were fallen into: and this is the ſentence of moſt of the fathers. Neither doth that place hinder this interpretation, *Gen.* 3. 22. becauſe the Lord ſaith, *man is become as one of us to know good and evill:* that ſeeing man in knowledge was now become like unto God, (and this experimentall knowledge is not in God) therefore it cannot be ſo taken: for here the Lord ſpeaketh (ironically) not that man was now become like indeed in knowledge to God, (for it is not to be thought, that mans knowledge was increaſed by his ſinne, and if it were ſo, Sathan had not lied, in promiſing them to bee like unto God) but the Lord derideth mans folly, that was brought into ſuch a fooliſh conceit to thinke by breaking the commandement, to be made like to God. 6. This tree of knowledge of good and evill may bee alſo myſtically underſtood of that perfect and abſolute knowledge, which God hath reſerved to himſelfe: the which they are forbidden to ſearch after, but to content themſelves with that gift and portion of knowledge, which God had already abundantly given unto them. *Mercer. in Gen.* 2. *v.* 16. Why it was ſo called.

QVEST. XIII. *Of the river of Paradiſe.*

Verſ. 10. *OVt of Eden went a river, &c.* and from thence it was divided into foure heads. 1. Theſe foure heads had not their beginning in Paradiſe, as ſome have thought: but the river out of the which theſe foure heads or branches iſſued forth, came out of Eden, and is found to have his head or fountaine in the mountaines of Armenia the great: there this river Euphrates, is called *Pac Perath*, the flowing out of Euphrates. *Iun.* 2. Neither was this river divided into foure heads in Eden before it came to Paradiſe, which ſeemeth to be the opinion of *Eugubinus*: for from thence, that is, when it had paſſed thorow the garden, it parted into foure ſtreames. 3. Neither doe I thinke that the two great rivers Tigris and Euphrates, doe firſt run together thorow Paradiſe, and then divide themſelves into foure brookes, as *Mercerus* thinketh: for this is but one river, that came out of Eden to water the garden: and beſide the rivers Tigris and Euphrates touch not together, till they come to the Towne Maſſica, not farre from Babylon, and then they part againe, and one ſtreame runneth along by Seleutia, another by Babylon, *Calvin. ex Plin. lib.* 6. *c.* 26. but Paradiſe is ſuppoſed to have beene ſituate more eaſtward than Babylon. 4. Neither can I ſubſcribe to their ſentence, that make Phyſon and Gihon, to bee the two doores or paſſages, whereby the river Tigris entreth into the Sea: for they are too remote from Paradiſe, and therefore ſerve not fitly for the deſcription of the river of Paradiſe. 5. Nor yet can we properly make theſe foure heads, to be the two rivers Euphrates and Tigris, before they enter into Paradiſe, and the two ſtreames, whereinto they are parted againe beneath Paradiſe: which is the opinion of *Calvin*, and *Iunius* edition 1. which elſe-where I have approved as moſt probable. But theſe reaſons make againſt it. 1. wee muſt have but one river that commeth out of Eden into Paradiſe, not two. 2. Theſe too rivers joyning together and parting againe, are ſtill not foure but two ſtreames. 3. The text ſaith, that *from thence*, that is, as the river runneth out of Paradiſe, it is divided into foure heads: wee muſt then ſeeke for theſe foure heads, at the comming forth, not at the entring. 6. *Toſtatus* thinketh, that this river made a great lake, after it paſſed Paradiſe, and from thence branched forth into foure ſtreames: but then not the river, but the lake ſhould be divided. 7. *Barcephas* hath this conceit, that this river ran under the Ocean, and ſo brake forth in divers places of the earth, *S) moſt. contra quæſt.* 3.

earth, *lib. de Paradiſ.* But *Moſes* deſcription is againſt him: who maketh this river immediatly to divide it ſelfe from Paradiſe, and ſheweth what countries every one of them compaſſeth. 8. Wherefore I thinke it more probable, that this river which runneth through Paradiſe, is the river Euphrates, which afterward ſtreameth into foure rivers, as they are here deſcribed by *Moſes*. Of this opinion is *Ioſephus*, who beſt knew the ſituation of thoſe countries, as he is cited by *Ambroſe*, *Ioſephus hiſtoriographus paradiſum, &c. dicit rigari flumine, qui dividitur in 4. fluvios: Ioſephus* the hiſtoriographer ſaith, that Paradiſe is watered with a floud, that divideth it ſelfe into foure rivers. *epiſt.* 42. Firſt then it is certaine, that Euphrates that great river, did ſend forth divers chanels and ſtreames out of it, more than one or two, as *Innius* proveth out of *Ptolomy*, *lib.* 5. *Geogr. c.* 22. *Calvin* out of *Arrianus*, *lib.* 7. Secondly, it is evident, that there were ſuch rivers ſo called, as *Moſes* here deſcribeth them. For *Pliny* maketh mention of a river called Phaſitigris, *lib.* 6. *c.* 27. as compounded of Phaſis (which ſeemeth to be derived of phiſhon) and Tigris: and a part of Tigris was called Diglito, *Plin. lib.* 6. *c.* 27. for *hidekel*, which was this Hiddekel. Thirdly, *Innius* very learnedly ſheweth which were theſe foure ſtreames iſſuing out of *Euphrates*: Piſhon is that part which runneth with Tigris about Armenia, and was corruptly called Phaſitigris: the ſame alſo is Nahar malcha, *Ptolomy* calleth it *Baſilæon*, the Kings riuer: Gihon, is the riuer *Naharſares*, that emptied it ſelfe into the Caldean fens: Hiddekel, is that branch, which above Seleucia falleth into Tigris, which was corruptly called Diglito: Perath is the river Euphrates, that ran along by Babylon, and at the firſt had his proper paſſage into the Perſian gulph, but now falleth in with Tigris.

But whether theſe are thoſe foure heads or ſtreames of Euphrates, it may be doubted: becauſe the riuer *Nahar malcha*, the Kings riuer, was thought firſt to be cut out by *Gabaris* the governor of that province, to ſtay the ſwiftnes of Euphrates, as it falled vpon Babylon: which river was afterward ſcoured & ditched by *Trajanus* and *Severus*. It is certaine then, if the current of this river were not naturall, but made by the induſtry of man, and that long after *Moſes* time, that it can be none of theſe foure heads here deſcribed; unleſſe we ſay with *Calvin*, that mans induſtry only here helped nature, and that *Gobaris* cauſed the naturall current, landed vp, to be opened and enlarged. Wherefore I hold it the beſt reſolution with *Mercerus*, to ſay, that ſeeing not only the names, but the channels and currents of rivers and ſtreames may be altered & changed in time, that it can hardly now be defined, which are theſe foure ſtreames of Euphrates: it ſufficeth us to know, that ſometime this river was ſo divided by branches, where the ſituation of Paradiſe was: the particular place whereof is not now knowne.

Flow not finding

QVEST. XIV. *Of the river Piſhon.*

Verſ. 11. *The name of one is Piſhon.*] Moſt of the ancient writers, as *Hierome*, *Ambroſe*, *Epiphanius*, with others, did take this Piſhon for the river Ganges in India, which they underſtand here by Havilah, from whence great ſtore of gold is brought. But this cannot be ſo: 1. Ganges hath his originall, as *Strabo* writeth, from the mountaine Caucaſus, *lib.* 15. and is found to bee 70. degrees, that is, 4030. miles diſtant from Tigris and Euphrates, and therefore theſe rivers can have no concurrence together, as theſe are deſcribed by *Moſes* to run through Paradiſe. 2. Havilah is not here taken for India, but for a countrey much neaer: as *Gen.* 25. 18. *Iſmael* is ſaid to dwell from Havilah to Sur, that is toward Ægypt: and *Saul* is ſaid to have ſmote *Amalech* from Havilah, as thou commeſt to Sur. 1 *Sam.* 15. 7. but neither *Iſmael* dwelt in India, nor yet *Saul* purſued the Amalekites ſo farre. 3. And though India be fertile of gold, from whence it is ſuppoſed *Salomon* had ſuch ſtore, yet the neerer countries yeelded great plenty of gold unto *David*, *Moab*, *Ammon*, *Amalech*, 1 *Chron.* 17. 11. 4. Wherefore it is moſt like, that this river *Piſhon* was a branch of the river Tigris, which alſo was called in a certaine place, Phaſis, as witneſſeth *Curtius*, *lib.* 5. and Paſigris, a word compounded of Phaſis and Tigris, as *Pliny* ſaith, *lib.* 6. *c.* 27.

It cannot be the river Ganges.

QVEST. XI. *Of Bdellium.*

Bdellium. 1. It is neither a precious ſtone, as the Hebrewes thinke, for it is like *Moſes* would have ſo called it, becauſe he nameth the Onix ſtone in the ſame place with it. 2. Neither was it a kind of Margarite or pearle, as *Eugubinus* and *Oleaſter* ſuppoſe. 3. but a kind of tree, which *Pliny* deſcribeth to be of a blacke colour, leafed like an oake, of the bigneſſe of an olive tree, bearing fruit like a wild fig tree, growing in Bactriana. *lib.* 12. *c.* 9. *Dioſcorides* calleth it *bdolchon*, comming very neere the hebrew word *bedoloch*, *lib.* 1. 4. Neither doth that place make any thing againſt this ſenſe, *Numb.* 11. 7. where Manna, which was white, is ſaid to be of the colour of *bdellium*: by the which, ſome gather, *bdellium* to be pearle rather for the whiteneſſe, than the tree called *bdellium*, which is blacke. But this doubt is eaſily removed, for though the tree was black, yet did it beare a bright gumme like vnto wax, ſomewhat whitiſh. *Plin. lib.* 12. 9. ſo then Manna is likened for colour not to the wood, but the gumme of the tree *bdellium*.

QVEST. XV. *Of the river Gihon.*

Verſ. 13. *The name of the ſecond is Gihon*] This cannot be Nilus a river of Ægypt, as many have ſuppoſed: for this river had not affinity with Tigris and Euphrates, neither did ever meet with them, being ſo farre aſunder: for Tigris and Euphrates had their beginning in the mountaines of Armenia, Nilus from the mountaines in Æthiopia: and they run into the Perſian Sea, and Nilus into the Mediterranean. Againe, Nilus is named to be a river of Ægypt, not of Æthiopia. 2. Where that place is objected, *Ierem.* 2. 18. what haſt thou to doe in Ægypt, to drinke the waters of Geon, as the Septuagint read? the hebrew hath not Geon, but Sichor, which ſignifieth blacke or troubled, as *Hierome* tranſlateth, which ſome take for Nilus, which was called *Melas*, blacke: ſome for another river that divided the land of promiſe from

Gihon not Nilus.

from Egypt, falling into the lake Sirbon. *Ioſu.* 13. 3. 3. Æthiopia here is not that great countrey beyond Ægypt, but another countrey neere unto Paleſtina, called Arabia deſerta, in hebrew Cuſh, which is a common name both to that large kingdome called Æthiopia, and to Arabia. And this may appeare, *Gen.* 10 7. where the ſonnes of *Cuſh* are rehearſed, *Seba, Chavila, Sabteca*, who all inhabited about Arabia: likewiſe *Zipporah*, which was a Madianitiſh woman, *Exod.* 2. 16. is *Chuſitis*, an Æthiopian, or Cuſhite, *Numb.* 12. 2. ſo that the Madianites about Arabia were alſo called Æthiopians or Cuſhites. 4. Neither is this Gihon, that river, that ran by Jeruſalem, 1 *King.* 1. 33. though it beare the ſame name: for the head of that river was not farre from Hieruſalem, whoſe ſprings *Hezekiah* ſtopped, and turned them another way. 5. Wherefore this Gihon compaſſing the land of Cuſh, that is, Arabia deſerta, was a part or branch of the river Euphrates, called *Naharſares*, with *Ptolomy, Baarſaris, Iun.*

Qvest. XVI. *Of the rivers Hidekel and Perath.*

TWo other two rivers, Chidekel and Perath, are confeſſed of all to bee the river Tigris and Euphrates: the firſt is ſo called of his ſwiftneſſe, for Tigris in the Median language ſignifieth a ſhafe: the other retaineth the hebrew name: for whereas *Moſes* here ſaith, *hu Perath*, this is Perath, both theſe joyned together, make Euphrates, or Euphrates: ſo called, becauſe by the inundation thereof, as Nilus, it maketh the land fruitfull, of the root *phara*, which ſignifieth to fructifie. Theſe two rivers taking beginning, from divers parts of the Mountaine Taurus, doe run aſunder a great diſtance, Tigris by Ninive, Euphrates by Babylon, and then ioyning together, and parting againe, doe compaſſe Meſopotamia, ſo called, becauſe it is betweene the rivers. Theſe then are the foure heads or ſtreames of Paradiſe, as hath beene ſhewed.

Qvest. XVII. *Whereof Adam was made, and of the excellent conſtitution of his body.*

Verſ. 7. THe Lord God made man of the duſt of the earth. Firſt, it is evident that God only made man, not the Angels, they were not ſo much as preparers, or temperers of the matter, whereof man was made, as ſome have thought: for God himſelfe ſaid, *Gen.* 1. 26. *Let vs make man.* 2. Man was made of the duſt, as the thinner and purer part of the earth, not of a ſlimy matter mixed of earth and water, as ſome thinke: and this is evident by this reaſon: Man was made of that element to the which he is laſt reſolved, but his body falleth at the laſt to duſt. *Gen.* 3. 19. *Duſt thou art, and to duſt thou ſhalt returne.* Wee deny not, but that out of duſt God might prepare a ſecond matter compounded of the elements, and thereof frame mans body, but it is curioſity to inquire after that, which is not in Scripture expreſſed, or out of the ſame by ſome collection may bee gathered. 3. It is alſo evident, that God made mans body of a more excellent conſtitution, than any creature beſide, and of a fit temper to be a convenient inſtrument for his ſoule. 1. Mans body hath the preheminence in reſpect of his upright ſtature, whereas other creatures looke downewards, whereby he ſhould be admoniſhed to looke upward toward his Creator, and to behold the heavens, as alſo thereby is ſignified the lofty dominion and command, which is given unto man over other creatures. 2. The temperature of mans body is moſt excellent, whereas other creatures, by reaſon of their groſſe and cold humours doe grow over, beaſts with haire, fowles with feathers, fiſhes with ſcales. 3. The faſhion of mans body, and the ready uſe of his members, ſurpaſſeth all other creatures: as God hath given unto man his hands, whereby he worketh, and perfecteth the invention of many profitable arts. 4. Though other creatures in the quickneſſe of ſome ſenſes exceed man, as the vulture in ſeeing, the dog in ſmelling, the moule in hearing, the ſpider in feeling: and in ſtrength, many beaſts goe beyond man: yet herein is mans excellency, that he both better diſcerneth and judgeth of the outward ſenſe, and is endued with reaſon, wherby he ſubdueth all other creatures to his ſervice: and ſo maketh uſe unto himſelfe of their ſtrength, ſenſe, or what other naturall faculty they have. Laſtly, it was fit that mans body ſhould bee made of an earthly, not of an æthereall or celeſtiall matter, becauſe he was to live in the earth: and for that ſuch a body was fitteſt to bee capable of ſenſe, by the which the ſoule being ſent into the body as a naked table, might gather experience, and by experience knowledge. *Perer.*

The frame of mans body more excellent than of any other creature.

Qvest. XVIII. *In what ſtate or age Adam was created.*

1. FVrther, that *Adam* was created in a perfect age, it is without queſtion, becauſe his body was in the firſt inſtant apt to generation: for the Lord ſaid unto them, *increaſe and multiply*: and immediately after his tranſgreſſion *Cain* was begotten, *Geneſ.* 4 1, 2. But in what age, and ſtature of body *Adam* was created, it is not ſo certaine: ſome think, that he was made about the yeares of Chriſts age, betweene 30. and 40. but I rather approve their collection, that thinke his body was in the creation, of the ſame growth and perfection, wherein thoſe long lived Patriarks were fit for generation, which was about 65. yeares, for at that age *Kenan* & *Henoch* begat children, and none under thoſe yeares, *Geneſ.* 5. 12. whereupon it followeth, that if Adams bodie did ſhew as it were 50 or 60 yeares in his creation, he might well bee thought to bee longeſt liver of all the Patriarks: for he lived after his creation, 930 yeares, to the which adde 50 yeares, all which time his bodie if it had beene borne would haue beene growing to that ſtate, wherein he was created: and ſo he ſhall exceed the age of *Methuſelah*, who lived but 969 yeares. 3. But that is a ridiculous conceit of Ioannes Lucidus, *lib.* 1. *de emendat. tempor. c.* 4. that Adam was the biggeſt Giant that ever was: and *Moſes Barcepha* reporteth the like fanſie of ſome, that iudged Adam to be of that bigge ſtature, that he could wade ouer the Ocean. This fanſie is grounded vpon the Latin text, Ioſu. 14. 15. *the name of Hebron was before Ciriatharbe, or citie of Arbah: Adam the greateſt among the Anakims is there placed*: and thoſe Anakims, ſay they, were Giants. *Contra.* But the text in the Hebrew is thus: *he was a great man among the*

Adam how the longeſt liuer of all the Patriarks.

Adam not the greateſt man in ſtature of body,

the Anakims: meaning *Arba* beforementioned the word indeede is *Adam*, which is here no proper name, but a common name for a man, as it is taken in the Scripture, *he, a great Adam, or man among the Anakims*: if *Adam* should be taken properly, then must they make the Giant *Arba* and *Adam* all one, which is impossible, the one living before the other after the floud.

QVEST. XIX. *Whether Adams soule was created after his bodie.*

Verse. 7. *AND breathed in his face the breath of life, and the man was a living soule.* 1. We neither thinke, that *Adams* soule was created before his bodie, as Plato among the heathen, and *Origen* among the Christians thought, that all soules were made together in the beginning, and after sent into the bodie. 2. Neither that *Adams* bodie and soule were created in the same instant together, as *Damascen, lib. 2. de fide. c. 12.* & *Thomas Aquinas* with others are of opinion. 3. But wee rather judge with *Chrysostome, hom. 12.* that *Adams* bodie was first framed out of the dust, and then God breathed into it life: and this opinion is most agreeable to the text: that *God first made man out of the dust and then breathed the breath of life, and so he became a living soule*: so that he was not a living soule in the first instant of his creation, but after God had breathed into him the breath of life: such also is the generation of *Adams* posteritie, the bodie is first framed in the wombe, and then the soule is infused: as *David* describeth the manner of his
139 conception, *Psalm. 139. 15. 16. I was made in a secret place, and fashioned beneath in the earth, thine eyes did see me, when I was yet without forme*: where *David* may seeme to allude to *Adams* creation, who properly was framed beneath in the earth, and of whom also it may truly bee said, that God saw him, when hee was yet without forme.

QVEST. XX. *What is meant by breathing the breath of life.*

Vers. 7. *THE Lord had formed man, &c.* 1. The word is *jatsar*, which signifieth to fashion or to give shape: & so the Lord here doth perfect the feature of man. 2. He is made not of the dust as some read, but dust of the earth: to shew that man is nothing else but dust: as the Lord afterward said unto him, *Dust thou art*: the Lord compounded the bodie of man both of the dust, & red clay of the earth called *adamah* whereof *Adam* had his name. 3. But where God is said to breath into man the breath of life, we neither thereby understand with *Ramban*, that God inspired into *Adam* his reasonable soule, as part of his owne substance: neither yet doe we thinke that God used any materiall blast: nor yet is it only a metaphoricall speech, uttered according to our capacitie, as *Mercer.* neither doe we understand here only the vitall and sensitive facultie to be given to man, with *Musculus*: for the words following, *he was made a living soule*, which S. *Paul* setteth against a quickning spirit, 1. *Cor.* 15. 45. doe shew more, than life and sense: therefore I thinke that properly, the breathing of the breath of life, is to be referred to the vitall power, yet so, that the soule of which that facultie dependeth, must be understood together to have beene infused and inspired by the spirit of God, which is here signified by the breathing of God: so that mans creation is set forth in three degrees: the forming of his bodie, the giving of it life, the endewing of him with a reasonable soule created after Gods image. *Gen.* 2. 26.

QVEST. XXI. *Whether Adam were created in Paradise.*

Vers. 15. *THEN the Lord tooke the man and put him into the garden of Eden, that he might dresse it, and keepe it.* Wee reject their conceit that imagine that *Adam* was created out of Paradise, as also *Eva*: as *Iosephus. lib. 1. antiquit. c. 1.* and *Rupert. lib. 2. de Trinitat. c. 22.* because it is said, the *Lord tooke the man, &c. Contra.* 1. God is said to take him, not as removing him out of another place but shewing him what he should doe, namely, to keepe the garden. 2. The word *javach* signifieth to leave, as *Ind. 3. 1. These are the nations which God left*: God then left *Adam* in Paradise, where he had made him: as before is expressed, vers. 8. 3. It is evident that *Eva* was made out of *Adams* side in Paradise, by the order of Moses narration: it is therefore most like, that *Adam* also was made there. 4. Where it is objected, *Gen. 3. 23. that God sent Adam out of Eden to till the earth, whence he was taken*: as though he were taken from the earth out of Paradise: there by earth, is not understood any speciall kind of earth, but generally that element out of the which he was created: for as well that ground within, where Paradise was planted, as that without, was earth.

QVEST. XXII. *Wherefore Adam was placed in Paradise.*

TO dresse and keepe the garden. 1. Though man should not have toyled or wearied himselfe with any labour in Paradise, for that was laid upon him as a punishment afterward, *to eat his bread in the sweat of his browes, Gen. 3. 19.* yet it is evident that hee should have exercised himselfe in some honest labour, even in Paradise. 2. As his charge was both to dresse the garden in planting and nourishing of trees: in which kinde of husbandrie many even now doe take a delight, and hold it rather to bee a recreation, than any wearinesse unto them: as also to keepe it from the spoile of the beasts. 3. This labour was enjoyned *Adam*, 1. that beeing thus occupied in continuall beholding of the goodly plants in Paradise, he might thereby bee stirred vp to acknowledge the goodnesse and bounty of the Creator. 2. as also thereby the Lord had respect to our instruction, that if *Adam* was not to live idely in Paradise, much lesse should we spend our daies now in doing of nothing.

QVEST.

QVEST. XXIII. *Whether the precept given to Adam were only negative.*

Vers. 16. AND *the Lord commanded him saying, Thou shalt eat freely of every tree of the garden, &c.* From these words divers questions are moved. First, wee doe not thinke with *Thomas Aquinas, par.* 1. *qu.* 97. *art.* 3. that this precept was as well affirmative in commanding *Adam* to eat of all other trees, as negative in forbidding him to eat onely of one tree. 1. This precept to eat of every tree should have beene burdenous to *Adam*, and a restraint to his liberty, if hee should have beene tyed to eat of all, and not where him liked. 2. It had beene superfluous, seeing his owne naturall appetite would have moved him to eat of the food appointed for him: for though *Adam* in the state of innocency should not have beene pinched with such hunger and thirst, as wee now are, yet a naturall appetite to his meat hee should have had: for otherwise his food would not have beene pleasant unto him. 3. *Eva* best sheweth, what Gods precept was, *Gen.* 3. 2. *We eat of the fruit of the trees of the garden, but of the fruit, which is in the middest of the garden, God hath said ye shall not eat of it.* Gods charge then was only negative, not to eat: the other to eat of the trees, was left unto their choice.

QVEST. XXIIII. *Whether the precept was given both to Adam and Eve.*

SEcondly, though *Augustine* doe thinke, that this precept of not eating was given only to *Adam*, and by him to *Eva*, *lib.* 8. *de genes. ad lit. c.* 17. yet we hold it more probable, that God gave this charge unto them both together. 1. *Eve* confesseth, that God spake unto them both, and said, *Ye shall not eat of it. Gen.* 3. 2. 2. The Lord saith unto both of them together, *Gen.* 1. 29. *Behold, I have given unto you, every herbe, and every tree, &c.* at which time also, it is like, that he gave them the other prohibition, of not eating of that one tree: for if God had made that exception before, he would not have given a generall permission after, or if this generall grant had gone before, the exception comming should seeme to abrogate the former grant. 3. The Septuagint seeme to bee of this minde, that this precept was given both to *Adam* and *Eve*, reading thus in the plurall number, *In what day ye shall eat thereof, ye shall dye:* and so doth *Gregory* read, *lib.* 35. *moral. c.* 10. 4. But though in the originall the precept be given in the name of *Adam* only, that is so, for that *Adam* was the more principall, and he had charge of the woman: and for that the greatest danger was in his transgression, which was the cause of the ruine of his posterity: or as *Mercerus* well noteth, *Adam* was the common name both of the man and woman, *Genes.* 5. 2. and so is taken, vers. 15. and likewise here.

QVEST. XXV. *Why the Lord gave this precept to Adam.*

THirdly, if it be asked, why the Lord gave this precept to *Adam*, 1. we answer with *Gregory, lib. moral.* 35. *c.* 10. that for the better triall of *Adams* obedience, it was fit he should bee prohibited to doe that, which of it selfe was not evill; that *Adam* in abstaining from that which was good, might shew his humility to his Creator. 2. In that God gave *Adam* so easie a precept to keep, only to refraine to eat of one tree, having liberty to use all the rest beside, not like in hardnesse and difficulty to the commandement given to *Abraham*, to sacrifice his only sonne: herein the transgression and disobedience of *Adam* appeared to be the greater, in transgressing a precept so easie to have beene obeyed. This *Augustine, lib.* 14. *de civit. dei. c.* 15. Thirdly, we answer with *Tertullian*, that this precept, though in shew but easie and light, yet containeth the very foundation of all precepts, and of the whole morall law: for therein was contained both his duty toward God, in obeying his will, and love toward themselves, in escaping death, which was threatned, if they transgressed. *Tertul. lib. con. Iud.* So that in this precept *Adam* might have shewed both his *love* toward God in his obedience, *faith* in beleeving it should so fall out unto him, if he disobeyed, as God said, *hope* in expecting a further reward, if he had kept the commandement. The Hebrewes here are somewhat curious, as *R. Isaach*: that if they had tasted only of the fruit, and not eaten it, they had not transgressed: but the commandements of God doe concerne the very thought: *R. Levi*, by eating, understandeth the apprehension of things spirituall, which is here forbidden: but we take it rather litterally and historically, that God giveth them so easie a precept to try their love and obedience. *Mercer.*

Hebrewes curious observations.

QVEST. XXVI. *How a Law is not given to a righteous man.*

BUt the Apostle saith: *The law is not given to a righteous man, but unto the disobedient, &c.* 1 *Tim.* 1. 9. And *Adam* was now just and righteous, and therefore he needed not a law: for answer whereunto, I say; that the law in two respects is said, not to be given to a just man: 1. in respect of the negative precepts, as to abstaine from murther, theft, adultery: but in regard of the affirmative precepts, to retaine them in obedience and doing of good workes, so the just man had need of a law, and so had *Adam*. 2. A just man need not to feare the punishment of the law: as S. *Paul* in another place saith of the Magistrate, which is the speaking or living law: he is not *to be feared for good workes, but for evill, Rom.* 13. 4. And in this respect so long as *Adam* remained in his integrity and justice, the punishment in the law concerned him not. 3. And a righteous man rather of a voluntary disposition, than by compulsion of law yeeldeth his obedience.

QVEST. XXVII. *Why God gave a precept to Adam, fore-seeing before that he would transgresse it.*

FOurthly, A question will here bee moved, why the Lord gave this precept to *Adam*, which hee knew hee would not keepe: for answer whereunto, first wee say, that God gave him a precept, which was possible to be kept, and *Adam* had power to keep it, if he would: it was then not Gods fault, that gave

him free will, but his owne, that abused that gift. Secondly, if it be replied, why God did not give man grace and stay him from transgression: I answer, that God could have given him such grace, and to the angels likewise, that they should not have fallen: but it was fit that God should leave the creatures to their free will, and not hinder the course of nature, which hee had made. Thirdly, though God foresaw mans transgression, yet that was no reason to withhold the precept: for then God should neither have made the Angels, nor man, because he saw, that some of both should bee reprobates: and by the same reason God should not have given his written word, because many heretikes doe pervert it to their destruction. Fourthly, as God foresaw mans transgression, so he knew how to turne it to good, as in shewing mercy to sinners, and in sending Christ to restore what man had lost: so that notwithstanding Gods foresight of *Adams* transgression, he was not to forbeare to charge *Adam* with this commandement, in regard of the great good, which God also did foresee should ensue.

Quest. XXVIII. *What kind of death was threatned to Adam.*

Vers. 17. *In the day that thou eatest thereof thou shalt die the death.* The first question here moved is; what death God threateneth to *Adam*, whether the death only of the body, or soule, or of both. 1. We neither think that the spirituall death of the soule is here only signified, whereby the soule is separated by sinne from God, which was the opinion of *Philo Iudeus, lib. 2. de allegor. Mosaicis*: and of *Eucherius lib. 1. in Genes.* for wee see that the Lord himselfe threatned the death of the body to *Adam*, *Genes.* 2. 19. *Dust thou art, and to dust thou shalt returne.* 2. Neither is the death of the body here onely implyed, as some have thought, but the death of the soule by sinne also, which bringeth forth the death of the body, as the Apostle sheweth. *Rom.* 5. 12. *Death went over all men, for as much as all men have sinned.* There was first sinne in the soule, before there followed death in the body. 3. Neither doe we think, that everlasting death is here excluded, as *Pererius* seemeth to insinuate, *lib. 4. in Genes. cap. 4.* of this matter. For the Apostle saith: *We were by nature the children of death, as well as others. Eph.* 2. 3. by *Adams* transgression we were the children of wrath, hee therefore much more, that made us so: and if *Adam* had not by sinning made himselfe guilty of eternall death, why was the promise of the Messiah presently upon his fall made unto him? *Gen.* 3. 15. whose office is to redeeme us from sinne and everlasting damnation. 4. Wee therefore thinke with *Augustine*, that by death here is understood, whatsoever deprive ther of the soule or body, temporall or eternall, *lib. 1. de civit. dei c.* 12. for *Augustine* maketh foure kinds of death: the temporall death of the soule, when it is for a time separated from God by sin: the eternal death of the soule, which is separated from the body: the temporall death of the body, when it is separated from the soule: the eternall death of the body in hell. So *Adam* first died in soule, by losing his innocency, he died in body, returning to dust, he was subject also to everlasting death both of body and soule, but from that he was redeemed by Christ. 5. Besides under the name of death, are comprehended all other miseries, calamities, and sorrowes, which are the forerunners of death: so that we may fitly compare death to the center, all other miseries, as the circle, or circumference about the center: or as the Scripture resembleth it, death is as the burning coale, other sorrowes and miseries are as the sparkles that doe rise from the coale, *Iob* 5. 7. *Man is borne to travaile, as the sparkes fly upward.*

Adam by his transgression, made subject to eternall death.

Foure kinds of death.

Quest. XXIX. *When Adam began to die.*

Secondly it is inquired, when this sentence began to take place, that in what day soever *Adam* did eat of the tree he should dye the death. 1. Some thinke, that a day is nowhere to be taken, according to mans account of dayes, but as it is before God, with whom a thousand yeares are but as a day: and so *Adam* died within a thousand yeares after: so *Iustinus dialog. cum Tryph.* but this sense seemeth to be strained. 2. Neither doe we refer these words [*in what day soever*] to the first clause only [*thou shalt eat*] and not to the second, *thou shalt dye the death*: as though the meaning should not bee, they should dye the same day, wherein they did eat, but at any time after: for this seemeth also to be but a forced sense. 3. But we rather allow *Hieromes* interpretation, that *Adam* began in the same day to dye, not actually, but because then he became mortall and subject to death: *lib. tradit. in Gen.* so *Symmachus* readeth, thou shalt bee mortall. 4. And beside that; then actually *Adam* entred into misery and sorrow, labour, hunger, thirst, which are the forerunners of death. 5. Adde unto this also, that in the same day, death entred by sinne into the soule of *Adam*, in the very same day of his transgression.

Quest. XXX. *Whether God made death.*

Thirdly, seeing that by Gods sentence death seased upon *Adam*, the question is, whether God made death, and whether this corporall death be a punishment of sin. We answer. 1. that as death is a defect of nature, beside the first intention of the Creator, brought in by sinne into the world, that God is not the author of it, but it is so only the fruit and effect of sinne. 2. But as death is a just punishment inflicted for sinne, so it is of God: who though hee first made not death, yet now hee disposeth of it, thereby shewing his justice upon mans transgression: so that as *Augustine* saith, speaking of the beginning of darkenesse: *Deus non fecit tenebras, sed ordinavit*: God made not darkenesse, but ordered them: so may it bee said of death. 2. *Eugubinus* objecteth, that death is not properly a punishment of sinne, because it remaineth in the faithfull, and it is not taken away by Christ. *in Cosmopeia.* To which we answer. 1. That death also at the last shal be destroyed by Christ, 1 *Cor.* 15. 26. *The last enemy that shall be destroyed is death.* 2. That although the death of the body remaine yet in the members of Christ, in them it is not now as a punishment, but as a consequent of their corruptible nature, because all flesh is now as grasse, *Isa.* 40. 6. and

Death of the body whether now a punishment.

death

death now unto them is not a curſe, but turned to a bleſſing in Chriſt, being both a ceſſation from labour, and an entrance into reſt, *Rev.* 14. 13. *Bleſſed are they that dye in the Lord, they reſt from their labours, and their workes follow them.*

QVEST. XXXI. *Why it was not good for man to be alone.*

Verſ. 18. IT *is not good for man to be alone*] 1. not, as *R. Sel.* leſt if man would have beene alone, hee might be thought to be chiefe Lord in earth, as God was in heaven: for if man had beene alone, who ſhould have ſo thought or ſpoken? 2. Neither was it not good in reſpect of God, who by his infinite power and wiſdome could otherwayes have multiplyed and increaſed man, but in reſpect of that order and courſe of generation which God appointed for other creatures. 3. Neither is this ſo ſaid, as though no man could live without a woman: as the Hebrewes have theſe ſayings, *nothing is good but a woman: he that hath not a wife, is not a man*, for God hath given unto ſome a ſpeciall gift, which may ſupply this want. 4. Neither is S. *Paul* contrary to *Moſes*, where he ſaith, *it is not good to touch a woman*: for he ſpeaketh in reſpect of thoſe preſent times of perſecution, wherein their wives might have beene a let unto them. *Mercer.* 5. But this is ſo ſaid, 1. in reſpect of mutuall ſociety and comfort: 2. in reſpect of the propagation of the world: 3. eſpecially for the generation and increaſe of the Church of God: 4. but moſt of all it was meet that woman ſhould bee joyned to man, becauſe of the promiſed ſeed of the woman, of whom came our Saviour Chriſt after the fleſh. *Mercer* 19. 12

QVEST. XXXII. *Wherein woman was a meet helpe for him.*

Verſ. 18. I *will make*
Let us make an helpe meet for him] The word *cenegdo*, ſignifieth, as one before him, or againſt him. But we neither allow the conceit of ſome Hebrewes, as *R. Selamon*, that the woman is ſaid to be againſt man, becauſe ſhe is contrary to him. 2. Nor yet doe wee like of *Toſtatus* conjecture, becauſe the male and female in reſpect of their naturall parts are contrary. 3. Nor yet doe wee approve *David Kimchi* his collection, that the woman is ſaid to bee as before man, that is, as a ſervant to attend vpon him: for ſhee is appointed to bee his fellow-helper, not his ſervant: neither is it like, that if ſhee had beene ordained to any baſe uſe, or ſervice, that ſhe ſhould have beene framed out of *Adams* ſide. 4. Therefore ſhee is called a helpe like to man, as *Hierome* readeth, or according to him as the Septuagint, or as before him as the Hebrew: both becauſe ſhee was made like unto man, as well in proportion of body, as in the qualities of the mind, being created according to the image of God: as alſo for that ſhe was meet for man *neceſſary* for the procreation & education of children, and *profitable* for the diſpoſing of houſhold affaires. 5. This maketh a manifeſt difference betweene woman, which is alwayes before man, cohabiting and converſing with him, and other females which after their copulation, forſake their males. *Luther.*

QVEST. XXXIII. *When the woman was formed.*

A Further doubt is moved by ſome: at what time the woman was made: where 1. wee reject the conceit of *Cajetanus*, who making an allegory of this ſtory, of the framing of the woman out of *Adams* ſide, is forced to affirme, that God made man and woman together upon the ſixth day, and not the woman out of the man: for thus the hiſtory of *Moſes* is called into queſtion, and as well may the whole diſcourſe of the creation of the world be allegoriſed, as this narration of the making of woman. And again, it is contrary to the Apoſtle, who ſaith, *that the woman was of the man*, 1 *Cor.* 11. 9. 2. We likewiſe refuſe the opinion of *Catharinus*, who thinketh the woman to have been made the ſeventh day: for this alſo is contrary to the Scripture, *Exod.* 20. 11. *In ſix dayes the Lord made heaven and earth, the ſea and all that in them is.* 3. So then we hold, that the woman was made of a rib out of *Adams* ſide, as *Moſes* ſetteth it downe, neither made together with him out of the earth, nor yet made ſo long after him upon the ſeventh day: but ſhe was formed upon the ſixth day; as is expreſſed, *Gen.* 1. 27. *God created them male and female*: which ſtory being briefly ſet downe in the firſt chap. is by way of *recapitulation*, rehearſed more at large in the ſecond chap.

QVEST. XXXIIII. *How the creatures were brought to Adam.*

Verſ. 19. GOd *brought them unto man, to ſee how he would call them.* 1. We neither thinke that *Adam* gathered the cattell together, as the ſhepherd his ſheep. 2. Nor yet, that they were brought to *Adam* by the Angels: for the text ſaith, that God, *that formed of the earth every beaſt of the field, brought them*: by his ſecret moving and ſtirring of them to preſent themſelves to *Adam*, as they did afterward to *Noah*, when they went into the arke. 3. Neither was this impoſition of names done myſtically, nor hiſtorically as ſome thinke. 4. Nor yet doe wee thinke that the beaſts were not brought before *Adam*, but his eyes to illuminate, that hee ſaw them every where in their places: for this is contrary to the text, which ſaith, *God brought them*. 5. Nor yet is it to be imagined, as *Barcepha* reporteth it, to be the conceit of ſome, that *Adam* ſate in ſome high place in Paradiſe, his face ſhining as *Moſes* did, and that every beaſt came as he was called, and bowed the head as he paſſed by, not being able to behold *Adams* face for brightneſſe: for theſe are but mens conceits. 6. But we thinke that all the beaſts, by Gods ſecret inſtinct were gathered to *Adam*, for theſe cauſes,: 1. that man ſeeing his excellent creation farre ſurpaſſing all other, might thereby be ſtirred up to praiſe his Creator. 2. that there might be a triall of *Adams* wiſdome: *hee brought them to ſee how he would call them*. 3. that by this meanes the Hebrew language, wherein thoſe names were given, might be founded. 4. that mans authority and dominion over the creatures might appeare: *for howſoever man named every living creature, ſo was the name thereof.* 5. that man finding among all the creatures no helpe or comfort meet for him: v. 20. might have a greater deſire thereunto, and more lovingly embrace his helper, which ſhould be brought to him.

To what end the creatures were brought to *Adam*.

QVEST. XXXV. *How an helpe could not be found meet for Adam.*

Hebrewes vaine collections.

FOr *Adam found he not an helpe meete for him, &c.* 1. not as *Ramban* noteth: *Adam* could finde none to whom to give his name, as he did to the woman, calling her, of *iſh*, *iſhah*: but it muſt bee underſtood of the nature of man, that an helpe could not bee found anſwerable to him. 2. *R. Eliezer*, doth ſo interprete, as that God could not finde an helpe: but God knew that alreadie hee needed not for that cauſe to bring the creatures before *Adam*: hee then, that is *Adam*, could not finde one for himſelfe. 3. But impious is the conceit of *R. Sel.* that man companied with every ſort of beaſt, and ſo could finde none apt and meet for him. *Mercer.*

QVEST. XXXVI. *Of the excellent knowledge and wiſdome of Adam.*

FVrther, by this impoſing of names upon the creatures, appeareth the great knowledge and wiſdome of man. 1. in naturall things: for names were given at the firſt according to the ſeverall properties and nature of creatures: and if *Salomon* had ſuch exact knowledge of beaſts and fowles, of trees and plants, even from the Cedar to the hyſop, 1 *King.* 4.33. no doubt *Adam* had greater knowledge, whom we may ſafely hold to have beene farre wiſer than *Salomon*, notwithſtanding that place, 1 *King.* 12. where *Salomon* is ſaid to bee the wiſeſt of all before him, or after him: for that is ſpoken of the common generation of men, where both *Adam* is excepted, created after Gods image, and Chriſt that holy ſeed borne without ſinne: this place then needed not to have forced *Toſtatus* to preferre *Salomon* before *Adam* in wiſdome. 2. *Adam* had alſo the knowledge of ſupernaturall things: as he was not ignorant of the myſtery of the Trinity, according to whoſe image he was made, one part whereof is knowledge, *Coloſſ.* 2. 10. 3. It may alſo be ſafely held, that *Adam* had knowledge of Chriſt to come, though not as of a redeemer, for that promiſe was firſt made after mans fall, *Gen.* 3. 15. but as of the author and fountaine of life, whereof the tree of life in Paradiſe was a ſymbole. 4. And whereas ſome thinke that *Adam* and the woman were not ignorant of the fall of the Angels, as *Catharinus* upon this place; yet it ſeemeth to bee otherwiſe, as may appeare by the conference of Sathan in the ſerpent with the woman, wherein ſhe is altogether without ſuſpition, and the knowledge of the fall of Angels, would have made her more cautelous, not to have committed the ſame ſinne of pride, in deſiring to be like unto God, though not in the ſame meaſure or degree.

Salomon not wiſer than *Adam*

Whether *Adam* knew of the fall of the Angels.

QVEST. XXXVII. *Of Adams ſleepe.*

Verſ. 22. *GOd cauſed an heavy ſleepe to fall upon man, and he ſlept.*] 1. This was not a naturall ſleepe, as ſome thinke, which *Adam* fell into by reaſon of his wearineſſe, in taking view of the creatures: but an extraordinary ſleepe cauſed by the Lord: who could otherwiſe have effected his purpoſe, but it pleaſed him to uſe this meanes. *Mercer.* 2. This was an heavy ſleepe: the word is *tardemah*: *teunivah*, ſignifieth a light ſleepe, *ſhenah* a more profound ſleepe: but *thardemah* is the deepeſt ſleepe of all. 3. *R. Iſaac Cara* thinketh that man was caſt into a ſleep, to ſignifie, that he ſhould be as aſleep in the houſe, not given to contention and ſtrife. 4. We doe thinke, that as this was a ſound, heavy or deepe ſleep of the body, ſo the ſoule of *Adam* was in an *ecſtaſis* or trance, being illuminated of God, as it may appeare by this, that when he awaked, he knew that the woman was taken out of him. 5. And this was done (*Adam* ſleeping rather than waking) both that neither *Adams* ſight might be offended, in ſeeing his ſide to be opened, and a rib taken forth, nor yet his ſenſe of feeling oppreſſed, with the griefe thereof, which was not only by ſleepe mittigated, but by the power of God concurring with the ordinary meanes: for we ſee by experience, that ſleep is a binding of the ſenſe.

QVEST. XXXVIII. *Why the woman was made of one of Adams ribs.*

AND *he tooke one of his ribs, and cloſed up the fleſh in ſtead thereof.*] Firſt, the reaſon is evident, why it pleaſed God to make woman of out of the body of man, not of the earth as he had made man. 1. That hereby might appeare the preheminence that man hath over woman: as the Apoſtle noteth, 1 *Cor.* 11.7,8. that as man is the image and glory of God, ſo the woman is the glory of the man, becauſe ſhee was taken out of man. And therefore alſo the woman hath her name and denomination of man, becauſe ſhe was taken out of him. v. 23. 2. Another cauſe of this worke was, that it might be a ſurer bond of love, that the man knowing the woman to be taken out of him, might more firmely ſet his affection upon her, being fleſh of his fleſh, and bone of his bones. v. 23. 3. Other reaſons are given, why the woman was taken out of mans ſide: as not out of his head, that ſhe ſhould not be proud: nor out of his feet, as though ſhe were mans vaſſell: but from his ſide, to ſhew the love and conjunction betweene them. *Muſcul. R. Ioſue* giveth this reaſon, why ſhe was taken from under the armes, that ſhee might acknowledge her ſelfe under ſubjection to man: but that is ridiculous, which ſome Hebrewes note, that the woman was made of a bone, to ſhew her hard and intollerable nature. *ex Mercer.*

QVEST. XXXIX. *Whence the bone was taken, whereof the woman was made.*

SEcondly, we hold that a curious queſtion, which is diſputed of the Schoolemen, how *Eva* was faſhioned out of a bone, whether by multiplication of it, as *Hugo* thinketh, or by addition of ſome new matter taken out of the earth, as *Toſtatus*, or created of nothing, as *Thomas*: that ſeemeth more probable, that God uſed no other matter, in the making of woman, but out of the man, becauſe the text ſaith, *ſhe was taken out of man*, which had not beene true, if ſhee had beene taken out of any other matter. Wee therefore thinke the firſt opinion probable, that this was done by multiplying of the matter: *Auguſt. Mercer.* but we muſt not curiouſly ſeeke to finde out a reaſon of Gods omnipotent power.

QVEST.

Quest. XL. *How many ribs, and whence taken.*

THirdly: 1. We neither thinke with *Oleaſter*, that God tooke two ribs, out of each ſide of *Adam* one, becauſe the ſcripture ſaith, v. 21. God tooke one of his ribs. 2. Wee alſo deride that fable of the hebrewes: that God made man and woman together, but joyned by their ſides, and after parted and ſeparated them: for the text is contrary, which ſaith, *that God tooke a rib out of Adam* to make the woman (for the word (*tſelang*) properly ſignifieth a rib, and not the ſide) and ſo *R. Ioſua* taketh it. 3. It is alſo a ſuperfluous queſtion, out of what ſide of *Adam Eva* was taken, whether out of the right or left: it is reſolved by moſt, out of the left, becauſe *Adams* heart lay there: but theſe are frivolous and needleſſe matters.

Quest. XLI. *Whether this rib were a neceſſary or ſuperfluous rib.*

FOurthly: ſo alſo is that queſtion unneceſſary, and more curious than profitable, whether this rib were any one of *Adams* neceſſary and ſubſtantiall parts, or one ſupernumerary and ſuperfluous: ſome think, that whereas a man hath now 24. ribbes, on each ſide 12, that this rib was one of them, and that God created a new rib in ſtead thereof: but this opinion ſeemeth to be contrary to the text: becauſe it is ſaid, God cloſed up the fleſh in ſtead thereof: if fleſh were in ſtead of the rib, then another rib was not made in ſtead thereof. Againe, God had already done with the creation of *Adam*, v. 7. *hee made man of the duſt of the earth*: but if *Adam* had a rib created afterward, then was he not before perfectly created. Wherefore it is more like that this rib was above the uſuall number of ribs created of purpoſe by the Lord, not as a ſuperfluous or monſtrous part, but as neceſſary for the creation of the woman, which God intended. *Mercer. Calvin.* And therefore *Cajetanus* needed not ſo to have beene perplexed with this queſtion, as not finding a ſolution thereof, to have left the veritie of the ſtory, and flye to allegories.

Quest. XLII. *Of the womans ſoule.*

FIfthly, though no mention be here made of the creation of the womans ſoule, yet it may be gathered, that ſhe had her ſoule from God immediately as *Adam* had, becauſe they were both created according to Gods image, *Gen.* 1. 27.

Quest. XLIII. *How God is ſaid to have built the woman.*

Verſ. 22. *HE made or built a woman, and brought, &c.* 1. God is ſaid to have built woman: neither becauſe of the frame and faſhion of her body, which is made broadeſt and loweſt downeward, like the building of an houſe, as *Rab. Sel.* which though it be ſo, that God framed the womans body as fitteſt for procreation of children, yet *Moſes* in thus ſpeaking aimed not at it. But by this is meant, both that man was yet as an unperfect building, before woman was made: and that by the woman the houſe and family is builded by procreation of children: and thereof the hebrewes call a ſonne *Ben*, of *Banah*, to build. *Mercer.*

2. Shee is called *Iſhah*, woman, by a figure called *Prolepſis*, for this name was afterward given her by the man.

3. She is ſaid to bee brought to man, not as though ſhee were made in ſome other place; but God doth preſent her and offer her to man, and as it were, marrieth and joyneth them together.

4. But the Hebrewes have here ſome ridiculous obſervations: as upon the word *Iiſgor*, in the former verſe, *he cloſed up*: which is the firſt word with *Samech* uſed hitherto by *Moſes*: becauſe *Samech* anſwereth to the firſt letter of Satan in ſound, which is *Shin*, with a left pricke, they note, that Satan came into the world, and ſo the occaſion of evill by women: ſo likewiſe out of the word *Iebieah*, which letters make 24. in number, they note that the woman was brought to man with 24. ornaments: whereas they cannot deny, but that ſhe came naked. Hebrew curioſities.

Quest. XLIIII. *How Adam knew the woman to be taken out of him.*

Verſ. 23. *THe man ſaid, this now is bone, &c.* 1. *Adam* underſtood this, that the woman was taken out of him, not ſo much by the contemplation of the ſimilitude and likeneſſe of her ſhape. *Mercer.* or that he felt ſome alteration in his body, as though ſomewhat had beene taken from it: *Reuchlin.* but hee had this knowledge eſpecially by divine revelation. *Calvin.* 2. *Adam* looking upon the woman, did not preſently deſire her company, but ſincerely with a cheerefull minde acknowledgeth how fit a mate God had provided for him. *Reuchlin.* 3. *This now*, or *for this time*: which words are not to bee referred with the Hebrewes to the time to come, that though at this time a wife was prepared out of man, yet it ſhould not be ſo afterward, but it hath relation to the time paſt: that although before among all the creatures he could not find a fit companion, yet now hee had obtained one. *Fagius.* 4. Hee giveth the woman her name, to ſhew the authority of man over the woman: and in the derivation of the word *iſhah*, from *iſh*, the antiquity of the Hebrew tongue appeareth: the like is not to be found in any other language. 5. The Hebrewes wel note, that *iſh* with *Iod*, ſignifieth a man, without *Iod*, which is the firſt letter of the name, *Iehovah*, it is fire, ſo where God is not the directer of the inward parts, there is nothing but fire & contention. *Mercer.*

Quest. XLV. *How a man is ſaid to leave father and mother.*

Verſ. 24. *THerefore ſhall a man leave, &c.* 1. Theſe are not the words of *Adam*, as *Epiphanius* thinketh or immediatly uttered by the Lord to *Adam*, but of *Moſes* directed by the ſpirit of God, who inſerteth here a perpetuall law concerning marriage, 2. The man is ſaid to leave father and mother, either comparatively and in degree, that he is rather to leave them than his wife: *Oecolamp.* or conditionally, if they ſhall ſeeke to diſſolve the knot of marriage, therein the ſonne is to leave them: *Muſcul.* as alſo the leaving

leaving of the father and mother, signifieth the erecting of a new family: as the Chalde readeth, hee shall leave his father and mothers bed: for the ancient use was for children unmarried to lye in their parents chambers. *Mercer.*

3. They shall be one flesh, not only in respect of carnall copulation, as *R. Sel.* for so bruit beasts may be said to bee one flesh: but in respect of their perpetuall society, the conjunction both of their bodies and minds. Now whereas the Apostle saith, that he which is joyned to an harlot, is one flesh: the Apostle there applieth not that which is proper to marriage, to fornication: but sheweth, what injury they doe to marriage which commit fornication, yeelding that to harlots, which is peculiar to wives, to be made one flesh with them. And yet this difference there is, that the man and wife are joyned together both in flesh and spirit: as it followeth in the same place, *he that is joyned to the Lord is one spirit.* 1 *Cor.* 6. 17. but the harlot though joyned in body, is severed in heart and affection.

How the harlot is made one flesh.

Quest. XLV. *How man was not ashamed of his nakednesse.*

Vers. 25. *They were both naked, and were not ashamed.*] 1. *Adam* was not ashamed not, as some Hebrewes say, because *Heva* was of his owne flesh, for afterward they were one ashamed to behold the nakednesse of another: neither doth *Moses* set them forth as impudent and unshamefast persons: such as the Adamites are, pretending this example, companying together like bruit beasts: but this nakednesse of their bodies, sheweth the nakednesse and simplicity of their minds: for shame is the fruit of sin: and therefore before sinne entred, they were not ashamed. 2. Some thinke, that there remaineth yet in children that are not ashamed of their nakednesse, some shadow of our first estate: but children are therein unshamefast for want of reason, as the like is to be seene in bruit beasts. But in the kingdome of heaven, we shall be all naked, and without shame as *Adam* was: and without feare or danger of sinne which *Adam* was not. 3. Further, notwithstanding their nakednesse, they should not have beene offended with the weather, either heat or cold: not that their skin was like unto the nailes of the fingers, as *R. Eliezer* thinketh, which was taken away after their fall: but God would have so tempered the elements, and the quality of their bodies, as that all things should have beene serviceable unto them.

4. *The places of doctrine.*

1. *Doct. The Dominicall or Lords day, is grounded, not upon tradition or Ecclesiasticall institution, but upon the scriptures.*

IN that the Lord sanctified the seventh day, and made it a day of rest: we inferre, that as the Sabbath kept then upon the seventh day in remembrance of the creation, was of the Lords institution: so the Lords day is now observed by the same authority, in remembrance of the resurrection of Christ, and our redemption by the same: contrary to the Rhemists, who count the observation of the Lords day, but a tradition of the Church, and Ecclesiasticall institution. *Rhemist. Matth.* 15. *fect* 3. Our reasons are these.

The observation of the Lords day is morall.

1. The observation of a Sabbath or day of rest unto the Lord, is commanded in the moral law, which is perpetuall, and not to be abrogated: if this bee denied, it will follow, that there are but nine commandements, if that of sanctifying the Sabbath doe not binde now. And although wee observe not now the same day for our Sabbath, which the Jewes did, yet the seventh day we keepe still, retaining the substance of the law, which is to keepe one day holy of seven. The manner of computation and account of seven, where to begin, where to end, and to bee tied to the very same prescript of the day, was ceremoniall and a circumstance of the law, and in that behalfe doth not conclude us.

The Lords day instituted by the Apostles

2. That which was by the holy Apostles by precept enjoyned, and by example observed, was of a divine institution: thus the Lords day is prescribed by Saint *Paul.* 1 *Cor.* 16. 2. where the Apostle enjoyneth them to make collection for the poore in their meetings upon the first day of the weeke, which then began to be observed for the Lords day: he himselfe, also *Act.* 20. 7. observeth the same day, and preacheth in it. Saint *Iohn* calleth it the Lords day: *Revel.* 1. 10.

The Lords day a symbole of everlasting rest.

3. Every symbole significative or representing signe mentioned in scripture, had a divine institution: but so is the Sabbath a symbole or type of our everlasting rest. *Heb* 4. 9. *There remaineth therefore sabbatismus, a sabbath rest to the people of God:* which words doe conclude, that both the type remaineth, that is a sabbatisme, and the signification of the type, everlasting rest.

The observation of the Lords day bindeth in conscience.

4. No constitution of the Church doth simply bind in conscience for Gods commandements only do so bind, *Iam.* 1. 12. *There is one law-giver, which is able to save and destroy:* but the keeping of the Lords day bindeth in conscience: for therein we are commanded not to doe our owne wayes, nor to seeke our owne will, nor to speake a vaine word, *Isay* 58. 13. which duties, are alwayes commanded, so especially upon the Lords day: but these precepts, the observation whereof is properly incident to the Lords day, doe bind in conscience, *Ergo.* &c.

Difference betweene the Lords day and other festivals.

5. If the Lords day were but a tradition of the Church, there should be no difference betweene that and other festivall dayes, but all of the like necessity, and with as great strictnesse are to be observed and kept, these as the other. But that were very absurd, seeing we find the Lords day by the Apostles to have beene observed, whereas no mention at all is made of the other in the scriptures: and the Church of God in her practice hath alwayes made a difference betweene the observation of the Lords day and other festivals: enjoyning that with greater devotion alwayes to be celebrated, than the rest.

6. This also hath beene the constant doctrine of the Church of God, and the judgement of the fathers, that the Lords day is of the Lords institution: as may appeare by this sentence of *Augustine: Dominicum diem apostoli & apostolici viri religiosa sanctitate habendum sanxerunt, &c.* The Lords day the Apostles and Apostolicall

Apostolicall times were ordained with religious holinesse to bee kept, because in the same our Redeemer rose from the dead, and therefore it is called the Dominicall or Lords day, that in it we onely may attend upon the divine service: this is the first day in the world, in it were created the elements, and the Angels: upon this day Christ rose, the holy Ghost was given, and Manna descended from heaven first on this day: *serm. de tempor.* 251.

Wherefore I cannot wholly condescend to *Mercerus* judgement, who saith, *politicè causâ retinuerunt Apostoli diem Dominicum Sabbato subrogatum*: that the Apostles for policy sake have retained the Lords day in stead of the Sabbath: in 2 *Gen.* vers. 3. A policy I grant in the use of the Lords day, but that is neither the only nor chiefe reason of the institution thereof.

There are three causes of the observation of the Lords day: a religious and holy use: for the Lord to this end did consecrate this day by his owne example and commandement to bee spent in holy exercises: the Civill or politicall use of the Lords day is for the rest of our selves, our servants, and cattell: the ceremoniall or symbolicall end, was to shadow forth our spirituall rest in Christ: in this last respect, I confesse the ceremony of the Sabbath in part to be abolished: for it is a symbole still of our everlasting rest in heaven. *Heb.* 4. 9. But in the other two respects, the law of the Lords day is perpetuall: for that as *Philo* saith, it is *κοινὴ πανδήμων, festum populare*, a popular or generall festivall to be observed of all people for ever.

I doe wonder then, this doctrine of the Sabbath, and day of rest, now called the Lords day, having such evident demonstration out of the scriptures, and being confirmed by the constant and continuall practice of the Church in all ages: that any professing the Gospell, specially being exercised in the study of the scriptures, should gainsay and impugne these positions following, as erroneous.

1. That the commandement of sanctifying the Sabbath is naturall, morall, and perpetuall: for if it be not so, then all the commandements contained in the decalogue, are not morall: so should we have nine only, and not ten commandements: and then Christ should come to destroy the Law, not to fulfill it, contrary to our Saviours owne words, *Matth.* 5. 17. *but* 8. *for you take of* 5.

See the booke of the catholike doctrine of the Church of England, printed at Cambridge, Fol. 37. ibid.

2. *That all other things in the law, were so changed, that they were cleane taken away, as the priesthood, the sacrifices, and the sacraments*: this day (namely the *Sabbath*) was so changed, that it yet remaineth: for it is evident by the Apostles practice: *Acts* 20. 7. 1 *Cor.* 16. 2. *Apocal.* 1. 10. that the day of rest (called the *Sabbath*,) was changed from the seventh day, to the first day of the weeke: and so was observed and kept holy under the name of the Lords day.

3. *That it is not lawfull for us to use the seventh day to any other end, but to the holy and sanctified end, for which God in the beginning created it*: for this were presumption to alter Gods appointment: and the will and ordinance of the Creator, must stand in the use of the creature: otherwise the Apostle had not reasoned well for the use of meats from the end of the creation: *which God hath created to be received with thanksgiving.* P. 195. 1 Tim. 4. 3. Ibid.

4. As the Sabbath came in with the first man, so must it not goe out, but with the last: for if the keeping of a day of rest holy unto the Lord, bee a part of the morall law (as it cannot bee denyed) then must it continue, as long as the Lord hath his Church on earth: and the morall Sabbath must stand, till the everlasting Sabbath succeed in place thereof.

5. That we are restrained upon the Sabbath from work, both hand and foot, as the Jewes were: though not in such strict particular manner as they were, for whom it was not lawful to kindle a fire upon the Sabbath. *Exod.* 35. 2. yet in generall wee are forbidden all kind of worke upon the Lords day, as they were which may hinder the service of God: saving such workes, as either charity commandeth, or necessity compelleth: for it is a part of the morall precept: *in it thou shalt doe no manner of worke.* Ibid.

6. *That the Lord would have every Sabbath to be sanctified by the Minister and the people*, and that in the Church he ought to preach the word, and they to heare it every Sabbath day: (but not each of these under paine of condemnation, as the place is misconstrued,) is confirmed by the practice of our blessed Saviour, *Luke* 4. 16. and of S. *Paul*: *Act.* 13. 14. and 20. 7. And hereunto are the Canons of our Church agreeable, which require that every Minister preach every Lords day, and likewise catechise the youth. p. 196. Cant. 45 & 54.

7. *That the Lord hath commanded so precise a rest unto all sorts of men, that it may not by any fraud, deceit, or circumvention whatsoever, be broken, under the paine of his everlasting displeasure*: who doubteth of this, but that every breach of any part of the morall law, especially by deceit and circumvention, *deserveth in it selfe Gods curse, and everlasting displeasure*: as the Apostle saith, *the wages of sinne is death*: and the Law saith: *Cursed is every one that continueth not in all things which are written in the booke of the law, to doe them*: as the Apostle citeth this text. p. 189. Rom. 6. Galath. 3. 10.

This doctrine of the Sabbath first grounded upon the authority of scripture, hath accordingly beene ratified by the constant and perpetuall *practice of the Church.*

Origen saith; *In nostro Dominico die, semper pluit Dominus Manna de cœlo*: in our Lords day, the Lord alwayes raineth Manna from heaven. *Hieronie; Dominicus dies, orationi tantum & lectionibus vacat*: upon the Lords dayes, they onely give themselves to prayer and reading. Hom. 7. in Exod. ad Rustich.

Ambrose: *toto die sit vobis oratio vel lectio, &c. nulli actus seculi actus divinitatis impediant, &c. Let us all the day be conversant in prayer, or reading*: let no secular acts, hinder divine acts, let no table play carry away the mind. Serm. 33.

Augustine: *quomodo Maria mater Domini, &c. As Mary the mother of our Lord is the chiefe among women: so among other dayes, this is the mother of the rest: the whole grace of the Sabbath, and the ancient festivity of the people of the Iewes, is changed into the solemnity of this day.* de tempor. serm 36.

Concil.

Concil. Tullen. cap. 19. Oportet eos qui præsunt Ecclesiis &c. it behoveth those which are set over the Churches, upon all dayes, but especially upon the Lords dayes, to teach the people, &c.

Matisconens. 2. cap. 1. Exhibeamus Deo liberam servitutem, &c. Let us exhibite unto God our free service, not because the Lord requireth this of us, to celebrate the Lords day by corporall abstinence, but he looketh for obedience: whereby we treading downe all terrene rites, might be raised up to heaven.

D. Bound. But these allegations are here superfluous, seeing there is a learned Treatise of the Sabbath already published of this argument: which containeth a most sound doctrine of the Sabbath, as is laid downe in the former positions, which shall be able to abide the triall of the word of God, and stand warranted thereby, when other humane fantasies shall vanish: howsoever some in their heat and intemperance, are not afraid to call them, *Sabbatorum errores*; yea *heretical assertions*, a new Jubile, Saint Sabbath, more than either Jewish or Popish institution: God grant it bee not laid to their charge, that so speake or write, and God give them a better mind.

2. Doct. The soule is not part of Gods substance.

SEcondly: where it is said, God breathed into the face of *Adam* the breath of life: we are not thereby to gather, that the soule of man is part of the divine substance, to the which opinion *Lactantius* seemeth to have inclined. *lib. 2. divinar. institution.* for as the breath is no part of his substance that doth breath, so neither is the soule of Gods essence, that gave it: for then, the soule of man, if it were of the divine nature, it should be immutable, and without beginning; from all eternity, as God is.

3. Doct. There is but one soule in a man.

THirdly, from hence it may be concluded, that there is but one soule in man, and that all the other faculties of sense and powers of nature are but handmaids to the soule, waiting upon it, and departing with it: therefore God is said to have breathed into man the spirit of life, that is, the reasonable soule, because the body, no longer doth breath or live, than the soule is present. We doe therefore refuse *Origens* conceit, upon these words *Mat. 24. 51. The Lord will divide or cut him off: that is, the spirit of the wicked shall returne to God, and their soule shall go to hell*: hee maketh A difference betweene the spirit and soule: contrary to the Apostle, who saying, *be ye renewed in the spirit of your soules and minds, Eph. 4. 24.* sheweth that the spirit belongeth to the mind or soule, as the purer part thereof.

Tractat. 36. in Matth.

4. Doct. Paradise was a place not altogether unknowne.

FOurthly, whereas Paradise is described by the countrey of Eden where it was situate, and by the knowne rivers of Tigris and Euphrates, we inferre that Paradise then was not a place secret and unknowne, as *Bellarmine* supposeth, *lib. de grat. prim. hom. c. 12.* for if it had beene unknowne in those dayes, the Lord needed not to set the Cherubims to keepe it with A sword shaken. And if it be objected, that Paradise was never found out by any, the answer is easily made: 1. because it was kept by the Angels with great terrour, that none durst approach. 2. The Infidels and incredulous persons regarded it not. 3. The faithfull looked for a much better Paradise in heaven, and therefore sought not after it. And herein we have the judgement of *Pererius* against *Bellarmine*: one Jesuit against another, *lib. 3. in genes. qu. 5. de paradis.*

5. Doct. The terrestriall Paradise is not now extant.

FIfthly, whereas *Bellarmine* affirmeth, that the terrestriall Paradise is yet remaining, and that *Henoch* and *Elias* are there kept: it appeareth by the description of Paradise to bee a meere fable. 1. Paradise was planted where the knowne rivers Tigris and Euphrates ran together, which is either in Armenia, or Mesopotamia, or some of those knowne countries: then if Paradise were now extant in the world, it is like that in all this time it should have beene found out by the inhabitants of those places. 2. The floud over-flowed the highest hils, 15. cubits, *Gen. 7. 20.* then Paradise also was covered with the water, where if *Henoch* then was, he must have also perished in the waters, being out of *Noahs* Arke. 3. The scripture maketh mention now of no other Paradise, but heaven, 2 *Cor. 12, 13.* S. *Paul* calleth it the third heaven Paradise. 4. *Pererius* sheweth *Rupertus* and *Gregory* to have beene of this mind, that *Henoch* was not translated to the terrestriall Paradise: to the which he subscribeth against *Bellarmine*.

Pererius against Bellarmine.

6. Doct. Marriage is not to be prohibited to any.

SIxthly, whereas the Lord saith, vers. 18. *It is not good for man to bee alone*: wee enforce this text against the popish forced virginity: for whereas God saw it was not good neither for *Adam*, then present, nor for his posterity, which should have more need of the remedy, to bee alone: they contrariwise constraine their Priests and votaries to live alone, depriving them of that mutuall helpe and society, which God hath appointed for their comfort; and to be a remedy against sinne: and that this place is understood not of the marriage of *Adam* only, but of all the faithfull, *Bellarmine* confesseth, *lib. de Matrim. cap. 2.*

7. Doct. Polygamie condemned.

SEventhly, vers. 24. *They shall be one flesh*: and as this place is alleaged, *Matthew 19. 5. They two shall bee one flesh*: This place sheweth the corruption of polygamie, which is the having of many wives: for if God had seene it good for one man to be joyned to two, or divers women, he would have made at the first to one man, more helpes than one.

5. Places

5. *Places of confutation.*

1. *Confut. Experimentall knowledge of evill not to be desired.*

1. THe Maniches objected, why did God forbid man to eats of the tree of the knowledge of good and evill, would he have him like unto bruit beasts, that cannot distinguish betweene good and evill? *Augustine* answereth this experimentall knowledge of evill, which *Adam* got by transgression, was not the wisdome of an happie, but the experience of a miserable man: for Christ knew no sinne by his experience, though he knew it by his sapience or wisdome.

2. *Confut. Why God gave a commandement that man would not keepe.*

2. WHy did God give a commandement, that man should not keepe, and why did he not make him so, that man should not have fallen? *Ans.* 1. God gave man this precept, that hee might shewe his obedience, and though he foresawe he would sinne, yet he also provided a remedie and reparation for his sinne. 2. Though hee be in a better state, that cannot sinne at all, yet his state is good, and not to be complained of, that if he will, cannot sinne: *lib. cont. adversar. leg. c. 3, 4.*

3. *Confut. against Celsus.*

3. CElsus derideth this storie, of the making of the woman, and counteth it a fable: *Origen* answereth, If you will not believe *Moses*, why doe you credit *Hesiod* your Poet? who hath the like narration, how *Vulcan* made a woman out of clay, whom all the gods adored, *Venus* gave her beautie, *Pallace* comelinesse of bodie, *Mercurius* wit, whereupon she was called *Pandora*, which opening the lidde or cover of the tunne, divided care and griefe unto men, that lived without before. *Origen. lib. 4. cont. Celsum.*

Hesiods story of *Pandora.*

4 *Confut. Paradise planted in a knowne place.*

4. THe Papists object thus: *Bellarmine* would proove that Paradise was an unknowne place, because it is said, the river that went out of Eden, did divide it selfe into 4. heads. But there is no such river in Mesapotamia. *Bellar. lib. 1. de grat. prim. homin. c. 12.* For further answer to this objection, I referre the reader to q. 13. before these 4. streames might be known in former time, though not now.

For further answer to this objection.

5. *Confut. Adams sinne pardonable.*

5. WHereas we say that all sinnes are veniall to the faithfull and elect: *Bellarmine* replieth that *Adam* committed a mortall and damnable sinne, because it was said vnto him, in what day thou eatest thereof, thou shalt die the death: *lib. 1. de amiss. grat. c. 7. Ans.* Wee say, that though this sinne was damnable in it owne nature, yet by Gods grace through Christ it was made veniall and pardonable to *Adam*, unlesse *Bellarmine* say with the hereticke *Tatiane*, that *Adam* was damned.

6. *Confut. Adam lost not his faith.*

6. BY this place also he would proove that *Adam* and *Eve* lost their faith, because they beleeved not the sentence of God, that they should die, if they transgressed the commandement. *lib. 3. de amission. great c. 6. Ans.* This prooveth, that they failed in faith, not that their faith was utterly lost and extinguished: for if *Adam* had no faith remaining, to what purpose should God have propounded the promise of the Messiah to a faithlesse man?

Places of Exhortation.

1. IN that God sanctified the Sabboth, and rested therein from all his works he did it for our example, that we therby should learne religiously to observe the Lords day. 1. in abstaining from all bodily and servile workes: 2. in keeping our selves undefiled and unspotted of all sinnefull works. 3. in sanctifying it to holy exercises, to the praise of God, and our owne comfort.

The religious vse of the Lords day.

2 v. 7. In that God made man of the dust, and put the breath of life into his nostrils: man is here to learne humilitie, by the consideration of his base and poore beginning, and to remember how brittle his state is, whose life is but a blast of the breath, a puffe of the aire: *Isay*, 2. 22. *Cease from man whose breath is in his nostrils.*

Mans base beginning should teach him humilitie.

3 Seeing that goodly garden of paradise, repleni shed with such goodly plants, and fruitfull trees is now destroyed, and not to be found in earth, we are taught to sequester our affections from all earthly delights, and to seeke for a paradise much better in heaven.

The earthly paradise should put us in minde of the celestial.

4 v. 15. Seeing man even in the state of his innocency was not to live idlely, but God assigned him to keep the garden: we are thereby admonished, that now much more every man should occupie himselfe in some honest labour of a lawfull vocation.

No man ought to live idlely.

5 In that God made the woman out of man, from whom shee had her beginning: thereby is described the dutie of the wife, to be obedient to her husband, as her head and principall, for whose cause shee was made.

The dutie of the wife.

6 And seeing the woman is bone of mans bone, and flesh of his flesh: thereby the husband is put in remembrance, to love, tender, and cherrish his wife, even as his owne flesh.

The dutie of the husband.

7 v. 18.

7. verse 18. *It is not good for man to be alone*: in that God first taketh care to provide an helper for man, before he saw his owne want: and while *Adam* slept, and thought nothing, the Lord prepared him an helpe: we see how Gods providence watcheth over us, foreseeing for us, many things, which we see not our selves, yea taking care for us, while we sleep, as it is in the Psalme, *Hee giveth his wel-beloved sleepe*, *Psal.* 127. 3. *Mercer.*

Gods watchfull providence over man.

CHAP. III.

The Analysis or Method.

THis Chapter describeth the fall of man, first his sinne and transgression, from verse 1. to verse 9. then his punishment, verse 9. to the end. In their transgression is to be considered, the tentation of Sathan, verse 1. to verse 6. the seduction of the man and woman, verse 6. thirdly, the effects and fruits of their sinne, verse 7, 8.

In Sathans temptation wee haue his subtill insinuation, verse 1. the womans simple confession, verse 2, 3. the suggestion it selfe, verse 4, 5.

In their seduction, verse 6. first are set downe the inducements, or *provocation*: the goodnesse of the tree for meat, the pleasantnesse to the eye, the fruit thereof, supposed to be knowledge: then the *prevarication*, or offence, *they did eat.*

The effects of their transgression, are shame, which causeth them to cover their nakednesse, verse 7. feare, which maketh them to hide themselves, verse 8.

In the punishment, there is first their *conviction* of the man and woman, verse 9. to 14. then the *malediction* or curse: denounced first, then executed.

The sentence is denounced against the tempter, or parties tempted.

The tempter is either the accessary, that is the serpent, which was the instrument; whose punishment is set forth, verse 14. or the principall, namely Sathan, who is censured, verse 15.

The persons tempted: first, the woman is punished, with sorrow in travaile, subjection to her husband, verse 16. secondly, the man is judged: the cause is first shewed, his transgression, verse 17. then his judgement, in the cursing of the earth with thornes and thistles, in cursing of man with *misery* in his life, *mortality in his end*, verse 19.

The sentence lastly, is executed, in the expulsion of man out of Paradise, verse 23. with the *consultation* going before, verse 22. and his perpetuall exile from thence: the Angels keepe the way to Paradise with a sword, that *Adam* should not returne thither.

The difference of translations.

S.C.c. v. 1. *the serpent was wiser. S. wiser. C. craftier than any beast. cæt. heb. gnarum, subtill.*

S. H.c. *T. P.r.* v. 1. *yea hath God indeed said. B. G. A.* τί ὅτι, *quare, wherefore hath God said. S. H. it is true that God hath said. Ch. quia, because God hath said. T. P. heb. aph, ci, yea because.* Sathans abrupt beginning, sheweth a long communication before, and here hee giveth a reason, as though God were not equall toward man in the prohibition, &c.

H.C.c. v. 6. *to be desired to get knowledge. G.T.S. or to make one wise. B. heb. delightfull to behold, aspectu delectabile. C.H.* which was said before.

S.H.dr. v. 8. *the voice of the word of God. C. the voice of God walking. cæt.*

v. 8. *in the coole of the day, B.G.* τὸ δείλινον, *at noone. S. ad auram post meridiem, in the coole aire after noone. H. ad ventum, in the wind or aire of the day. T.P.C. heb lerûach, haiom:* the soft wind brought Gods voice unto them.

diff. ver. v. 11. *unlesse thou hast eaten, &c. S.H. hast thou eaten? cæter.*

C.B.S.r. *C.H.c.* v. 12. *the woman which thou gavest to be with me,* μετ' ἐμοῦ, *B.S.C. which thou gavest me. G: gavest my fellow, sociam, H. allocasti, didst place with me. T. gnimads, with me, heb.*

T.B.r. *S.H.c.* v. 15. *he shall breake,* αὐτός, *G.S. ipsa, she shall. H. it shall breake, ipsum. T.B.P. heb. hu, it shall, that is, the seed: he shall observe thee from the beginning, thou shalt observe him to the end. Ch. thou shalt lye in wait for his heele. H. bruise his heele, cæt.*

T.B.r. *S.ad.* v. 16. *thy desire toward thy husband. T.B. subject to thy husband. G.* ἀποστροφή: *thy turning to thy husband. S.C. sub potestate, under the power of thy husband. H. heb. toshuchah, desire, lust.*

S.H.c. v. 17. *of this* μόνον, *only shalt thou not eat. S. (only,) is here added.*

S.ap.for.pr. 17. *Cursed is the ground for thy sake. B.G.T.P. in opere,* ἐργοις, *in thy workes. S.H. heb. baguabar. for, or because of the Ch.*

20. *called her Hevah. B.G.C.T.P.H.* ζωή, *life. S. heb. Chavah.*

21. *garments of honour upon their skin. C. coats of skinne. cæter.*

div. sign. 24. *a fiery sword,* ρομφαίαν ἐμπύρωσιν, *T.B.S.H. the point or blade of a sword shaken. P. G. lahat, signifieth a blade, and a flame: a sharpe sword shaken. C.*

C.c. 21. *Adam is the only man on earth of himselfe knowing good and evill. C. is as one of us, knowing, &c. cæter.*

The

The Exegeſis, or theologicall explication.

QVEST. I. *Whether it were a true ſerpent that talked with Eva.*

verſ. 1. NOw the ſerpent was more ſubtill, &c.] 1. we neither thinke with *Ioſephus*, that it was in the beginning naturall to the ſerpents, as to other beaſts, to have the uſe of ſpeech and underſtanding: which was the conceit alſo of *Plato*, that under *Saturne* men uſed to ſpeake & conferre by language with beaſts. *Euſeb. lib.* 12. *de prepar. Evang. c.* 9. for if it had beene naturall to beaſts to ſpeake, they ſhould no more after the fall have beene deprived of their naturall faculties, than the Angels or men, that fell: and beſide, this opinion is contrarie to the Scripture, which ſaith, that man onely was created according to Gods image: that is, with reaſon and underſtanding, which guideth the ſpeech.

Serpents whether they had the uſe of ſpeech.

2. We refuſe alſo the opinion which *Barcephas* aſcribeth to *Ephrem. lib. de paradiſ. c.* 27. that the uſe of ſpeech was given unto the ſerpent onely for this time, as it was to *Baluams* aſſe: that the Devill ſpake in the ſerpent, as the Angell did in the Aſſe we grant: but the ſerpent could not ſpeake of himſelfe, wanting the inſtruments and organs of the voice which man hath.

3. Neither is *Cyrillus* opinion to be received, that it was not a true ſerpent, but a ſhew onely and apparition. For then it ſhould not have beene ſaid, that the ſerpent was wiſer, than all the beaſts of the field: and afterward God layeth a curſe upon the ſerpent, that he ſhould goe upon his bellie and eate the duſt of the earth: it was a true ſerpent then, not a ſhadow onely.

4 *Cajetanus* conceit alſo is to be rejected, who by a continued allegorie, by the ſerpent, would have the Devill underſtood: that there was neither ſerpent in truth nor in ſhew that appeared to *Eva*, but this tentation was altogether internall and ſpirituall: for by this meanes, the whole ſtorie of the creation may as well be allegorized, and ſo the truth of the narration called in queſtion, and beſide, whereas the Devill internally tempteth onely two wayes, either by alluring the ſenſe by ſome object, or elſe by moving and working the phantaſie, our parents before their fall could not be ſo tempted, having no inordinate motion.

5 Some thinke that the woman did underſtand the ſpeech of the ſerpent, ſuch as beaſts uſe, to expreſſe their minde, and not otherwiſe: but it is evident, that the ſerpent did verily ſpeake.

6 *Aben Ezra* is of opinion, that it was the ſerpent, and nothing elſe: but the curſe afterward pronounced upon the ſerpent, and that propheſie, that the ſeed of the woman ſhould breake the ſerpents head, ſheweth, that the Devill ſpake in the ſerpent, who is principally accurſed.

7 Our opinion then is, that it was a true ſerpent which talked with *Eva*, as may appeare by the puniſhment inflicted upon this kind: and that the Devill uſed the ſerpent, a ſubtill beaſt, as his inſtrument, and ſpake out of him. This our Saviour confirmeth in the Goſpell, that it was Satan, which was a murtherer from the beginning, and cauſed the death and fall of our parents, *Iohn* 18. 44. And Saint *Paul* affirmeth, that the ſerpent beguiled *Eva* through his ſubtiltie: but the woman was not deceived by the ſerpent, but by the craft of the Devill, ſpeaking and working by the ſerpent. Of this judgement are moſt of the auncient fathers, *Baſil, Chryſoſtome, Auguſtine, Damaſcene, &c.*

QVEST. II. *How the ſerpent is ſaid to have beene more ſubtile, &c.*

THe ſerpent was more ſubtile than any beaſt of the field: 1. Theſe words cannot be underſtood of the Devil, as *Cajetane* thinketh, who here by a metaphore is called a ſerpent: for betweene the Devil and the beaſts of the field, there is no compariſon, who in ſubtiltie farre exceedeth man, who is wiſer than any brutiſh nature. 2. Neither was the ſerpent more ſubtill onely for this time, as *Auguſtine* ſeemeth to thinke, *lib.* 11. *Geneſ. ad lit. c.* 29 for Satan could not infuſe more ſubtilty into the ſerpent, than by nature it had: and the text it ſelfe ſeemeth to inſinuate, that the ſerpent by nature was more ſubtill than other beaſts. 3. wherefore the truth is, that whereas the ſerpent is a moſt ſubtill beaſt, it was not by chance, that Satan uſed him as his inſtrument, beeing by his naturall ſubtiltie apt thereunto: and the ſerpents ſubtill nature appeareth, both by the ſleights he uſeth in helping himſelfe, as to let paſſe what *Plinie* reporteth, that by the juice of fennel, he ſtrippeth himſelfe of a certaine skinne, wherewith he is overgrowne in winter, and with the ſame hearb cleareth his dimmed ſight: the Scripture ſheweth, that the ſerpent ſtoppeth his eare againſt the voice of the charmer. *Pſal.* 58. As alſo his craft appeareth in his enmitie againſt man, whom he aſſaileth ſecretly and in ſilence: as biting *the horſe by the heele to cauſe the rider to fall, Gen.* 49. 17. And further, concerning the naturall wiſdome of the ſerpent, our Saviour witneſſeth, ſaying to his diſciples, *bee yee wiſe as ſerpents, innocent as doves. Mat.* 10. 16. 4 Some thinke, that this is ſet forth as a praiſe and commendation in the ſerpent, that he had ſuch a gift of wiſdome & ſubtilty given him in the creation: but the contrarie appeareth, that although this naturall gift in the ſerpent was good, yet here relation is made to Satans craft, whereby he ſeduced *Eve*: *Adam* and *Eve* are ſaid before to be *gnarumim*, naked ſimple: and here the ſerpent is ſaid to be *gnarum*, in the contrarie ſenſe, *craftie covert*, not ſimple: for the Hebrew word admitteth a contrarie ſenſe. *Mercer.*

Of the naturall wiſdome of the ſerpent.

QVEST. III. *Why Satan in the ſerpent beginneth with an interrogation.*

verſ. 1. YEa hath God indeed ſaid, &c. 1. Some doe take this to bee an ironicall ſpeech, as though Satan in the ſerpent ſhould ſcoffingly ſay: it is a like matter that God careth what you eat. 2. Some make it an interrogation, as though Satan ſhould aske the reaſon, why God had ſo ſaid, &c. as the Latine and Septuagint. 3. Some make it a naked queſtion: *Is it true* that God hath ſaid: *Chald.* 4. *R. Sel.* expoundeth it, *forſan, perhaps*: and would have it doubtfully ſpoken. 5. Some make the *emphaſis* or force of

the ſentence in this word *God* it is not like that God would give you any ſuch precept. 6. *Aben Ezra* interpreteth *aphci*, by *quanto magis*, how much more: that after Satan had ſhewed many reaſons to perſwade the woman, that God loved them not, hee urgeth this above the reſt that God had given them this prohibition. 7. But the beſt interpretation is this, that after long communication had with the woman, at length the ſerpent commeth to that which he intended, to draw from the woman ſome anſwer, whereupon he might worke further: and therefore with ſome admiration ſaith in effect; it ſeemeth very ſtrange, or I much wonder, that God would give any ſuch prohibition unto you. *Mercer.*

Quest. IIII. *Why Satan tempted man, and that by the woman.*

NOw the Devill thought to ſupplant man in Paradiſe, not becauſe he did foreſee that the Meſſiah ſhould take fleſh of *Adam*: for as yet man was not fallen, nor Gods counſell revealed concerning the Redeemer, that ſhould breake the ſerpents head: but the envie of Satan was the cauſe that moved him to this tentation, that he might bring man into the ſame ſtate of damnation: and he ſheweth his malice againſt God, in ſeeking to deface his image. *Calvin.* 2. Hee ſetteth upon the woman firſt, not becauſe, as *Ambroſe* thinketh, the precept was given onely to *Adam* by God himſelfe: for it was ſpoken to them both: but becauſe he ſaw her to be the weaker, and ſo fitteſt for him to worke by. *Mercer.*

Quest. V. *How Eva indured to talke with the ſerpent.*

NOw whereas it will bee queſtioned, how it came to paſſe that *Eva* was not afraid to talke with the ſerpent: 1. which was not, either becauſe this ſerpent, which Satan vſed, had a pleaſant countenance and virgins face, which opinion is imputed to *Beda*, which is rather to be held a painters fancie, than the worke of nature, there beeing no ſuch ſerpent to be ſeene in the world: 2. neither for that the ſerpent was more familiar with man, than any other creature, as thinketh *Damaſcen*: 3. neither can the very kind of the ſerpent be deſcribed, as *Eugubinus* ſaith it was the Baſiliske, which poiſoneth hearbs and plants with his very breath. *Pererius* ſaith, it is moſt like to be the ſerpent called *Scytala*, which hath a backe of divers colours: for this is too great curioſitie, ſeeing the Scripture onely generally nameth a ſerpent, noting no ſpeciall kind. 4. But as *Chriſoſtome* well obſerveth the ſight of the ſerpent, which after ſin became terrible & hatefull to man, was now not abhorred, neither were any creatures as yet in the ſtate of mans innocencie, loathſome unto man, and therefore *Eva* might well indure the ſight of the ſerpent.

What kind of ſerpent it was.

Quest. VI. *What mooved Eva to give eare to the ſerpent.*

BVt whereas *Eva* was not aſtoniſhed to heare the ſerpent ſpeak: 1. it was neither as *Rupertus* thinketh, becauſe the woman imagined, that ſome powerfull ſpirit cauſed the ſerpent to ſpeake, and therefore gave reverent eare: for this had not beene farre from Idolatrie, to yeeld any ſuch reverence to any but to the Creator. 2. Neither did ſhee thinke, as *Bonaventure* holdeth, that ſome good ſpirit intending her good, thus ſpake in the creature. For then ſhee would not have ſaid, the ſerpent, but the ſpirit or Angel deceived me. 3. Neither is it like, that *Eva*, as *Cyrillus* ſeemeth to thinke, was ignorant, whether the uſe of ſpeech were given unto any creature beſide man: to the which opinion *Toſtatus* and *Pererius* ſubſcribe: for ſeeing that *Adam* had before given names to all creatures, which God brought unto him, they could not be ignorant by this experience, that man onely had the gift of calling and giuing names. 4. But *Eva* knowing well, that God had created angelicall powers, was carried away with the voice and goodly promiſes delivered from the ſerpent, not beeing ſo much intent from whom they came, as what was ſpoken, not conſidering, while ſhee was raviſhed with an ambitious deſire of bettering her eſtate, whether a good or a bad Angell might thus ſpeake out of the ſerpent: for to ſay, that man was either ignorant of the creation of Angels, or of the power and facultie of beaſts, was too great a defect of knowledge, to be incident to that perfect eſtate.

Quest. VII. *Whether the ſerpent went upon his bellie before the curſe.*

verſ. 14. *Upon thy belly ſhalt thou goe, duſt ſhalt thou eate, &c.* 1. It is neither to be thought with *Barcephus*, that the ſerpent before went upon his feete as other beaſts: for God would not alter the nature and ſhape of his creature, having given power to every creature before to multiply his owne kinde, & this had beene to miſlike the worke of his owne hands. 2. Neither is it to be ſuppoſed with *Didymus Hieromes* maſter, that the ſerpent, during onely this time of tentation, was cauſed by the ſpirit to ſtand upright, for it had beene no puniſhment for the ſerpent to returne to his firſt nature. 3. Neither doe we approove the ſentence of the fathers, as of *Auguſtine*, *Gregory*, and others, who by an allegorie doe apply theſe words to the Devill: that he goeth upon his belly when he tempteth men to gluttony & leachery, whereof the bellie is the inſtrument: and he eateth earth, having power over earthly minded men: for after this manner, the whole ſtorie may likewiſe be allegorized. 4. Neither with ſome others, as *Pererius*, doe we approve both an hiſtoricall ſenſe of this malediction in the ſerpent, & an allegoricall in the Devill: but the whole is hiſtoricall; the firſt part whereof concerneth the ſerpent the inſtrument, the other Satan the principall, that his head and power ſhould be broken by this meanes: and where he had thought to gained, he ſhould ſuſtaine a greater loſſe.

5 Our ſentence then is this, that the curſe denounced againſt the ſerpent, conſiſteth not in the thing it ſelfe, but the manner of it: the ſerpent did from his creation creepe upon his breſt, and feede of the earth, but now, this is made ignominious and accurſed unto him, which was not before: as weeds and thiſtles were created before mans fall, but after beganne to bee a curſe to the earth: and man was naked before his tranſgreſſion,

tranſgreſſion, but was not aſhamed of it till after: ſo the raine-bow was before the floud, but then onely ordained to be a ſigne of the covenant, that God would no more deſtroy the world with water.

QVEST. VIII. *Why the Devill ſpake out of the ſerpent.*

IF it bee further demanded, why the Devill ſpake out of the ſerpent, rather than appeared in any other ſhape. 1. I ſay with *Auguſtine*, becauſe God permitted Satan to uſe no other beaſt as his inſtrument, but the ſerpent. 2. That it was neither fit that hee ſhould have appeared in humane ſhape, for *Eva* knew well enough, that her ſelfe and *Adam*, were all mankind, and none beſide them: neither if Satan had framed a voice out of the aire, would *Eva* have endured ſo familiar a conference: and for that the ſerpent, in regard of his ſubtilty, was the fitteſt inſtrument, that would ſoone winde himſelfe in and out, and creepe away, that he ſhould not be ſeene of *Adam*. 3. In that *Moſes* maketh no mention of the Devill, but of the ſerpent only, it was both in regard of the weakneſſe and rudeneſſe of the people, who could not well conceive any other but the viſible creatures, and for that *Moſes* writing a ſtory, reporteth things as they appeared, as the ſtory of *Samuels* apparition to *Saul*, calleth it *Samuel*, whereas it was Satan in *Samuels* ſhape, becauſe it ſo appeared. 4. The Hebrewes here are not to be approved, that ſay the ſerpent coveted to have company with the woman: for that is againſt the nature of beaſts. Hebrewes fanſies.

QVEST. IX. *Of the manner how the woman was tempted of Satan.*

COncerning the tentation of Satan, and ſeduction of the woman: 1. he beginneth ſubtilly, *hath God indeed ſaid, ye ſhall not eat of every tree?* whereas God onely forbad them one tree, as though God had dealt hardly with them, in abridging them of their liberty. 2. The woman reporteth not the words of the prohibition truly: ſome thinke, that ſhee added of her owne; *ye ſhall not touch it*, as *Ambroſe*: ſome, that ſhe changed the words, as *Rupertus*, *for the tree of knowledge of good and evill*, ſaying *the tree in the midſt of the garden*: but certaine it is, that ſhe taketh ſomewhat from Gods words, pronouncing doubtfully, *leſt ye die*, which God had denounced moſt certainly, *ye ſhall dye the death*: that is, ſurely dye. 3. Satan in his reply, v. 4, 5. heapeth up many lies together, 1. that they ſhall not dye: 2. that God did envy their happineſſe: 3. that knowledge might be had in eating of fruit: 4. that they ſhould thereby bee made like unto God. Beſide, *Rupertus* conceit is here excellent, that the Devil in every one of theſe points ſpeaketh doubtfully, as he gave the Oracles of *Apollo*, that every word which he ſpake, might have a double meaning: ye ſhall not die: that is, not preſently the death of the body: though preſently made ſubject to mortality: *your eyes ſhall bee opened*, ſo they were to their confuſion: *knowing good and evill*, not by a more excellent knowledge, but by miſerable experience after their tranſgreſſion: *ye ſhall bee as gods*, either as Angels, or like unto us, ſinfull and wicked ſpirits. 4. The woman ſeeth the tree to be good for meat, there is her voluptuous deſire: *pleaſant to the eyes*, there is her curioſity: and to be deſired for knowledge, there is the vanity of her minde. Thus as the Apoſtle ſaith, whatſoever is in the world, is the concupiſcence of the fleſh: the concupiſcence of the eye, the pride of life. 1 *Ioh.* 2. Eva altereth Gods words. Satans doubtfull anſwers.

QVEST. X. *Adam tempted and deceived as well as the woman, though not in the ſame degree.*

THe order then and manner of the tentation was this. 1. It is evident, that neither *Adam* nor *Eva*, had committed any ſin before this congreſſe with Satan, for the Scripture ſaith, that til then they were both naked, and were not aſhamed, *Gen.* 2. 25. So that herein both *Rupertus* and *Ferus* are deceived. 2. Satan firſt aſſaileth the woman, both being as the weaker, more eaſie to be ſeduced, & as a fit inſtrument alſo to entice *Adam*. 3. *Adam* did not only incline unto her, *amicabili quadam benevolentia*, of a loving mind, and thereby enticed as *Sampſon* was by *Dalilah*, and *Salomon* by his wives: but it is like he was ſeduced by the ſame flattering and falſe perſwaſions, whereby the woman was firſt beguiled, being carried away with an ambitious deſire in knowledge, not to be equalized, but made like unto God: this may appeare out of the 22. verſe, *Behold man is become like unto us, to know good and evill*: where the Lord reproveth alſo mans affected and curious deſire to attaine to a greater perfection.

Neither doth that place of the Apoſtle contradict this opinion: *Adam was not deceived, but the woman was deceived, and was in the tranſgreſſion.* 1 *Tim.* 2. 14. for whether we expound it with *Epiphanius* and *Calvin*, that the Apoſtles meaning is, the woman was firſt deceived, not the man: or with *Mercerus*, that the man was not deceived, but entiſed by the woman: or with *Hierome*, that *Adam* was not deceived by the ſerpent, but by the woman: or that *Eva* did not wittingly deceive *Adam*, as the ſerpent beguiled *Eva*: whereof the two firſt expoſitions, being one in effect, are moſt agreeable to the Apoſtles minde: by this text *Adam* is not wholly exempted from being deceived, but only in that manner as *Eva* was perverted and ſeduced.

QVEST. XI. *Whether Adams ſinne was the greateſt of all ſinnes.*

NOw as touching the greatneſſe of *Adams* ſin, ſimply it was not the greateſt ſin of all committed in the world: neither in reſpect of the kind of the ſinne, as adultery is greater than fornication, for ſo we hold blaſphemy and Idolatry to be greater ſins than *Adams* was: neither in reſpect of the affection of the offender; for many are with a more ungodly, violent, and ſinfull deſire given over: then *Adam* in this tentation: neither was it the greateſt, in reſpect of the quality of the ſin, for it was pardonable in *Adam*, whereas ſinne againſt the holy Ghoſt is impardonable. But yet it may truly bee ſaid to bee the greateſt, 1. in regard of the fruits and ſequele of that ſin, the contagion and infection of all mankind. 2. in reſpect of *Adams* perſon, who in his excellent gifts conſidered, might have more eaſily reſiſted. 3. in regard of the facility of the

the commandement, which required no hard or difficult thing. 4. the place also it selfe being considered, namely in Paradise, where there was no provocation, or allurement unto sinne.

QVEST. XII. *Whether Adams or Eves sinne were the greater.*

NOw if *Adams* sinne be compared with the womans: in some things it will be found equall, in some things superiour, in some inferiour to it. 1. Both *Adam* and *Eva* sinned in their infidelity, in not beleeving the word of God, but giving credit to Satans faire promises, that they should not dye. 2. in their concupiscence, in coveting the forbidden fruit. 3. in their ambition in desiring a further state of perfection. Secondly, in respect of *Adams* person, who was appointed to be the womans head, and of his gifts of knowledge and wisdome, the man was more faulty than the woman. Thirdly, yet simply, the womans sinne was greater, because beside other sinnes common unto them, this was proper unto her in seducing her husband: so that as *Augustine* well noteth, *de Genes.* 11. 42. the man sinned onely against God and himselfe, the woman, against God, her selfe and her neighbour: beside, the woman was first deceived, and became the author and beginner of transgression. Therefore the opinion of them is not here to bee allowed, who doe either aggravate *Adams* sinne, or extenuate the womans: of the first sort is the author of the questions upon the old Testament under *Augustines* name, who ascribeth idolatry to *Adam. quest.* 83. whereas hee desired not to be worshipped as God, but onely in knowledge to be like unto God: neither can *Adam* be properly charged with covetousnesse, as *Hugo S. Vict.* doth, unlesse it be taken for an immoderate desire of any good thing, more than is fit: of the other sort is *Cajetan*, who would lessen the womans offence, both in the thing desired, which was the knowledge of good and evill, the externall act, in coveting the fruit which was faire to the eye, in regard of her sex, being a woman, and the weaker vessell. But this notwithstanding, the womans offence in the nature thereof, was the greater, as before is shewed.

Adams sinne neither is to be aggravated, nor the womans to be extenuate.

QVEST. XIII. *Whether Eve added to the commandement, and spake doubtfully.*

Vers. 3. NEither shall ye touch it lest ye dye, *&c.* 1. *Ab. Ezra.* noteth, that the serpent useth the name *Elohim*, speaking of God, not *Iehovah*, because hee knew it not: But that is not the reason, for the woman useth also the name, *Elohim*, who was not ignorant of *Iehovah*: but Satan of purpose forbeareth to use that name *Iehovah*, which is a name of mercy, and urgeth in the name *Elohim* the severity of God. *Mercer.* 2. Neither doth the woman adde any thing to Gods precept, that they should not touch it, but faithfully expounadeth the meaning of the precept: some Hebrewes think, that Satan took occasion hereby to move the woman to touch the fruit; that seeing she died not by touching, shee should though the Hebrew particle *pen*, be not alwayes so taken; yet it appeareth so to bee used by the woman: because Satan hereby taketh occasion to put her out of doubt, that shee should not dye at all. See *Muscul. Iun.* though *Mercerus* herein dissent from them.

QVEST. XIIII. *Why Eve gave to her husband.*

Vers. 6. SHe gave to her husband with her, *&c.* 1. This sheweth not, that *Adam* was at this time with *Eve*, as some Hebrewes thinke, he might come before the tentation was finished. The meaning is, that he might eat *with her*, that is, as she had done. 2. Some thinke that before the woman did forbeare to eat of the fruit, supposing it was poyson, and so present death: but the truth is, that hitherto she had abstained in obedience to the commandement. 3. Neither did she give it to *Adam*, lest, if she died, he might have taken unto him another woman, as some Hebrewes imagine; for shee was the onely woman in the world: but she was desirous to make her husband partaker of her happinesse, as she thought. *Mercer.*

QVEST. XV. *How many wayes the eyes of the body and minde are said to be opened.*

Vers. 7. THeir eyes were opened. Their eyes of the body and minde are said divers wayes to bee opened, the eyes of the body three wayes. 1. When they that are blinde, are made to see, as Christ caused the blind to see. 2. When he that hath his eyes, seeth somewhat, which he saw not before, as *Balaam* his eyes were opened, when hee saw the Angell, with a naked sword. 3. When they which see discerne that which they perceived not before; as the Disciples discerned Christ in the breaking of bread. The eyes of the minde are opened likewise three wayes. 1. When men are brought from ignorance and darkenesse to the knowledge of Christ. *Act.* 26, 18. 2. When men are brought by affliction to know themselves, as the prodigall childe is said to come to himselfe, *Luke* 15. 17. 3. When a mans sinne, when it is committed, presenteth it selfe, as *Judas* sinne did, when hee had betrayed Christ. Thus the eyes of *Adam* and *Eves* minde were opened to see their sinne, and the eyes of their body were opened to see and discerne the deformity of those parts, which were comely before: *Muscul.*

QVEST. XVI. *How their eyes are said to be opened.*

Vers. 7. THeir eyes were opened, and knew that they were naked. 1. Not that they were either blinde before, for how could *Eva* have seene the fruit of the tree that it was faire to the eye, if shee had beene blinde? 2. Neither as *Iosephus* thinketh: *lib.* 1. *antiquit. c.* 1. by the eating of the forbidden fruit had they gotten a sharper wit and understanding, for then the eating thereof, had bin a gaine unto them. 3. Neither is it so said, as *R. Salomon* conjectureth, because now first they began to have knowledge of evill; for as they had knowledge of good before, so as by the contrary, they had the knowledge of evill also: but now indeed they know evill by miserable experience. 4. But now their eies were opened, the eyes of their minde and conscience, to see and acknowledge their sinnes and disobedience, wherein they were blinded

ded b fore, and to feel the rebellion and diſobedience of their members in their diſordered and unruly motions, which maketh them for ſhame to cover them; which uſe of vailing and covering the ſecret parts, even nature hath taught the barbarous nations, which even in their baths, as *Auguſtine* writeth, will not have their unſeemely parts uncovered: the like *Strabo* reporteth of the Indians, and *Diodorus Siculus* of the Æthiopians, that going naked in the reſt of their body, uſe to cover their ſecret parts.

Auguſt. lib. 14. de ciuitat. dei. c. 17.
Strabo lib. 15.
Diod. Sic. lib. 4.

QVEST. XVII. *Why they made aprons of fig-leaves.*

AND they ſewed fig-tree leaves:] 1. Not becauſe the fruit thereof, whereof they had taſted was forbidden, for they would ſo much more have abhorred the leaves thereof. 2. Neither to betoken the deſire of the fleſh now procured by ſin, which they ſay is provoked by the rubbing of the fig leaves. 3. Nor yet as the teſtimony of repentance, becauſe fig leaves doe pricke and ſting the fleſh. 4. Neither yet need wee run to allegories: that this covering with leaves or with fruit, betokeneth the vaine excuſe and defence of ſinne. 5. But they made them aprons of fig leaves, both being fit for their breadth, and ready at hand, for no other cauſe than to hide their nakedneſſe, whereof they were now aſhamed.

2. *Mag. hiſtor. ſcholaſtic. Gen. c. 23.*
3. *Irenæus lib. 3. adverſ. hæreſ. c. 37.*
4. *Ambroſ. l. de parad. c. 13.*

QVEST. XVIII. *Why man was created naked.*

NOw if it be further asked, why man was created naked. I anſwer, 1. with *Baſil*, leſt his mind might have beene occupied in ſeeking for outward things, and ſo withdrawne from better meditations: God having a purpoſe to cloath his body with ſome excellent brightnes, ſuch as is in the Angels. 2. Or with *Ambroſe*, that being not naked and deſtitute of the ornaments of vertue, they leſſe needed outward ornaments. 3. Whereas clothing ſerveth for neceſſity, to defend from the cold, and for honeſty and comelineſſe, *Adam* before his fall in neither reſpect needed cloathing, being neither ſubject to heat or cold, nor yet having any uncomelineſſe in his members. 4. Adde hereunto, that whereas other creatures were created with their naturall cloathing, birds with feathers, beaſts with haire and woll, fiſh with ſcales, man was created naked, that hee might exerciſe his wit and be profitably occupyed in the invention of arts for the neceſſary uſe of man.

Lib. de parad. c. 13.

QVEST. XIX. *Why the voyce of the Lord was heard in the coole of the day.*

Verſ. 8. *THey heard the voyce of the Lord walking in the garden in the coole of the day.*] 1. This was neither ſome great wind, or terrible voyce, which went before God, as when he ſpake to *Elias*, to betoken the Lords comming: for the *Chalde* paraphraſt tranſlateth [*the voice of the word of God.*] 2. Neither yet need we run to allegories, as with *Irenæus*, that this walking of God in the coole of the day, did ſhadow forth the comming of Chriſt toward the end, as the evening of the world. 3. Nor with *Gregory*, that man having loſt the fervent heat of charity, did now ſlumber in the ſhadow of ſin, as in the coolneſſe of the aire. 4. Nor with *Rupertus*, that as men riſen from ſleepe doe walke in the coole aire, ſo God now awaked commeth forth, having beene as it were aſleepe before while hee ſuffered Satan to tempt our parents. 5. But the meaning is plaine, that after man had tranſgreſſed, in the eventide, or ſunne-ſet, when the winde in thoſe countries adjoyning to the ſea, uſeth moſt to be ſtirring, the Lord ſheweth himſelfe to *Adam*, and calleth him to account, the winde of the day brought the ſound of Gods voice to *Adam*. *Iun.* So then, this word *walking*, is neither to be referred to *Adam*, nor yet properly to God, but he heard Gods voyce walking, and comming toward him afarre off: *Aug.* And this winde was no extraordinary tempeſt, as *Mercer*: ſhewing Gods approaching; neither doth it properly deſcribe the time of the day: neither the morning, as *Calvin*: noonetide, as the Septuagint or eventide, as the Hebrewes (although I thinke it moſt probable, that *Adam* fell in the evening of the ſame day of his creation) but it expreſſeth only the manner how Gods voyce was brought by the whisking wind to *Adam*: ſome, doe take *hatom*, not for the day, but the ſea, from whence the lowdeſt winds doe come; but that is not ſo proper in this place. The voyce which *Adam* heard, was not a ſound only of Gods comming, as *Iun.* but it was the ſame voice, which is expreſſed, v. 9. when God called to *Adam*, firſt afarre off, when *Adam* hid himſelfe, and then neere hand.

Lib. 5. adverſ. hæreſ. lib. 2. moral. c. 2.

QVEST. XX. *Why Adam hid himſelfe.*

ADam hideth himſelfe, when God firſt began to call unto him, 1. not for that as *Irenæus* thinketh, hee thought himſelfe unworthy to come into Gods preſence: 2. or, as *Auguſtine*, did he it only as a man amazed, not knowing which way to turne himſelfe: 3. but being guilty of tranſgreſſion, he thought ſimply to hide himſelfe from the preſence of God, as *Iob* expoundeth, *If I have hid my ſin as Adam. &c. Iob* 31. 33.

Lib. 3. adverſ. hæreſ. cap. 37.
Lib. 11. de Geni. ad liter. cap. 33.

QVEST. XXI. *How God diverſly ſpeaketh unto man.*

Verſ. 9. *THe Lord called to the man*] God diverſly hath uſed to ſpeake unto man: either by himſelfe by his ſecret inſpiration and revelation, as he did to *Iſaiah*, 2 *Kin.* 20. 4. or by his meſſengers the Angels: who ſpake ſometimes by voyce only, as *Ioh.* 12. 28. *there came a voice from heaven*: ſometime by viſion internall, ſuch as was the ladder, that *Iacob* ſaw in his dreame, *Gen.* 28. externall, ſometime in humane ſhape, as to *Abraham*, *Gen.* 18. by other creatures either without ſenſe, as by fire in the buſh to *Moſes*, or having ſenſe, as the Angel ſpake in *Balaams* aſſe. Now the queſtiõ is, which of theſe waies God talked with *Adam*: for I neither thinke with *Gregory*, that *Adam per Angelũ increpationis verba audivit*, that *Adam* was rebuked by an Angel: for v. 17. the Lord ſaith, *becauſe thou haſt eaten of the tree, wherof I cõmanded thee, &c.* the ſame God now ſpeaketh to *Adam*, that gave the firſt commandement concerning the tree: neither with *Auguſtine*, to whom ſubſcribeth *Mercerus*, *per creaturam viſibiliter factum*, in that *Adam* heard the

In cap. 38. 1000.

Genes. ad lit. l. 12. c. 13. Adam heard Gods voice, & he saw him not.

voice of God, it was done visibly by some creature: for mention onely is made, that they heard the voice of God, vers. 8,10. they saw him not, that spake to him. Therefore it is like, that as God spake to *Elias*, 1. *King.* 19. to our Saviour Christ, *Iob* 12.28. to *Moses* in the mount: *yee saw no image in the day that the Lord spake unto you, Deut.* 4.15. so *Adam* onely heard the voice of God, he saw him not.

Quest. XXII. *Why God asketh Adam, where art thou?*

WHere art thou? 1. God was not ignorant where *Adam* was, for no place be it never so secret, is hid from God, but by this question God draweth *Adam* to confession and acknowledgement of his sinne: as afterward the Lord for the same cause asked *Cain*, where his brother *Abel* was. 2. Neither doe we refuse *Ambrose* collection, who saith it was not *tam interrogatio, quam increpatio*, so much an interrogation, as an increpation, that *Adam* should consider not in what place, but in what state he was now, and from whence fallen. 3. *Pererius* upon this place noteth well, that God by thus saying, did declare that *Adam* was one of those, to whom the Lord saith, *I know not whence yee are, Luk.* 13.27. that by his sinne he was separated and estranged from God.

Lib. de par. c. 44.

Quest. XXIII. *How the Serpent is accursed.*

Vers. 14. THe Lord said to the Serpent, *because thou hast done this, &c.* 1. God curseth the Serpent because hee was Satans organ and instrument: as this standeth with Gods justice to punish the instrument with the principall: and he that lay with a beast, they were both to bee burned, *Levit.* 20.15. And though the Serpent had no understanding, yet God curseth him for mans instruction, that he might see how much this their action in seducing him, was displeasing to God, *Mercer.* 2. Some doe referre the whole curse to the Serpent, some apply it wholly to Satan, by way of allegory: some understand the whole, literally of the Serpent, mystically of Satan, *Mercer.* But the better course is, to give part to the Serpent in this verse, part to Satan in the next, *Iun. Calvin.* 3. Some doe understand the Serpents curse, of the shortnesse of life: but other beasts are as of short continuance: some Hebrewes understand the going upon his belly, of the Serpents long being with young, which is seven yeares together: the Wolfe, Lion, and Beare, and the Ape, bring forth once in two or three yeares, the Viper in seven yeares: but if this were the curse, then woman that goeth nine moneths with childe, should be of worse condition in this behalfe, than other beasts, as the Fox that goeth but six moneths, the Sow sixty dayes: the meaning of the curse is, that the Serpent should be detested of all other creatures, as noxious and poysonfull, and should be marked with this ignominie, to creepe upon his breast, *Mercer.* 4. *Gechon* by *Hierome* is translated breast, *Onkelos* readeth the *belly*, the Septuagint both *belly* and *breast*: because the Serpents breast and belly is altogether, and he goeth upon them both: the word *Halach*, to walke, is not only given to those creatures that walke on foot, but to other things that move howsoever: as to Rivers, *Gen.* 2.14. to *Noahs* Arke, *Gen.* 7.18. *Musc.* 5. The Serpent did neither goe upright before, neither at that instant onely when Satan used him: but whereas he did extoll himselfe against man, he is brought to his first condition: and his creeping and feeding of the earth, which should not have beene ignominious before, is accursed and made reproachfull now, *Mercer, Calvin.*

Quest. XXIV. *Of the enmity betweene the seed of the woman and the Serpent.*

Who is understood to be the seed of the woman.

WHere the Lord saith, *I will put enmity betweene thy seed and her seed.* 1. This first is truly understood of Christ, *quia solus ita semen mulieris est, ut non etiam viri semen sit*, who was so the seed of the woman, as he was not of the man: and betweene Christ and Satan the greatest enmity was, who consented to him in nothing. 2. We may also understand by the seed of the woman, all the Elect, and by the seed of the Serpent, all the wicked, who are the sons of the Devill, as Christ said to the unbeleeving Jewes, *Yee are of your father the Devill, Ioh.* 8.44. betweene whom, the Elect and the wicked, there shall be perpetuall enmity: and therefore *Rupertus* saith, the Scriptures are called the booke of the battells of the Lord, *Num.* 21. which declareth the continuall combate betweene the Church of God and the world. 3. Part of this sentence is literally true in the Serpent: for as *Rupertus* noteth, if a woman tread upon the Sepent with her bare foot, he presently dieth; but if he first bite her heele, the woman dieth of that poyson. But howsoever this be true, it is most certaine, that betweene man and those venomous creatures, there is a naturall hatred, that one cannot endure the sight and presence of the other. 4. Some doe marvell, why the Serpent is not made mute and dumbe, seeing Satan abused his tongue and mouth to tempt the woman: the Hebrewes thinke that the punishment is included, in that dust is appointed to bee his meat: for such whose mouthes are filled with earth, cannot speake. And to this day we see that the punishment remaineth upon the Serpent, who maketh no perfect sound as other cattell doe, but hisseth onely. 5. Satan was accursed before God before, nor any hope of recovery remained, but now the sentence is declared to the comfort of man, and Satans state declared to be irrepairable: for his punishment shall endure all the daies of his life, that is, for ever. 6. Some by the heele, understand the end or extremity, as *Onkelos*: that in the end the Devill as a Serpent shall bite the heele: some the inferiour part of the soule, some the humanity of Christ, which Satan pinched at when Christ was put to death: but thereby Christ gave him a deadly blow upon the head. But generally it signifieth, the weaker parts of Christs body, which is the Church: that Satan shall bee nibling and biting at the heele, as a Serpent doth, when hee is overwhelmed and turned upon his backe: that is, hee shall touch the members of Christ, and trie them with many temptations, but hee shall not be able to hurt them, *Mercer.* 7. By the dust also, some understand terrene and

Lib. de traff. c. 20.

The Serpent made dumbe.

What is signified by the heele.

How the Serpent feedeth of dust.

and earthly things, wherein the Devill is converſant, being caſt downe from heaven: ſome the graves and ſepulchers of dead men, where the ſpirits appeare: but this clauſe is properly referred to the Serpent, who as he was Satans inſtrument, to cauſe man to ſinne and returne to the duſt, ſo that he ſhould feed of the duſt.

QVEST. XXV. *Of the ſorrowes of women.*

Verſ. 16. *I will greatly increaſe thy ſorrowes.*] There is a threefold puniſhment inflicted upon the woman, as *Rupertus* well noteth, *pro ſeductione, conceptus multiplicitas, pro gulæ oblectamento uteri dolor, pro ſcandalo, quod viro exhibuit ſervitutis pœna, &c.* becauſe ſhe was ſeduced, ſhe hath ſorrow in conceiving, for the delight of her eye, the paine of her wombe for the offence in enticing her husband, ſubjection unto him. But where the Lord ſaith, *I will multiply thy ſorrowes and conceptions.*] 1. It is neither with *Oleaſter* to be referred to the bearing of the child ſo long in the womb, for that is agreeable to nature, and our Saviour was ſo borne in his mothers womb, and therefore this was no part of the curſe. 2. Neither doth the curſe conſiſt in the multiplicity, as *Rupertus*, becauſe many are borne, which are ordained to deſtruction: for ſimply the fruit of the womb is a bleſſing, *Pſal.* 127. 3. But hereby the many ſorrowes are ſignified which women doe endure in the conception of their children: as faintneſſe, loathing of meat, longing for ſtrange things, griefe, ache, unwilſomneſſe, perill of abortion, and ſuch like. Secondly, whereas women ſhould before have brought forth without pain, now their travaile is ful of labour, in ſo much as many have miſcarried in the birth of their children, as *Rachel*: and it is well obſerved of *Ariſtotle*, that no other creature with ſuch difficulty bringeth forth her young, as woman doth, which is an evident demonſtration of this puniſhment laid upon them. Thirdly, where it is ſaid, the *womans deſire* ſhall bee to her husband, and he ſhall rule over her: 1. It is not underſtood of the naturall deſire the woman hath eſtſoone of her husbands company, notwithſtanding her painfull travaile, which is no puniſhment but a delight unto them: 2. But of that ſubjection, whereby by the law of nature practiſed among Pagans, women doe depend upon their husbands. The woman ſhould before have beene obedient to man, but of a loving ſociety to be made partaker of all his counſells, not of an urging neceſſity as now: whereby the woman in reſpect of her weakneſſe, both with her will depe d th of her husband, for her direction and proviſion of things neceſſary, and againſt her will ſhe often endureth the hard yoke of an unequall commander.

Lib. 3. de Trin. c. 23.

Rupert. ibid. 12.

Lib. 7 de hiſt. animal. c. 9.

Womans ſubjection to her husband, how a puniſhment.

QVEST. XXVI. *How the earth was curſed unto man.*

Verſ. 17. *CVrſed be the earth, &c.* 1. It is to be obſerved, that the Serpent is onely pronounced accurſed, becauſe his ſtate is remedileſſe and deſperate: but neither the man or woman are accurſed, for whom there is hope. 2. The earth is accurſed not in it ſelfe, but in reſpect of the uſe of man: as S. *Paul* ſaith, that the creatures doe yet groane with us together. 3. Some Hebrewes note, that ſome men are exempted from this puniſhment, to eat their bread in the ſweat of their browes, as Kings and Princes: but no women are exempted from their puniſhment, becauſe the woman both ſinned her ſelfe, and enticed the man, ſo did not *Adam*: but this ſentence is generall againſt all men, that although one particular onely be expreſſed of the labour and toyle in tilling of the ground, yet therein are contained all other the cares and troubles of this life; from the which none are free. 4. Some Hebrewes thinke that in mans innocencie, he ſhould not have travelled ſo for his bread, as in threſhing, grinding, baking of it: and it may very well bee, that although man ſhould not then have lived idlely without labour, yet his labour ſhould have beene pleaſant, rather for delight than neceſſity, *Mercer.*

QVEST. XXVII. *Of the growing of Thiſtles.*

Verſ. 18. *THornes alſo and thiſtles, &c.* 1. The earth ſhould have brought forth thornes and thiſtles before; but now it bringeth them forth as noxious and hurtfull to man: 2. And whereas he is bid to eat the herbe of the field, this is neither interlaced as a conſolation, as *Calvin*, for all this here uttered belongeth unto mans puniſhment; neither is man here deprived of the eating of all other fruit ſaving hearbs. But here the Lord ſheweth, how man had deſerved by his ſinne to bee deprived of the pleaſant fruit of Paradiſe, and to live of the herb, as other bruit beaſts: though by herb, corne is eſpecially ſignified, ordained for the uſe of man. 3. But where mention is made of the ſweat of the browes, by this particular all other kinde of labour in ſeverall vocations, as of Magiſtrates Miniſters, handi-crafts men is implied, *Luther*. Likewiſe under one kinde of labour and ſorrow, all other miſeries and cares of this life are comprehended, *Calvin*. 4. Yet God ſheweth mercie in inflicting of theſe puniſhments, in turning them from eternall to temporall. 5. And whereas the Lord giveth this as a reaſon, that man ſhould returne to duſt, becauſe he was taken out of it; this is not ſo to be underſtood as though he ſhould have turned to duſt if hee had not ſinned: for as S. *Paul* ſheweth, death came in by ſinne (*Adam* ſhould have beene tranſlated and changed, as *Henoch* and *Elias* were, and they ſhall be, that remaine alive at the comming of Chriſt.) But while man ſtood in his integrity and happineſſe, he remembred not his terrene beginning, as hee conſidered not his nakedneſſe; but now the Lord maketh it an argument of his mortall condition, aud bringeth it to his remembrance, to humble him thereby, *Mercer.*

Man ſhould not have returned to duſt if he had not ſinned.

QVEST. XXVIII. *Why Eva is called the mother of the living.*

Verſ. 20. *AND the man called his wives name Hevah.*] 1. Neither as *Lyranus* thinketh, is ſhe ſo called, becauſe ſhe was the mother of all which live in ſorrow and miſerie. 2. Neither (as *Rupertus*) that *Adam* of incredulity ſo named her, not beleeving that ſhee ſhould returne to duſt, as the Lord had.

Lib. 3. de Trinit. c. 26.

had ſaid, but that he and his poſterity ſhould live. 3. Neither need we referre it to the birth of Chriſt, who brought true life into the world: the woman cannot be truly ſaid to be the mother of the ſpirituall life, ſhe was the mother of him that was the Author of ſpirituall life. 4. And it is but a fond conceit to derive *Ave*, the firſt word of the Angels ſalutation to *Marie* of *Eva*, as though ſhe repaired what was loſt by *Eva*, for the one is a Latine word, the other Hebrew: neither did the Angell ſay *Ave*, all haile, but the tranſlater, and the right word is not *Eva*, but *Hevah*. 5. Neither is *Adam* here to be noted of inſolency and pride, that having received ſentence of death, doth give unto the woman a name of life: but *Adam* being confirmed by Gods promiſe concerning the ſeed of the woman, that although they themſelves were mortall, yet by them mankinde ſhould be propagated, ſo calleth his wife. 6. But the conceit of *R. Levi* here hath no ground, that ſhee is called the mother of all living, that is of bruit beaſts, in reſpect of the ſtupidity and dulneſſe of her minde: for by *living*, man is here underſtood, as ſometime he is called fleſh, becauſe of his excellencie among the reſt. 7. Neither was this name given unto *Eva* before they had ſinned, when *Adam* gave the names to the reſt of the creatures, as *Pererius* thinketh with the Hebrewes, nor yet was it given ſo long after, when he had ſome children, as ſome other thinke; but the name was given at ſuch time and place, as is here ſet downe; before *Adam* called her *Iſhah*, as if you ſhould ſay, *Manneſſe*, as a name of the whole ſex, but here he calleth her *Hevah*, as by her proper name; ſo that theſe words, *becauſe ſhe was the mother of all living*, were not the words of *Adam*, who yet by propheſie did foreſee that it ſhould ſo bee, but *Moſes* inſerteth this ſentence. *Mercer.*

after, he read

QVEST. XXIX. *What the coats of skinnes were which God made for Adam and Eve.*

Verſ. 21. *VNto Adam alſo and his wife did the Lord God make coats of skins and cloathed them.* 1. Theſe coats of skinnes were not their bodies, as *Origen*, with ſome other of the fathers ſeeme to thinke: for God had made man before of the duſt of the earth, cap. 2.7. 2. Neither were theſe coats made of the barkes of trees, as *Barcephas*, and *Gregor. Nazianzene*: for the Hebrew word *gnor*, is no where found in that ſenſe. 3. Neither is *Theodorets* reaſon ſound, that they could not bee the skinnes of beaſts, which were created but two and two, and ſo if any of them had beene ſlaine, the generation of that kinde ſhould have beene hindred; for that there were no more created but two of a ſort is not extant in Scripture. 4. Neither need we imagine with *Hugo*, that theſe skinnes might be made of the Elements, or ſome other matter: we are not to runne to miracles, where an ordinary courſe is offered. 5. Some would have theſe skinnes made of ſheepes wooll, but that is not skinnes. 6. *Ionathan* of the Serpents skin, but this is too curious. 7. Neither did the Lord onely teach man how to make him garments for his neceſſary uſe afterward, for the text is, that he *cloathed them*, that is actually, preſently. 8. Therefore there is no inconveniencie to ſay, that God cauſed skins, whether of ſlaine beaſts, or otherwiſe, by the miniſtery of his Angels, or how elſe it pleaſed him, to be brought to *Adam*; whereof he made them coats.

Theod. queſt. 35. in Geneſ.

QVEST. XXX. *Why God cloathed man in beasts skinnes.*

AND thus it pleaſed God to cloath man, not for any ſuch typicall ſignification, as either to betoken the incarnation of Chriſt, that was cloathed with our fleſh, or the cloathing of the nakedneſſe of the ſoule by repentance. But for theſe cauſes, 1. to ſhew him how his mortall body might bee defended from cold and other injuries: which uſe of skinne or leather cloathing was firſt uſed in the world. 2. To cover his nakedneſſe for comelineſſe ſake: and therefore the Chalde Paraphraſt calleth them *veſtimenta honoris*, garments of honour. 3. To teach man, that it was lawfull to uſe the beaſts as for meat, ſo for cloathing. 4. And to give a rule, that modeſt and decent, not coſtly or ſumptuous apparell ſhould be uſed. 5. And that he might know what difference is betweene Gods works and mans invention, betweene coats of leather and figge leaves. 6. And to put him in minde of mortality, by his cloathing of dead beaſts skins: as *Origen* well noteth: *talib. indici oportebat peccatorem, ut eſſent mortalitatis indicium.*

Origen. hom. 2. in Geen.

QVEST. XXXI. *How Adam is ſaid to become as God.*

Verſ. 22. *BEhold man is become as one of us.* 1. Not as one of the Angels, as *Oleaſter* interpreteth, or that the Lord ſpeaketh in the plurall number, as is the manner of great perſons: for this phraſe of ſpeech, was not uſed in thoſe dayes, neither are the Angels and God alike. 2. But by us the Trinity is vnderſtood; and the reſt is uttered, *ironice*, by way of deriſion *Adam* is rebuked: that he came farre ſhort to be as God, as Sathan promiſed him: either as God the Father in power, or as the ſonne in wiſedome, or as the holy ghoſt in goodneſſe, holineſſe. *Verba ſunt inſultantis*, as *Auguſtine* ſaith, *quod non ſolum factus fuerit, qualis eſſe voluit, ſed nec illud, quod factus fuerat conſervavit*: they are as the words of one that inſulteth, becauſe he was ſo farre from being made that which he deſired, that hee could not keepe that which he was made. And as *Rupertus*, *non ſolum nequaquam ſicut Deus, ſed pene factus erat, ſicut diabolus.* He was ſo farre from being as God, that he was almoſt become as the Devill: if Gods mercie had not prevented him. 3. I rather preferre this ſenſe, with *Mercerus* and *Calvin*, that God ſpeaketh ironically, even in *Adams* hearing: then either with *Iunius* and *Pagnine* to referre theſe words to the time paſt, when man was in the ſtate of innocencie: or to make it an affirmative ſpeech of the time preſent, with *Onkelos*: that *Adam* now of himſelfe knew good and evill, as God: for then he had gained, and not loſt by his tranſgreſſion; he knew evill by experience, as he did not before, but he had no ſuch perfect knowledge, as in the Angels: therefore the Lord here derideth mans folly, and alludeth to the vaine words of Satan, who promiſed they ſhould be as God. 4. And where he ſaith, *leſt he put forth his hands, &c.* by living for ever. 1. Neither long life is meant. 2. Nor that God herein had compaſſion of man, that being

Lib. 11. Geneſ. ad lit. c. 33.

Lib 3. Comment. in Geneſ. c. 28.

brought

brought to so miserable an estate, he should not alwayes live in it. 3. Neither that if he did eat of the tree of life, he should have lived for ever, as *Calvin* thinketh, that God *vitam conjungit cum externa tessera: did joyne life with the outward signe*, for the tree of it selfe gave not life, but was a symbole only of immortality, which man should have received of God, if he had persevered in his obedience. *Muscul.* 5. But seeing the Lord had deprived man of life, he taketh away also the symbole of it: and speaketh according to the judgement of man, who foolishly might thinke to recover his estate by eating of the tree of life: and therefore *by putting forth his hand*, is expressed that voluntary action, whereby man of purpose would have eaten of the tree of life, to releeve himselfe, *Mercer.* 6. Now although it had not beene materiall, though *Adam* before his fall had eaten of the tree of life, for it could not have helped him now: yet I rather thinke with *Ramban*, that he did not eat of it at all.

Adam being deprived of life, lost also the symbole and signe of it.

QVEST. XXXII. *At what time Adam fell.*

Vers. 23. *Therefore the Lord sent him forth from the garden of Eden.*] Here a great question is moved, how long *Adam* continued in Paradise, and when he was cast out of Paradise. Some would have *Adam* to continue so long in Paradise, as Christ lived yeares on earth: others the space of forty dayes, and that Christ fasted so many dayes for a remedy against *Adams* intemperancie in Paradise so long: others thinke that *Adam* fell the next day after his creation, upon the day of rest, as *Tostatus*: but it is not like, that God upon that day which was a time of rejoycing, would execute judgement, nor curse in that day, which he blessed: some thinke that *Adam* fell upon the eighth day of his creation, that day seven night wherein he was made, as *Pererius*: but the most approved opinion is, that *Adam* fell the same day of his creation, which seemeth to be most probable for these reasons.

1. The Angels that fell, presently after their creation sinned: as our Saviour saith, that the Devill, *non stetit in veritate, did not stand or continue in the truth*, *Ioh.* 8. 44. Hereunto *Augustine* consenteth, *Factus continuo se à luce veritatis avertit*: as soone as he was made he presently turned aside from the light of truth: *unde angelicæ vitæ dulcedinem non gustavit, quam non acceptam fastidivit, sed nolendo accipere, deseruit & amisit*: so he tasted not the sweetnesse of the angelicall life, which he loathed not, being received but by disdaining to receive it, lost it. So it is like, that man also effsoone lost the benefit of the creation. 2. Our Saviour saith, that the *devill was a murtherer from the beginning*, *Ioh.* 8. 44. not of the world, but of mans creation: therefore at the very first he set upon them. 3. The subtilty of the Devill doth insinuate as much: who would then assault them, when they were least able to resist, before they by experience were confirmed in their obedience. 4. And it was fit, that man sinning should be cast out of Paradise, before he had fully tasted of the pleasure thereof, lest he afterward might have beene tormented with the losse, and attempted to returne. 5. And it is cleare by the serpents first onset: *Hath God said, ye shall not eat of every tree; &c.* that they had not yet tasted of any fruit, but at the very first the forbidden fruit was offered before their appetite had beene served with any other. 6. *Adam* had not yet eaten of the tree of life, as is evident, vers. 21. *Lest he put forth his hand and take also of the tree of life*: and therefore *Augustine* is in an errour, that he did eat of other trees, and specially of the tree of life: but if they had stayed any time in Paradise, it is not unlike, but they should have tasted of the tree of life, it being in the heart of Paradise, where *Adams* chiefe aboad was. 7. Likewise seeing presently after the creation, they were bidden *increase and multiply*; it is not other like but the man should have knowne his wife in Paradise, if they had stayed there so long, and so they should have gotten children without sinne. To this purpose *Augustine* saith, *Quasi in ea ætate facti credendi sunt, ut expectanda esset maturitas pubertatis, aut non illud tunc legitimum esset, cum primum fieri potuit*: as though they were created of such an age, which was not fit for procreation, or that it had not beene lawfull (for them to come together) as soone as might be. 8. What became of Lions and Beares, that lived of flesh, all this while of *Adams* being in Paradise? they could not fast so long, and flesh they did not eat, because there was no death before mans fall: and they did not feed on grasse: for then their nature should not so soone have beene changed to devoure flesh. 9. Never any man in earth (Christ onely excepted) kept the Sabbath without sin: the Apostle saith, *He that is entred into his rest, hath also ceased from his owne workes, as God did from his*, *Heb.* 4. 10. it is the rest onely of Christ, where there shall be cessation from all the workes of sinne. But that rest which *Adam* should have kept in Paradise, was not Christs rest: therefore he kept no rest there without sin: he fell then before the Sabbath. 10. That place lastly maketh to this purpose, *Psal.* 49. 13. *Adam lodged not one night in honour*: for so are the words if they be properly translated: the word is *lun*, which signifieth to lodge or stay all night: and thus divers of the Rabbines doe expound this place of *Adam*. Upon these reasons it seemeth most probable that *Adam* did not continue one night in Paradise, but fell in the same day of his creation. Of this opinion are *Irenæus*, *Cyrillus*, *Epiphanius*, *Moses*, *Barcephas*, *Philoxenus*, *Ephrem.* with others, rehearsed by *Pererius* upon this place: though he himselfe be of another opinion.

Divers reasons shewing that man fell the day of his creation.

De Genes. ad lit. lib. 11. 23.

De peccat. merit. & remiss. lib. 2. *cap.* 21.

R. Nathan. R. Menachem. Midras Tilim.

That objection, that so much businesse, as the giving of names to the creatures by *Adam*, the temptation of *Eva* by the Serpent, and seduction of *Adam* by woman, could not be dispatched in so small a time of six or seven houres, may easily bee answered. 1. It is evident by the text, that the imposition of names was performed the day of his creation before the woman was made, *Gen.* 2. 20. and it asked no long time in regard of the singular wisdome and knowledge of *Adam*, who was able at the first sight of the creatures without any long search or triall of their nature, to give them fit names. 2. Of Satans nimblenesse in hastening the tentation, and insinuating himselfe to the woman, there need bee made no doubt; the celerity and agility of spirits is great. 3. It was the coole of the day, about the Eventide, when sentence was given against *Adam*: so that in the space of eight or nine houre from his creation to his fall, all these matters might easily be done.

The contrary objections answered.

QVEST.

QVEST. XXXIII. *Whether Adam was cast out.*

Vers. 24. *THus hee cast out man, &c.* 1. Where the Septuagint adde, *and placed him before Paradise:* whereupon some writers have descanted of the causes why *Adam* was placed before Paradise, that by the sight thereof, he remembring from whence he was fallen, might more effectually repent his sinne: the originall is otherwise, that not *Adam*, but the Cherubims were placed before Paradise. 2. Whereas *Theodoret* thinketh, that these Cherubims were not Angels, but certaine terrible visions set to feare man from that passage, it may be otherwise gathered out of Scripture, where wee read, that the Cherubims pictured over the Arke, were beautifull faces representing Angels: and therefore the Prophet compareth the king of Tirus glittering in his pretious stones to the Cherub. *Ezech.*28.14. 3. Concerning the fiery shaken sword, we refuse, 1. either the collection of *Tertullian*, who taketh it for *torrida zonæ*, the parching countrie under the æquinoctiall: or of *Lyranus*, who would have it to be a certaine wall of fire about Paradise: or of *Rupertus*, that understandeth it of purgatorie fire: for all these are deceived about the translation; the word signifieth not a *fiery sword shaken*, but rather *a sharp sword shaken*, as the Chalde paraphrast readeth, which by the shaking seemeth to glitter as the flame of fire: or because the word *Lahat* signifieth to inflame, it is not unlike, but that some fierie inflammation, in the likenesse of a sword, might be set as a terrour in that place, *Iun.*

*Quæst.*40. *in Genes.*

What the Cherubims were that kept Paradise.

Whether Paradise were kept with a fierie sword.

4. *Places of Doctrine.*

1. Doct. *Spirits have power to possesse bodies, and speake out of them.*

WHereas Satan useth the serpent, and out of his trunke frameth a voice: we neede not thinke it strange, that the Devill hath this power to possesse the bodies of beasts, and to speake out of them: which though *Iulian* the Apostata counted a fable, *Cyrillus* learnedly sheweth the like to have beene done out of the heathen writers, as how in *Homer*, *Achilles* horse inspired by *Iuno*, foretelleth his death: *Porphyrius* writeth, that the river Causus saluted *Pythagoras*, saying; *Ave Pythagora*: and *Philostratus*, that a certaine Elme saluted *Apollonius*. *Isogonus Cithiensis* saith, that in Rhodes a certaine bull consecrate to *Iupiter* did speake. The Pagans therefore and Atheists finding the like in their owne writers have no reason to deride this storie of the Devils speaking in the serpent. *Perer.*

2. Doct. *Adam and Eva sinned not, before they were tempted.*

Prosper. lib. 2. de vit. contempt. cap. 9.

WHereas Satan was the first that inveigled the woman with ambitious desire, saying, yee shall bee as Gods, vers. 5. The opinion of *Prosper* is discovered not to be sound, that our first parents were tickled with pride before the tentation, and therefore were permitted of God to fall into it: for this difference is made betweene the sinne of man, and of the Angels: he fell being seduced, but the other of their owne pride without a seducer transgressed.

3. Doct. *Adam if he had not sinned, should not have died.*

Vers. 19. *DVst thou art, and to dust thou shalt returne:* hence it is gathered, that death was not naturall to man, but hapned because of sinne: contrary to the opinion of *Iosephus*, that thinketh, that man should have died though he had not sinned, but his life should have beene much longer. It was the opinion also of the Pelagians, that death was in mans nature, and sprang not from sinne. Not much differing is the sentence of the Popish writers that *man was created mortall by the condition of his nature, yet preserved by a supernaturall gift:* the contrary is evident from hence, because it was never said to man before he had sinned, that he should returne to dust.

Bellar. de grat. primi homin. lib. 1. *c.* 6.

4. Doct. *The Trinity proved out of the Old Testament.*

Vers. 22. *BEhold the man is become as one of us.* This is an evident place against the Iewes, to prove the Trinity: for here the Lord speaketh of more than one: neither can it be answered, that it is but a phrase of speech to use the plurall for the singular: for here is more than a phrase: this speech could not be true, to say, *one of vs*, if there were no more than one person in the God-head.

5. Doct. *Why God suffered Adam to be tempted and fall.*

FVrther, whereas the question will be demanded, how it stood with Gods justice and holinesse, to suffer man to be tempted, whom he foresaw should fall. Our answer is this: 1. we say with the Apostle, *O the deepenesse of the riches both of the wisdome and knowledge of God! how unsearchable are his iudgements, and his waies past finding out?* Rom. 11. 33. And *Augustine* maketh the same answer to this question; *Altitudinem consilij ejus penetrare non possum, &c. I cannot enter into the depth of Gods counsell.* 2. Yet for as much, as God had given man free-will and sufficient strength to resist this tentation, if he would, it was fit he should be left to exercise his strength: as *Augustine* againe saith, *Administrat omnia, quæ creavit, ut etiam ipsa proprios motus exercere sinat: God doth so governe all things, which he created, that yet hee suffereth them to exercise their owne motions.* 3. God might justly suffer this to be done, because hee did know how to turne *Adams* fall unto good. *Deus permisit hominem tentari, quem sciebat esse casurum quia simul videbat, eo casu se uti posse ad misericordiam, &c. God suffered man to be tempted, whom he knew should fall, because he saw how to use his fall, to declare his mercy and justice, while he justly punished some out of the same damned masse, and delivered others in mercy.*

Lib. 11. *Gen. ad lit. c.* 4.

Lib. 7. *de Civit. Dei. c.* 30.

Aug. l. de cor. & grat. c. 10.

6. Doct

Doct. VI. *Adam not damned.*

WHereas v. 15. a promiſe is made concerning Chriſt, that the ſeede of the woman ſhould breake the ſerpents head: from hence we infer, that our firſt parents, though they ſinned, yet were by faith in the Meſſiah to come reſtored, and not utterly condemned which was the hereſie of the *Tatianes. Auguſt. de hareſ. c.* 23. In the booke of wiſdome we read, that wiſdome preſerved the firſt father of the world, and brought him out of his offence, c. 10. 1. which is agreeable to the Canonicall ſcripture: becauſe *Adam* is called the ſonne of God. *Luke* 3. 38. he was not then the child of death and hell, everlaſtingly to periſh.

Doct. VII. *Wherein Adam tranſgreſſed.*

NOw becauſe carnall men doe extenuate *Adams* ſinne, that he was caſt out of Paradiſe for eating an apple; I will briefly ſhew the greatnes of our firſt parents tranſgreſſion, wherein many ſins concurred. 1. There was in them both incredulitie, in not beleeving Gods words to be true. 2. Vnthankfulneſſe, in not being contented with their eſtate. 3. Pride, in deſiring to be like unto God. 4. Wantonnes, in ſinning without any neceſſitie, having all the trees in the garden beſide to eate of. 5. There was the ſinne of gluttonie, in pampering the deſire of the bellie. 6. Diſobedience in tranſgreſſing the commandement. 7. Curioſitie in coveting to know the operation of the fruit, in bringing them to knowledge. 8. Preſumption, in that they preſumed of Gods mercie, that they ſhould not die though they did eate. 9. Then followed the concupiſcence and rebellion of the fleſh, in being aſhamed of their nakedneſſe. 10. They excuſed their ſinne. 11. They are guiltie of homicide, in bringing death not only upon themſelves, but all their poſteritie. 12. Beſide *Eva* ſeduced her husband. 13. *Adam* ſinned in his inordinate affection to his wife, in liſtning to her. 14. The eaſines of the commandemēt maketh the tranſgreſſion more heinous, as *Auguſtine* well noteth: anſwering to this queſtion, why God forbad them to eate of that tree: *Si bona eſt, quare non tango? ſi mala eſt, quare in Paradiſo? ideo in Paradiſo eſt, quia bona eſt, ſed nolo tangas, quia obedientē te volo:* if it be good, why doe I not touch it? if it be evill, why is it in Paradiſe? therefore it is in paradiſe becauſe it is good, but I will not have thee touch it, becauſe I would have thee obedient. God could not then make better triall of mans obedience, than in forbidding that which was good. *Auguſt. in Pſal. 70.*

Places of confutation.

Confut I. *Infidelity not pride, the firſt ſinne of our parent.*

1. THe opinion of the Popiſh writers is, that pride was the firſt ſinne, that *Eva* was tempted unto, becauſe Satan ſaith unto them, *yee ſhall bee as gods*: but it is rather evident, that their firſt ſinne was infidelitie: firſt Satan telleth them, *ye ſhall not die at all*: and ſo perſwadeth them not to give credit to the word of God: for if they had verely beleeved that to come to paſſe, which was threatned, they would never have given any credit to Satan. *Bellar tom 3. amiſſ. grat. lib. 3. c. 4. Peter in Gen l. 6. diſputat. de pec. Eva qu. 1.*

Confut. II. *Our parents loſt not their faith.*

2. *Bellarmine* alſo holdeth, that our firſt parents in their tranſgreſſion loſt their faith, becauſe by the ſeducement of Satan, they beleeved not what God ſaid unto them, *ye ſhall not die. Anſ.* 1. It followeth not if in this one act of faith they failed, that therefore totally their faith was extinguiſhed: he that ſhal be ſeduced in one article or point of faith, is he preſently ſtripped of all faith? 2. It was no formall infidelitie, as though wittingly, they rejected Gods word, but they were materially deceived onely, and their ſudden & violent affection over-ſhadowed their knowledge & judgement. 3. So *Peter* denied Chriſt through feare and frailtie, yet in his judgement, he could not ſo at once caſt off all opinion of Chriſt: his faith was ſhaken and winnowed, but it failed not, as our Saviour teſtifieth of him, *that he had praied for him, that his faith faile not, Luke.* 23. 32. and ſo was the caſe in our firſt parents.

Couſut. III. *Not Marie but Chriſt brake the ſerpents head.*

3. verſ. 15. THe vulgar latine tranſlation readeth; *ſhee ſhall breake thy head, &c.* which the Popiſh writers underſtand of the virgin *Mary*, as *Pererius* doubteth not to give this marginal note; *B. virgo contrivit caput ſerpentis, the bleſſed Virgin did break the head of the ſerpent:* and *Bellarmine* alſo juſtifieth this tranſlation: whereas in the original it is *hu, ipſum, it*, in the neuter gender, which muſt be referred to ſeed: the Septuagint, and the Chalde, read, *he*, in the maſculine, underſtanding it of Chriſt: for none elſe but Chriſt broke the ſerpents head. *Perer. in 3. Gen. v 15. Bellar. lib. 2. de verb. Dei. c. 12.*

Confut. IIII. *The tree of life, could not actually give life, but was a ſymbole of it.*

4. verſ. 22. LEſt he take of the tree of life, *and live for ever. Bellarmine* would proove from hence, that this tree by eating the fruit therof, might bring true immortalitie. *Anſ.* 1. As the Lord ſaith (by way of deriſion) *man is become as one of vs to know good and evill.* So in the ſame ſenſe is this other part of the ſentence uttered, that as a man ſimply thought to get knowledge by eating of the one, ſo he might imagine to obtaine life by the other. 2. For if *Adam* might have lived by eating of this tree, now after he had ſinned, how would that other ſaying have taken effect, *in the day that thou eateſt thereof, thou ſhalt die the death. Gen.* 2. 17. Theſe ſpeeches had beene contrarie the one to the other. 3. It was therefore the tree of life as the other was of the knowledge of good and evill, that is *ſignificative, non effective, not in operation, but in ſignification*: it was a ſigne or ſymbole of life received from God, and by Gods gift ſhould have beene preſerved, if a man had not ſinned: and therefore man beeing deprived of life, loſt alſo the ſigne thereof. *Bellar. de grat. pri. lemin. c. 18.*

Places

Places of Exhortation and practice.

Degrees of tentation.

1. WE have here set forth unto us from v.1. to v.7. the degrees of tentation: 1. the suggestion of Satan. 2. delectation, the *woman saw the tree was pleasant, &c.* 3. Consent, shee tooke of the fruit. 4. The effecting of the thing desired, shee did eate. 5. the contagion or infecting of others: shee gave to her husband.

Eyes opened after sinne.

2. v.7. *Their eyes were opened*: till a man hath sinned his eyes are shut, but afterward they see the greatnesse of it; as *David* did acknowledge his sinne of adulterie after he had committed it.

Worldly shame.

3. v.10. *Because I was naked I hid my selfe, &c.* He was more ashamed of his nakednesse, than of his sinne, so many doe feare rather to offend because of publike shame, than for any conscience of sinne: as *Caine* rather grieved because he was made a vagabond, than for that he had killed his brother.

Excusing of sinne.

4. v.12. *Adam* putteth off the fault to his wife, she to the serpent: so it is naturall to us to excuse our sinnes, and to seeke to colour them, and lay them upon others.

Sobrietie in apparell.

5. v.21. In that God made them coats of skinnes, not of silke or any such costly or curious stuffe, it sheweth, that sober and plaine apparell best becommeth *Adams* sonnes.

CHAP. IIII.

The methode or parts of the Chapter.

IT consisteth of two parts. 1. of the historie of *Caine* and *Habel*. 2. the genealogie: the first to the 17. verse, the second from thence to the end.

In the historie there is set forth, 1. Their life; both their birth and beginning, v.1. Their vocation and calling, v.2. Their divers manner of worship, v.3,4. Their divers successe: *Abel* is accepted. 4. *Caine* is rejected and reproved, v.6,7. 2. The sinne of *Caine* is killing his brother. 1. the manner of the fact, under pretence of friendship, v.8. 2. The examination and conviction of *Caine*. 9.10. 3. His punishment, v.11.12. 4. The mitigation thereof, containing the privilege or exemption of *Caine* from beeing murthered of others, v.14.15.

The genealogie is either of the Cursed, or of the righteous seed: In the first are set forth their names and persons, v.18,19. Their gests or acts, which are either civill or morall: their civill, as building of cities, v.17. The inventing of tents, v.20. Of instruments of musicke, v.21. Of carving in iron and brasse, v.22. Their morall acts, namely the sinne of the flesh in *Lamech* in taking two wives, v.19. Of murther and revenge, v.23.

The generation of the righteous sheweth the birth of *Seth*, v.25. Their conversation, in invocating the name of God, v.26.

The differencce of translations.

S.ad. *T.G.r.* verse 7. IF thou hast offered aright, and not διελης divided aright, hast thou not sinned? *S.* if thou doest well, thou shalt receive. *H.B.* thou shalt be accepted. *G.* there shall be forgivenesse, or it shall be forgiven thee. *T.H.* hebr. *nassah* which signifieth both to receive, and forgive.

S.Chal.ad. *T.B.G.r* *div.accep.* *T.G.B.r.* thou hast sinned, be quiet. *S.* thy sinne lieth at the doore. *T.H.B.G.P.* heb. thy sinne is reserved against the day of judgement, in the which, revenge shall be taken of thee, if thou art not converted. *Ch.* ἀποστροφὴ his turning shall be toward thee. *S.* his desire shall be toward thee. *T.B.G.H.* if thou turne it shall be forgiven thee. heb. *shuch.* signifieth both a conversion, and turning, and a desire.

Sic. *T.G.B.r.* v.12. τρέμων καὶ στένων, sighing and trembling. *S.* a fugitive or vagabond, or unstable and runnigate. *T.H.B.G. Ch.P.* nadh. wandering or lamenting.

div.accept. *ap.S.pr.* *Hier.* v.13. my sinne is greater than can be forgiven. *S.H.Ch.B.* my punishment than I can beare, *quam vt sustinere possim. T.G.P.* hebr. *nassah*: to beare, to forgive.

S.alter. v.15. Shall be punished or avenged 7. fold. *S.H.T.B.G.P.* heb. for seven generations. *G.Ch.*

v.16. He dwelt in the land of *Naid* or *Nod*. *S.T.B.G.Ch.P.* profugus, a wanderer. *H.*

v.18 To Henoch was borne *Gaidad*: *Mathusala*. *S.Irad*, *Mathusael*, all the rest.

S.H.c. *T.B.G.r.* v.21. This was he that shewed the Psalterie κατὰ Νίξας. *S.* the father of them that sing to the harpe. *H.Ch.* that handle or play upon the harpe. *T.B.G.P.* heb. *taphasb*. to handle.

Chal.ad. v.23. I have slaine a man to my wound. *S.H.* or to the wounding of my selfe. *B.* I would slaie a man, *propter vulnus*, because of my wound. *T.* in my wound and hurt. *G,P.* I have not slaine a man, that for him I should beare my sinne: nor a young man, that for him my seede should be consumed. *Ch.*

v.26. This man ἤλπισεν, trusted to call. *T.* began to call. *H.* then begun men to call upon the name of God. *Ch. B.G.* *cœptum est profanari*, began to be profaned. *T.P.* challal, (signifieth both to begin & profane. But *Iunius* hath in his last edition amẽded that reading, translating with the rest: then began the name of God to be called upon.

The

The Theologicall explication.

Quest. I. *At what time Cain and Abel were borne.*

Verſ. 1. WHereas *Heva* ſaith, *I have obtained a man by the Lord, per Deum.* 1. We refuſe *Rupertus* conceit, that thinketh this to be an oath: it only ſignifieth that ſhe had received a ſon by the Lords gift, or *coram Domino*, before the Lord, as the Chalde paraphraſt. 2. Neither is it to be thought that ſhe had other ſonnes before *Cain*, becauſe ſhe nameth him *a poſſeſſion*: becauſe he was the firſt, which ſhe poſſeſſed from God. 3. we reject that fable, which is aſcribed to *Methodius*, that *Cain* was borne 15. yeares after *Adam* was caſt out of Paradiſe, and *Abel* 15. yeares after that, and that an hundred yeare after *Cain* ſlew *Abel*, and then *Adam* and *Eve* mourned another hundred yeare after for *Habel*, and then *Seth* was borne. 1. For neither is it like, that they continued ſo long without children. 2. Or that there was ſuch diſtance betweene the birth of the children: ſeeing God had made them fruitfull, and ſaid unto them, increaſe and multiply. 3. And it ſeemeth that *Seth* was preſently ſupplyed in the place of *Habel*, becauſe the woman ſaid, God hath given her another ſeed for *Habel*. 4. And the text is plaine, that *Adam* at an 130. not 230. yeares begat *Seth*. 5. But that theſe ſonnes of *Adam* were borne in Paradiſe, as R. *Sel.* and other Hebrewes thinke, it is but a dreame: for *Adam* in the ſtate of innocency ſhould not have gotten ſo ungracious a ſonne, as *Cain* was: and whether *Cain* and *Abel* were both borne together, as *Calvin* thinketh, it is uncertaine: it is more like that they were borne at two ſundry births. *Mercer.*

Rupertus lib. 3. in Gen. c. 34.

A fable fathered upon *Methodius.*

Quest. II. *Wherein Abels ſacrifice excelled Cains.*

Verſ. 4. 1. THough no mention be made of *Adams* ſacrificing, becauſe no ſuch notable accident fell out therein, as in the ſacrifice of his ſonnes, yet it is not to be doubted, but that he uſed to ſacrifice, and that of him his ſonnes learned to doe the like. 2. *Abels* ſacrifice was preferred before *Cains* in three reſpects: 1. it was more plentifull, as the Apoſtle calleth it, πλείονα θυσίαν, a greater ſacrifice: *Cain* brought ſparingly, *ex fructu*, of the fruit, not fruits of the earth: *Abel* brought plentifully. 2. *Abel* brought of the fat and the beſt. 3. hee offered in faith, *Heb.* 11. 4. 3. It ſhould ſeeme that God by ſome outward teſtimony approved *Abels* ſacrifice, whether it were by kindling it by fire from heaven, as hee did to *Moſes* ſacrifice, *Levi.* 9. 24. and *Elias*, 1 *King.* 18. as *Hierome* thinketh, and *Theodotion* readeth; *Deus inflammavit, &c. God ſet on fire Abels ſacrifice*: or by the rebounding of the flame of *Cains* ſacrifice upon himſelfe, as the fire of the furnace, whereinto the three children were caſt, ſlew thoſe that made it. *Dan.* 3. 22. It is like, that by ſome viſible ſigne God delivered his acceptance, as the Apoſtle ſaith, *God teſtifying of his gifts, Heb.* 11. 4. *Iunius, Mercerus*, and *Calvin*, referre this to *Abels* proſperous ſucceſſe, but I approve rather the other opinion. 4. *Ambroſe* note may well here be received: *ubi naſcuntur hi fratres &c.* that in the birth of theſe children the order of nature is obſerved, the eldeſt is named firſt: *ubi exprimitur diſciplina vivendi, ſeniori junior antefertur*: but when mention is made of their religion, the yonger is preferred before the elder, and firſt named: *ex Perer.*

delivered

Lib. 1. de Cain & Abel c. 3.

Quest. III.

Verſ. 7. *IF thou doe well, &c.* 1. The Septuagint here tranſlate very corruptly, as is before ſhewed, which while ſome of the fathers followed, they did weary themſelves with many interpretations. *Ambroſe* ſaith, he divided not aright, *quia ante omnia Deo debuit offerre primitias*, becauſe hee offered not the firſt fruits unto God, but kept them to himſelfe: *be quiet*, that is, *erubeſce*, be aſhamed of thy ſin. *Chryſoſtome* expoundeth it of *Cains* intention, that it was not good: and be quiet, that is, *tranquillitatem facito cogitationum, appeaſe thy thoughts, and proceed not to adde ſin unto ſin againſt thy brother. Auguſtine, non recte dividendo. i. non recte eviver do*: he divided not aright, becauſe he offered a good ſacrifice in it ſelfe, leading an evill life: *quieſce. i. manus a ſcelere contine, be quiet & keep thy hands from miſchiefe.* Thus, while they juſtifie a corrupt tranſlation: *if thou divide not aright*, which the Hebrew hath not, they are divided among themſelves: the ſenſe is evident: that if he did well, upon his repentance he ſhould finde forgiveneſſe, if not, ſinne lay at the doore, both inwardly gnawing upon his conſcience, and outwardly drawing ſpeedy puniſhment. *To lye at the doore*, ſheweth, that the puniſhment of ſinne is ready at hand, ſo that it cannot properly bee referred to the day of judgement, as the Chalde paraphraſt, which is prolonged and deferred.

Ambr. de Cain & Abel. c. 6.

Hom. 18. in Gen.

Aug. l. 15. de civ. dei c. 7.

How ſinne is ſaid to lye at the doores.

Quest. IIII. *How Abels deſire was ſubject to Chriſt.*

VNto thee his *deſire ſhall be ſubject.* Which is not underſtood of ſinne, as *Rupertus*, that ſinne while it is in the deſire, and not effected, a man may ſubdue it: as *Oleaſter*, becauſe the puniſhment of ſin committed, hath a deſire to lay hold of the offender: as *Ambroſe* expoundeth; the turning thereof ſhall bee toward thee: *in te revertetur crimen, quod à te capit*, the ſinne returneth upon thee, where it began. And ſo *Auguſtine*, that then a man hath dominion over ſinne, when *non defendendo ſibi præpoſuerit, ſed penitendo ſubjecerit*: he doth not advance it by defence, but ſubjecteth it by repentance. But this clauſe, as *Chryſoſtome* well taketh it, is underſtood of *Abels* ſubjection to his brother as the elder, *poſt peccatiam hoc permitto ut primigenitura privilegiis gaudeas*: though thou haſt ſinned, I deprived thee not of the privilege of thy birthright: and ſo the Lord would appeaſe the wrath of *Cain* towards his brother, by ſhewing his ready and willing ſubjection unto his elder brother, both by the law of nature, and his owne ready diſpoſition, *Iun. Mercerus* with the reſt expoundeth it of ſin, but the other expoſition is more proper.

Lib. 4. in Gen. c. 9.

Quest. V. *Of the talke betweene Cain and Abel.*

Hieron. in lib. quæst. in Gen.

Vers. 8. *Then Cain spake to his brother Abel.* 1. It is superfluous to inquire what *Cain* said to *Abel*: the Septuagint and the vulgar latine doe make these to be his words: *Let us goe into the field*: but they are added to the text: *Hierome* thinketh he rehearsed those words which God before spake to *Cain*: the paraphrast of Hierusalem supposeth this to have beene the talke: that *Cain* affirmed, there was no Judge, that governed the world, nor no other life but this, nor reward for the righteous, or punishment for the wicked, because his oblation was not accepted, as well as his brothers: *Abel* did hold the contrary: some thinke that *Cain* provoked *Abel* with angry and furious words into the field, but then it is not like, that *Abel* would have gone with him: but it is more probable that *Cain* dissembled and spake friendly to his brother, till he had him in the field, where seeing they were alone, he might execute his wicked purpose.

Quest. VI. *How Cain killed Abel.*

2. As touching the manner of death: it is not like, as the Hebrewes imagine, that *Cain* worried *Abel* with his teeth: it was such a death, whereby *Abels* bloud was abundantly shed, and that in many places: for the word is in the plurall number *vox sanguinum*, the voyce of his blouds: so that it is like to have beene done with bats or stones, or by some such meanes: and when he had slaine his brother, he buried and hid his body, because the Lord asked him, where his brother was: *Pererius*. But the Hebrewes conceit, because it is said, that *Cain* rose against *Abel*, that *Cain* was first downe, and then rose againe, hath no ground.

Quest. VII. *The sinne and punishment of Cain.*

Vers. 9. 1. Concerning *Cains* sin: hee sheweth himselfe a *lyer*, in saying I know not: *wicked and prophane*, in thinking, that he could hide his sin from God: *unjust*, in denying to be his brothers keeper, or that hee ought to have any care of him: *obstinate* and *desperate*, in not confessing his sinne, but stubburnly complaining of the greatnesse of his punishment. 2. Hee sustaineth a threefold punishment: he is cursed in his soule: a vagabond in his body, unprosperous in his labours, the earth should not yeeld her fruit: thus as the Devill was cursed, so *Cain* is the Devils minister: to *Adam* God said not, cursed art thou, but cursed is the earth for thy sake: *Genes.* 3. 17. and as *Cain* for slaying righteous *Abel* is made a runnagate, so the Iewes, for shedding the bloud of Christ the most innocent Lamb of God, are vagabonds to this day over the face of the earth.

Quest. VIII. *Whether Cain confessed his sinne.*

Vers. 13. *My sinne or punishment is greater*: this was no confession of his sinne, as *Chrysostome* thinketh: *sufficiens confessio, sed intempestiva*: *a sufficient confession, but unseasonable*, because God had given sentence upon *Cain*, and therefore his confession came too late: for no confession in this life is unseasonable: neither doth *Cain* complaine of the greatnesse of his sinne, as some translators have it, but rather of the greatnesse of his extreme punishment, because he feared lest every man might have liberty to kill him, as he himselfe expoundeth, v. 14.

Quest. IX. *Whether Cain, or he that did slay him should be punished seven-fold.*

Rupert. lib. 3. in Genes. c. 8.

Vers. 15. *He should be punished seven-fold.*] 1. We neither receive *Rupertus* exposition, that by *seven-fold* is understood everlasting punishment, but with a secret condition, unlesse they repent: for he thinketh *Lamech* who is supposed to have killed *Cain*, did repent, confessing his sinne to his wives. 2. Neither are the words so to be taken, as meant of *Cain*, that he should, *septem vindicta ea olvere*, pay seven punishments, as the septuagint translate, for so many sinnes committed. 3. Or as *Lyranus*, *Tostatus*, because *Cain* was in the 7. generation slaine by *Lamech*: for these two last expositions are forced to divide the words: whosoever slayeth *Cain*, &c. that is, *shall be punished*, which must be understood: and then the other words, *he shall be punished seven-fold*, are referred to *Cain*. But the sentence in the originall is joyned together, neither distinguished in sentence, nor in sense. 4. So the plaine meaning is this, that he which killed *Cain* should be more deepely punished than *Cain* himselfe, because beside homicide, hee should expresly transgresse Gods commandement, who would have *Cain* to live, for the example of other.

Quest. X. *What marke God set upon Cain, and to what end.*

Vers. 15. *God set a marke upon Cain.*] 1. Not as some read: *posuit Cain in signum*: *God made Cain a signe or marke*. 2. But God set some visible marke upon *Cain*, whether it were an horrible trembling and shaking of his whole body, as the septuagint translate, who for, *thou shalt be a vagabond and runnagate*, *read he should sigh and tremble*: or an exceeding shame and confusion, in that hee ran from place to place to hide himselfe: or some visible mark set in his face, as *Lyranus* thinketh: some Hebrewes think it was an horn in his forehead, some a letter, some that a dog lead him, these are mens conceits. 3. Certainly whatsoever it were, it was a signe of Gods wrath, not as *Iosephus* thinketh, a token, that God appeased by *Cains* sacrifice, forgave the punishment of his fratricide: for if God accepted not his sacrifice before, much lesse after. 4. Neither was this marke set, to exempt *Cain* from the invasion of beasts, as though there were none alive on the earth but his parents: for this murther falling out, as is supposed about the 130. yeare of *Adams* age, the world was by this time much replenished: And where the Lord saith, *whosoever slayeth Cain*, &c. he speaketh of men, not of beasts. 5. Wherefore God set this visible and fearefull marke upon *Cain*, both

Ambros. lib. 2. de Cain & Abel. c. 9.

both that other men, seeing apparant signes of Gods wrath upon him, might feare to commit the like, and that he might have the greater punishment, in prolonging so wicked and miserable a life.

QVEST. XI. *How Cain was cast out of Gods presence.*

Vers. 16. *Cain went from the presence of the Lord.*] 1. Hee both was excluded from Gods favour and protection, which is signified by Gods presence, from the which otherwise no man can escape. 2. He also was expelled from that Countrey where he was borne, and where God was first worshipped by sacrifice, and shewed visible signes of his presence. 3. And where it is said, that *Cain* dwelt in the land of *Nod*: wee neither approve *Catharinus* conceit, that this land, from the which *Cain* was expelled, was the land of Judea, whether *Adam* and *Eve* came, after they were exiled out of Paradise: for the text is, that the land of Nod, was on the east side of Paradise: wherby it appeareth, that neither *Adam* and *Eva*, nor *Cain* had their habitation farre from thence: neither yet is it like, as *Iosephus*, that *Cain* built a City and called it Nod: for *Henoch* is the first City mentioned in Scripture. Of the land of Nod. *Iosephlib. antiquitat. c. 11.*

Vers 17. 4. But the Land was called *Nod* of *Cains* vagrant and vagabond's life: which sheweth, as *Iosephus* well conjectureth, that *Cain* was not amended by this punishment, but waxed worse and worse, giving himselfe to rapine, robbery, oppression, deceit.

QVEST. XII. *Wherefore and for whom Cain built a city.*

Vers. 17. AND he built a City.) 1. *Cain* neither built him a City, to be defended against wild beasts, which was the first cause, as *Plato* thinketh, that moved men to build Cities: for this reason might as well have moved the righteous seed to have done it: neither because man is a sociable creature and loveth company, as *Aristotle*: for this reason might as well have caused *Adam* to build, as *Cain*: but it is most like because *Cain* was a fugitive and runnagate, he would build him a City to stay in, and to be a defence unto him, as though Gods curse should not have taken place: but as *Iunius* well writeth upon the words, *erat ædificator*: or as the 70. *ædificans*, he began only to build, but hee finished it not, leading still a runnagate life, and so often constrained to leave the worke, as the giants, that built the Tower of Babell were constrained to give over. 2. It may be doubted for whom *Cain* built a City, there being no more yet in the world but himselfe, his parents, and his sonne: the answer is ready: that it is not like that he built this City presently after his sonnes birth, much lesse before his condemnation, as *Mercerus*: but now when the world was replenished, for if *Abrahams* stock in lesse than 400. yeares amounted to 600. thousand, *Cains* posterity in the like time might arise to the like multitude, which might suffice not only to inhabite a City, but a country. And *Ludovicus vives*, maketh mention, that in the memory of his parents, there was a town in Spaine consisting of an 100. housholds, which were all inhabited by the progeny of an old man then living, which was so old, that the youngest of his stock could not tell by what name of kindred to call him. *Plato in protagora. Arist. lib. 1. politor.*

QVEST. XIII. *Lamechs speech to his wives, and the meaning thereof.*

Vers. 23. *I would slay a man in my wound.*) 1. This place is neither inexplicable, and not possibly to be unfolded, as *Catharinus* a popish writer thinketh, and as it seemed to *Origen*, who as *Hierom* witnesseth writ two whole bookes, the 12. and 13. of his commentaries upon Genesis, in interpreting this place. 2. Neither doe these words shew, as *Suidas* expoundeth, that *Lamech* had killed two men, an elder and a younger, the brethren of *Henoch*, that was translated. 3. Or one man as *Theodoret* thinketh, for the which fact *Lamech* repenteth: for the words are, *I would slay a man*, not *I have*. 4. And we hold that to bee a fable, that *Lamech* killed two men, the one was *Cain*, whom hee shot at in a bush, supposing it to be a beast, and the other was his boy, that led him being blinde, whom for anger hee all to beat and so killed him: this exposition seemeth most probable to *Cajetanus* and *Pererius*, having no probability in it: both because *Cain* was privileged by God not to be killed; and for that no mention is made of *Lamechs* seven-fold punishment, which should not in this case have beene omitted. 5. Neither can this place be so taken as the Chalde and some Hebrewes expound, which read those words with a negative, or interrogation, as though *Lamech* should plead for himselfe before his wives, which intended to kill him, that hee had not killed a man, as *Cain* had, and therefore they should bee more grievously punished, that killed him. 6. Further, these words of *Lamech* are not uttered *enunciative*, as shewing that *Lamech*, had committed any murther already: nor yet *interrogative*: by way of *interrogation*, as if *Lamech* should say thus to his wives, have I yet slaine a man in my wrath, as *Cain* did? yet he was privileged that none should kill him: therefore ye need not feare, that any such thing should happen unto mee, that have killed none: some read these words conditionally: supposing *Lamech* to have beene a good man: as though the sense should be this: If I should kill a man, as *Cain* did, I should be punished more than he that should kill *Cain*, because I did not take heed by his example. 7. But the best exposition is with *Ramban* to expound *Lamechs* speech *δυνάμει*, *potencially*: hee to reconcile his wives, that were alienated from him, doth boast of his strength and tyranny, that this, and this he could doe, and that he would not take the least wrong, at any mans hand. *Sic etiam Calvin.* *Epist. 125. ad Damas.* *Theod. quæst. 44. in Gen.*

Now concerning the occasion of these words of *Lamech* spoken to his wives. 1. It was not by reason of any conspiracy intended by his wives against him, and therefore hee should excuse himselfe, that hee had not killed a man as *Cain* had; and therefore, they that killed him should bee more severely punished. 2. Neither was it by reason of some brawle betweene his wives, as *Iunius*, and therefore *Lamech* threatneth them, that should set any division betweene them, and offer him the least wrong. 3. Nor yet because his wives feared lest the sinne of *Cain* might bee punished in *Lamechs* posterity, and therefore The occasion of *Lamechs* speech to his wives.

he maketh them ſecure in promiſing impunity. 4. But the moſt likely occaſion is this: that wheras his wives feared, leſt becauſe of his cruelty, ſome evill ſhould happen unto them: hee boaſteth of his ſtrength, that rather than any ſhould doe him any hurt, he would not ſpare to kill in his wrath.

Quest. XIIII. *How Lamech is ſaid to be avenged ſeventy times ſeven times.*

Verſ. 24. *If Cain ſhall be avenged ſeven-fold:* 1. *Chryſoſtomes* expoſition is not here to be received, who thinketh, that *Lamech* confeſſed his ſinne, and condemned himſelfe for murther committed: *Ipſe ſua lingua confeſſionem peccatorum facit, & pœnam ſibi deſinit*: he confeſſeth his ſinne himſelfe, and deſineth the puniſhment. So alſo thinketh *Theodoret*: for the Scripture propoundeth the example of *Lamech*, not as of a penitent, but a licentious diſordered perſon, who firſt preſumed to breake the law of wedlocke in taking two wives. 2. Neither is their conjecture of any weight, that imagine *Lamech* to ſpeake of his 77. children, which hee had by his two wives, as *Ioſephus* writeth, that they ſhould bee puniſhed for their fathers ſinne. 3. But among the reſt *Rupertus* miſſeth the marke, that by ſeventy times ſeven-fold, underſtandeth a temporary, by ſeven-fold eternall puniſhment, this *Cain* had becauſe hee repented not, the other *Lamech* for his repentance: for that 70. times ſeven is more than ſeven times, our Saviour ſheweth in the Goſpell, where he ſaith to *Peter*, that he ſhould forgive his brother not only ſeven times, but ſeventy times ſeven. 4. But the meaning is, not that *Lamech* ſhould be puniſhed 77. times 7. times, but hee that killed *Lamech*, as he that killed *Cain*, 7. times: and ſo *Lamech* boaſteth of impunitie: that though hee committed murther as *Cain* did, yet hee ſhould be exempted from puniſhment as *Cain* was. 5. To expound it of the 77. generations to Chriſt, rehearſed, *Luk.* 3. in whom *Lamechs* ſinne ſhould bee expiated is a forced and improper ſenſe.

Cyprian. lib. 2. epiſt. 6. Hieron. in Gen.

Ioſeph. lib. 2. antiq.

Rupert. lib. 3. in Gen. c. 8.

Queſt. XIIII. *How the name of God is ſaid in Enos time to be called upon.*

Verſ. 26. *Men begin to call, &c.* 1. Neither the Septuagint here tranſlate aright: that hee, 1. *Enos* hoped to call, or as *Hierome*, hee begun to call: for neither doth the word ſignifie hope, nor can it be referred to the perſon of *Enos*. 2. Neither could hee be ſaid now to begin to call upon the name of the Lord, either as *Cajetan* thinketh, becauſe *Enos* firſt uſed to call upon the name *Iehovah*; for *Cain* and *Abel* are ſaid to have offered to *Iehovah*, v. 3. either for that *Enos* was more religious and given to prayer, than any before him, or that he found out ſome forme or order of prayer, as *Pererius* judgeth: for it is not like but that *Adam*, and *Abel*, in the ſpirituall exerciſes of prayer and ſacrifice, were as zealous, as any of the ſucceeding age. 3. But now, when as the worſhip of God began to be corrupted and prophaned in the wicked poſterity of *Cain*, then *Adam*, *Seth*, and other of the righteous ſeed began publikely to exerciſe religion, and to have their holy meetings and aſſemblies for the ſervice of God. 4. Some read, then the name of God began in calling upon to be prophaned, as by giving the name of God to beaſts, trees, and plants. But here invocation is taken in the better part: and *Moſes* deſcribeth the practice of the Church and righteous ſeed in thoſe dayes. 5. Wee likewiſe refuſe that ſenſe, that the name *Iehovah* began now to bee called upon, whereas he was invocated by the name *Elohim* before: for *Cain* and *Abel* offered ſacrifice to *Iehovah*, v. 3. 6. Wherefore the true meaning is, as is before expreſſed, that now the Church of God being increaſed to a full number, did make a publike ſeparation in their worſhip from the generation of the wicked: and began apart in a ſolemne manner to worſhip God. *Mercer.*

4. *Places of doctrine.*

1. *Doct. A man is firſt accepted for his faith before his workes.*

1. Verſ. 4. THe Lord had reſpect to *Abel*, and to his offering: hence it is inferred, that works make not a man acceptable to God: but firſt a man is accepted by faith, and ſecondly his workes are reſpected, as *Gregory* upon this place: *Deus non habet gratum offerentem propter munera, ſed munera propter offerentem: Abel* is not accepted for his gifts, but his gifts becauſe of him.

Moral. 2.

2. *Doct. Paradiſe planted in a knowne place.*

2. Verſ. 16. *Cain dwelt in the Land of Nod, toward the eaſt ſide of Eden.)* Hence it is gathered, that Paradiſe was planted in a known place contrary to the opinion of *Bellarmine*: for Eden was the name of a knowne Country in Meſapotamia: as may appeare, *Ezech.* 27. 23. *Bellarmine* anſwereth, that Eden is here no proper name, but a name of pleaſure, unleſſe wee will ſay that *Cain* was puniſhed to dwell in Paradiſe: *Cont.* 1. Neither was *Cain* exiled into a place of pleaſure. 2. It is not ſaid that *Cain* dwelt in Eden, but over againſt it, κατέναντι, as the Septuagint tranſlate, on the eaſt ſide: now Paradiſe is ſaid to be planted not on the eaſt ſide of Eden, but in Eden toward the eaſt, in reſpect of the ſituation, as it was then to the Iſraelites being at that time, when *Moſes* wrote this ſtory in the deſart. 3. all the tranſlators in this place take this word Eden for a proper name.

Bellar. lib. 1. de verb. Dei. prim. hom. c. 13.

3. *Doct. Henoch the firſt city in the world.*

3. V. 17. HE *called the city Henoch.*) Hence it is apparãt, who was the firſt founder of cities: that they were not frõ the beginning as *Ariſtotle* thought. 2. Neither that they firſt began to be built under the reigne of *Iupiter*, who was after the floud. 3. Neither that Athens, or Cecropia built by Cecrops as the Greeks. 4. Or *Argos* as the Argives. 5. Or Thebes as the Ægyptians were the firſt Cities, but this City built by

by Cain, and called *Henochia:* whereof *Berosus Annianus* writeth, that it was built about the mountaine *Libanus*, and that in his time, some part of the foundation did appeare being called by the inhabitants, the city of *Cain*.

5. Places of confutation.

1. Confut. *Man hath no power of himselfe to rule over sinne.*

1. Vers. 7. *VNto thee his desire shall be subject, &c.* From hence *Bellarmine* and *Pererius* understanding these words of subjection of sin, would prove, that man hath free will by nature to sin, and not to sin, & *dominari peccato, to rule over sin. Answer.* 1. It is evident, that this place is understood not of the subjection of sin, but the submission of *Abel* to his brother, as *Chrysostom* expoundeth. 2. For of sin it was not true that *Cain* had dominion over it, as he had over his brother. 3. Neither can it properly be said, that sin hath a desire to the soule, but the soule rather to it. 4. The Septuagint translate, the conversion ἀυτου thereof, making no mention before of sin at all, whose conversion then is it but *Abels*, who was spoken of before? 5. And if they will understand it of sin, it would follow that man by his naturall power only could resist the temptation of sin, which yet *Bellarmine* is ashamed to affirme.

Bellar. de liber. arb. lib. 5. 22. Perer. in haec locum.

Bellar. lib. de liber. arb. c. 7.

2. Confut. *Monkery not knowne to the old world.*

2. Vers. 26. *THen began men, &c.* This place is urged by *Bellarmine* to prove the institution of Monkery: that *Enos* brought in a more strict kind of life, than was used before. *Answ.* If the text be thus read, they began to profane the invocation of the name of God, then they have no colour of monkery from hence. 2. If the other reading be admitted, it followeth not, that because *Enos* began after a more strict manner to worship God, that therefore he was a Monke. 3. And his begetting of sonnes and daughters, *Genes.* 5. 10. sheweth, that he was no monke.

6. Places of morall observation.

1. Vers. 5. *Cain was exceeding wroth.)* Wee see the cause, why the righteous are hated of the wicked, is for their innocent life: as *Cain* hated his brother, as the Apostle saith, *because his workes are evill*, his brothers good. 1 *Iohn* 3. 12.

The wicked hate the righteous.

2. Vers. 14. *Thou hast cast me from thy face, &c.* This is the greatest punishment of sinne to bee forsaken of God, and given over to a reprobate sense, as *Cain* was: and as the Apostle saith, the Gentiles were delivered over to a reprobate mind, *Rom.* 1. 28. as *Ambrose* noteth well: *nihil gravius quam errantem a deo deseri. ut se revocare non possit: nothing is more grievous, than for him that erreth to be forsaken of God*, that he cannot recall himselfe.

A great judgement for a sinner to be forsaken of God. *Ambros. lib. 1. de Cain & Abel. c. 9.*

3. Vers. 14. *WHosoever findeth me shall slay me, &c. Bernard* well noteth here, *consolationem miseram obtinuit, quam querebat: he obtained that miserable comfort which hee desired:* that is, not to be killed: as *Saul* desired the Prophet to honour him before the people: *Sam.* 15. such are the momentany solaces of worldly men which are farre from the true and ever-during comforts.

The vaine cõforts of worldly men.

4. Vers. 17. In that *Cain* built a City, and his posterity were the inventers of humane acts, of tents, musicke, carving: we see that saying of our Saviour to be verified, *that the children of this world* are wiser in their generation, than *the children of light. Luke* 16. 8. and *Gregory* well observeth: *iniquimentem in amore presentis vitæ figunt: that wicked men doe fire their minde in the love of this present life. Kaine* buildeth a city and calleth it *Henoch*, by his sonnes name, which signifieth *dedication*: but *Henoch* in the righteous line is the seventh: so the wicked doe dedicate worldly possessions in the first place, the righteous in the last.

The hope of worldly men in this life.

Line

5. By this example of *Cain* and *Habel*, we learne, that we are not to measure Gods favour by the accidents of this life: as *Ambrose* well sheweth, that *Abel, justus, innocens, immaturus subhastus est, &c. a just, innocent, devout man in his young yeares is taken away:* whereas wicked *Cain* liveth long, begetteth children, buildeth Cities: which is an evident demonstration of another life after this, wherein God shall measure to every man according to their workes.

A righteous man afflicted in this life.

Chap. V.

The Method.

IN this Chapter there is a rehearsall of the yeares of the Patriarkes before the floud, and of their acts: there is a threefold account of their yeares: before they begat children, and after, and the summe of both joyned together.

Their acts are either generall, in begetting sonnes and daughters, or speciall, as of *Henoch*, his godly conversation, *he walked with God in earth*, v. 22. his translation, *he walked with God in heaven*, v. 24. of *Lamech*: his consolation in his sonne *Noah* v. 29.

2. *The grammaticall interpretation.*

v. 1. *This is the booke of the generation of men. S. of Adam. cat. this is the enumeration. T. heb. sepher. a booke, an enarration.* S. ap. f. pro.

S. ad. v. 3. *Adam* lived 230. *yeares. S. an.* 130. *cater.*

S. ad. & det. v. 4. *The dayes of Adam, which he lived, after he begat Seth, were* 700. *S. the dayes of Adam after hee begat Seth, were* 800. *cater.*

S. ad. v. 6. *Seth lived* 205. *yeares, S. an.* 105. *yeares. cater.*

S. det. v. 7. *Seth lived* 707. *yeares, S.* 805. *yeares. cater.*

S. ad. v. 9. *Enos lived* 190. *yeares. S.* 90. *yeares. cat.*

S. det. v. 10. *Enos lived after he begat, &c.* 715. *yeares. S.* 815. *yeares. cat.*

S. ad det. v. 12 *an.* 170. *yeares. S.* 70. *yeares. cat.* v. 13. 740. *yeares. S.* 840. *cat.*

S. ad. det. v. 15. *an.* 165. *yeares. S.* 65. *yeares. cat.* v. 16. 730. *yeares. S.* 830. *yeares, cat.*

S. alt. v. 21. *an.* 165. *yeares. S.* 65. *yeares. cat.*

v. 22. *and Henoch* εὐηρέστησεν, *pleased God. S. walked with God. cat. walked, continenter, steadfastly with God. Tr. heb. halech, to walke: walked in the feare of God. Ch.*

S. ald. v. 24. *he was not found. S. he appeared not. H. Ch. was no more seene. B. G. non extitit, he was no more. Tr. heb. he was not.*

Chal. cor. v. 24. *God* μετέθηκεν, *translated him. S. tulit, tooke him. H. B. G. non occidit, killed him not. Ch. sumpsit, received him. Tr. heb. lachach, to take away, receive.*

v. 25. *an.* 165. *yeares. S. an.* 187. *yeares. cat.* v. 26. 802. *yeares. S.* 782. *yeares. cat.*

S. ad. v. 28. *an.* 176. *yeares. S. an.* 182. *yeares. cat.*

v. 29. διαναπαυσει, *shall cause us to rest. S. shall comfort us. cat. heb. nuch, to rest, to refresh.*

v. 29. ἀπὸ τῆς γῆς, *from the earth. S. de terra, from off the earth. Ch. in the earth. H. as touching the earth. G. about the earth. B. propter terram, because of the earth. Tr.*

S. det. v. 30. 565. *yeares. S.* 595. *yeare. cat.* v. 31. 753. *yeares. S.* 777. *yeares. cat.*

3. *The Theologicall explication.*

Quest. I. *Booke of generation, how to be understood.*

Matthew and Luke reconciled concerning the generation of Christ.

Vers. 1. THis is the booke of the generation. 1. *Moses* setteth downe the genealogy of the fathers before the floud, because of Christs line, which *Luke* deriveth from *Adam*: *Matthew* goeth not beyond *Abraham*: not, as some thinke, because of the rest of that line beyond *Abraham* might easily bee supplyed out of *Moses* books, which were then well knowne, but for that the most conspicuous and manifest promises of the *Messiah*, were made to *Abraham*: all the generations to *Matthew*, supplying *twenty* from *Adam* to *Abraham*, make but 72. but *Luke* reckoneth 77. The Reason is, because *Matthew* omitteth some of purpose, to make the numbers equall, which *Luke* supplyeth, and *Matthew* maketh his account by *Salomon*, *Luke* by *Nathan*: so that there might bee more persons in the one discent than in the other. 2. *Moses* beginneth now to set downe *Adams* generation by *Seth*: because *Cain* was rejected, and *Abel* died without issue. 3. It is called a booke, that is, an ennumeration, for so *Sepher* signifieth a booke, because things are rehearsed in it: not because, as *R. Isaac*, *Carus*, *Moses* beginneth his booke here, and the other 3. chapters should bee as a preface. 4. Generation is here taken actively, for the posterity of *Adam* increased by him: as in *Matthew*, *the booke of the generation of Iesus Christ*, is taken passively, for the generations of whom Christ came. 5. And whereas it is added, *in the day that God created Adam*: we need neither with *Lyranus*, to understand day generally for time, and wee refuse the opinion of the Hebrewes, that hold that *Adam* in the same day of his creation began to have generations, for so they fable, that *Adam* and *Eve* had foure or five children the same day they were created: but *in the day*; is to be referred to the latter part of the verse, wherein mention is made, of *Adams* creation, according to the image of God. *Mercer.*

Hebrew fables.

Quest. II. *How Adam begat a Sonne in his owne likenesse.*

Vers. 3. ADam *begat a sonne in his owne likenesse, &c.* 1. which is neither to be understood of the shape and image of his body, for so *Cain* was in outward shape like to *Adam*. 2. neither is it to be taken for the image of vertue and piety in his soule, for *Adam* had lost that image: neither is vertue ingendred by nature: and *Abel* had the image of his fathers vertue before *Seth*. 3. neither is it so said, because the image of mankind was continued and preserved in *Seth*: whereas both *Abel* died without issue, and *Cains* posterity was extinguished in the floud; for this notwithstanding, seeing the world was increased by *Cain*, he might be said also to be after *Adams* image. 4. But hereby is signified that originall corruption, which is descended unto *Adams* posterity by naturall propagation, which is expressed in the birth of *Seth*, not of *Abel*, because hee had no of-spring, nor of *Cain*, because it might appeare, that even the righteous seed by nature are subject to this originall depravation: and yet *Seth* was otherwise after the image of *Adam*, than *Cain*, because his seed was sanctified of God, who purposed in *Seth* and his seed to make good the promise made to *Adam*, as touching the seed of the woman, that should breake the serpents head. *Iun.* 5. And whereas *Adam* was an hundred thirty yeere old before he begat *Seth*, wee abhor the lewd fables of the Hebrewes, that thinke in this meane space, that *Adam* companied with female spirits or devils, and begat male spirits, and *Eva* with male spirits, and brought forth *masculine* or male devils: neither doe I thinke with *Mercer*, that in the meane time *Adam* begat other sonnes and daughters: but God by this meanes (*Adam* staying so long without children) did try his faith in looking for the promised seed, and his patience in seeing the wicked stocke of *Cain* so mightily to increase. *Iun.*

Hebrew fables.

Quest.

QVEST. III. *Wherefore it is added, and he died.*

Vers. 5. *ALL the dayes that Adam lived, &c.* 1. Neither were these yeares otherwise accounted than by 12. moneths, as it may appeare in the story of *Noahs* floud, where mention is made of the 7. moneth, and 27. day of the moneth. 2. Neither did these righteous fathers onely live thus long by miracle, as thinketh *R. Moses*, but it was usuall in those dayes. 3. And the conclusion of every ones life is, *& mortuus est*, he died: not as some think, because it should appeare, that they dyed not in the floud, but by their owne naturall death: and therefore they say, this clause is not added after the floud in the genealogy of the fathers: but it is thus said, to shew what the condition of all mankind was after *Adams* fall. 4. It is said only of *Adam, all the dayes that he lived*: Whereby the Hebrewes inferre that *Adam* lived a godly life, and repented: his repentance we doubt not of, but not soundly hence gathered. *Mercer.*

QVEST. IIII. *Whether Adam the longest liver.*

NOw whereas *Adam* lived but 930. yeares, *Mathuselah*, 969. yeares, v. 27. yet may *Adam* be well supposed to have beene the longest liver, because he was created in a perfect state of body apt to generation, which was not then under sixty yeares: for none of the Patriarkes began to have children under that age: *Mahalalel* begat at 65. yeares of age. v. 15. and none under: then adde unto *Adams* yeares, 60. more, in what age and state of body he was created, and he will bee found to have beene the longest liver of the Patriarkes: and to exceed *Mathuselahs* age, 21. yeares.

QVEST. V. *The yeares of the Patriarkes full and complete yeares, consisting of twelve moneths.*

CONcerning the long life of the aged Patriarkes. 1. Neither is the conceit of the Ægyptians to bee received, that a man cannot live above an 100. yeares; for they say, that a mans heart increaseth till he come to 50. every yeare two drachmaes in weight, and then decreaseth every yeare as much, till he come to an hundred, and then for want of heart hee can live no longer. For this fancy of theirs is confuted by experience: for Pliny maketh mention, that in *Vespatian* the Emperors time, there were found in Italy, two men of an 105. yeares: foure of an 130. three of an 140. and two of an 150. yeares. And in these dayes some are found farre to exceed an hundred yeares: as I have seene my selfe an old man of 124 yeares of age, at Eversden in the County of Bedford, who died about *ann.* 1600. or, 601. he could remember Bosworth field at the comming in of *Henry* the 7. being then as he affirmed some 15. yeares old. 2. Neither is it to be thought, that the yeares of the Patriarkes were accounted, as the Arcadians reckoned their yeares by quarters, or the Ægyptians by moneths, as some have thought, for then *Henoch* begetting children at 65. yeares, should by this reckoning not exceed six yeares and a halfe, when hee had a child. And this Ægyptian yeare consisting of the age of the moone, will not allow above two dayes and a halfe to a moneth, whereas mention is made of the 17. and 27. day of the moneth, *Gen.* 7. 11. and 8. 14. It is evident then that the yeares of the Patriarkes were numbred by complete and full yeares, consisting of twelve moneths, and not after the Ægyptian account. And hereunto *Pliny* giveth testimony, who remembreth in the same place before recited, that *Alexander, Cornelius, Xenophon* doe write that some lived 500. some 600. some 800. yeares, *Iosephus* also alleageth *Manethan, Berosus, Mochus Estiæus* the Ægyptian, Chalde, Phenician Chronologers, who testifie, that those old fathers lived toward a thousand yeares.

Plin. lib. 7. c. 29. Divers men of great yeares.

Ioseph. l. 3. antiq. c. 3.

QVEST. VI. *The causes of the long life of men before the floud.*

THe causes of the long life of the Patriarkes may be thought to be these foure. 1. The naturall cause, the sound constitution of their bodies, not yet decayed, and the wholesome aire, not yet corrupted with terrene exhalations, as after the floud. 2. The morall cause, for the invention and finding out of arts and sciences, which as *Iosephus* writeth, they caused to bee graven in two great pillars, one of bricke, another of stone, that if the world were destroyed with water, the second pillar might remaine: if with fire the first, (for so had they learned of *Adam*, that the world should be twice destroyed) and he saith further, that the pillar of stone was to be seene in Syria in his time. 3. The civill or politke cause of the long life of the Patriarkes, was for procreation and peopling of the world. 4. The Theologicall, that God by giving them such long life, might make triall of their obedience, to see if they would use this benefit of long life to the glory of God, which they did not, and therefore he shortned the age of man. Yet the Lord, while they enjoyed this long tearme, would not suffer any of them to attaine unto a thousand yeares: not for that as the Hebrewes suppose, God granted of *Adams* thousand seventy yeares to *David*, nor for that reason, which seemeth to be too curious, whereof *Irenæus* maketh mention, to make good that saying to *Adam, in what day soever thou eatest thereof, thou shalt dye the death:* because a thousand yeares with God is as yesterday. *Psal.* 90. 3. And so *Adam* died in the first day, before he came to a thousand: But God hereby would put the fathers in minde of mortality, that although they lived many hundred yeares, yet none of them filled up a thousand, lest they might have too much flattered themselves in long life: and seeing a thousand is a number of perfection, God would have none of them attaine to 1000. that we might know that nothing is perfect here. *Mercer.*

Ioseph. l. 1. antiq. c.

Irenæ. lib. 5. adv. hæres.

QVEST.

QVEST. V. *Of the false computation of the 70. Interpreters, and whence it is thought to proceed.*

FUrther, whereas the Septuagint doe much differ in the account of yeares from the Hebrew text, adding to the age of the old world, which in true reckoning maketh but 1656. five hundred eighty six yeares more, so making the whole number of yeares 2242. It is diversly conjectured, how this error should arise. 1. Some impute it to the malice of the Jewes, that of purpose corrupted the greeke text, that the Gentiles should not know the secrets of the Scriptures. 2. Some to the prudency of the 70. translators, or of the writers and scribes, who knowing that the Ægyptians would count it but a fable, that the fathers lived so many Astronomicall yeares, made away for them to take it after the count of the Ægyptian yeares, whereof ten make but one yeare, and therefore they added an hundred yeares to the fathers age before they begat children, to make them apt for generation. But where the yeares will serve without any such addition, they adde none. As *Iered* lived an 162. yeares, which because it maketh by the Ægyptian calculation sixteene yeares, and somewhat more, the Septuagint there alter nothing. This is *Augustines* conjecture.

August. lib. 15. de civ. dei. c. 13.

The divers errors of the septuagint in the translation of this 5 chap. of Genesis.

But howsoever the Septuagint came to be so corrupt, it is apparantly in many points erroneous. 1. They adde unto six of the Patriarkes ages before they begat children, to each of them, *Adam, Seth, Enos, Cainon, Malaleel, Henoch*, an 100. yeares, and detract them againe in the remainder of their life, that the whole summe may agree. 2. They take away from *Methusalems* age before hee had children 22. yeares, and adde to *Lamechs* age 6. yeares, as is shewed before. 3. They misse in their calculation, in *Methusalems* yeares: they make him to live an hundred sixty five before hee begat *Lamech*, and 802. after in all 969. whereas the other numbers put together want two of this summe, making but 967. 4. They detract from *Lamechs* age 24. yeares: his whole age according to the Hebrew is 777 according to the septuagint, but 753. 5. By their computation *Methusalem* must live 14. yeares after the floud: for they make him to live 802. yeares after *Lamech* was borne: and *Lamech* lived 188. yeares before *Noah* was borne, and in the six hundred yeare of *Noahs* age came the floud *Lamech* and *Noah* make but 788. yeares after the computation of the Septuagint: there remaineth yet 14. yeares of *Methusalems* life: who according to the Hebrew computation, died the same yeare in the beginning before the floud came: for in the arke hee could not be, where only were eight persons, *Noah* and his wife, his three sonnes and their wives: *Genes.* 7. 7. and *S. Peter* witnesseth, that in the arke eight soules only were saved 1 *Pet.* 3. 20. and to say that *Methuselah* was saved in the terrestriall Paradise with his father *Henoch*; is a fabulous fiction without ground. *Mercerus.*

QVEST. VI. *The reason of the inequality of generation in the fathers.*

WHereas the Patriarkes at divers ages began to beget children, *Mahalaleel* and *Henoch* at 56. yeares, *Iered* at a hundred sixty two yeares: *Lamech* at two hundreth eighty two, *Noah* at five hundred. 1. Neither is it to be imputed to *Noahs* holinesse, that so long abstained from mariage: seeing *Henoch*, that for his godly life was translated, had children at 65. yeares. 2. Neither, as *Pererius* conjectureth, is it like that *Noah* had other elder sonnes, which were dead before the floud came: for whereas it is said of all the Patriarkes beside, that they begat sonnes and daughters, beside those, which are expressed, no such thing is mentioned of *Noah*, that beside these three he begat sonnes and daughters: and the Septuagint read: *Noah begat three sonnes &c.* insinuating in so reading their opinion, that these were all their sonnes: yet it is evident. *Genes.* 6 9. That these were all *Noahs* seed: the words are, *those are the generation of Noah, Noah begat three sonnes, &c.* 3. I rather thinke, not that either *Noah* deferred his marriage till hee was 500. yeeres old, or that hee being married, abstained from the company of his wife all that time: but that God so disposed, seeing he purposed to save *Noah* and all his sonnes from the floud, that *Noah* did not so abound with posterity as his fathers before him, lest they also should have followed the wickednesse of that age, and so perish with the rest: the Lord saw that there might bee sufficient for the repleni shing of the world againe: and it was more to Gods glory to increase the world afterward by so small a number.

QVEST. VII. *Wherein Noah was a comfort to his parents.*

7. Vers. 29. THis same shall comfort us concerning the workes and sorrow of our hands. 1. Not because the course of sinne should be stopped, and the grievous workes of sinners stayed by the destructions in the floud, as *Chrysostome.* 2. Or because *Noah* found out the use of the plow, whereby the earth was tilled with more ease, as *R. Solomon.* 3. or for that the use of flesh was graunted to *Noah* after the floud, as some thinke. 4. Nor yet onely for that, the seminary of the world was preserved in *Noahs* arke, which otherwise should have perished. 5. Nor yet onely because God renewed his covenant with *Noah*, promising that the world should never be destroyed with waters againe. 6. But the chiefe scope of this prophesie hath relation to Christ, in whom we finde true rest to our soules, and who hath delivered us from the curse, *Galath.* 3. 10. who was prefigured in *Noah*, and his baptisme, wherein is exhibited the remission of sinnes, shadowed forth in *Noahs* arke as the Apostle sheweth. 1 *Peter* 3. 22.

4. *Places*

4. Places of doctrine.

1. Doct. Originall sinne by propagation, not imitation.

1. vers. 3. IN that *Adam* begat a sonne in the likenesse of his owne image, which before is interpreted of originall corruption, the heresie of the Pelagians is confuted, who denied any such originall sinne or depravation of nature to be in infants, by propagation from their parents: but that it commeth onely by a corrupt imitation: this was the heresie of the old Pelagians, who affirmed, *Peccatum primæ transgressionis in alios homines non propagatione, sed imitatione transisset: that the sinne of the first transgression passeth unto other men not by propagation, but imitation:* which heresie seemeth to have beene revived by *Catherinus* a Popish writer who denieth, that the sinne of *Adam* is propagated or transfused to his posterity: But the Scripture evidently overthroweth this assertion. *David* confesseth hee was conceived in sinne, *Psal.* 51.5. the Apostle saith, *That death went over all, in as much as all have sinned:* children then if they had not sinne, should not die: and here *Seth* is begotten in his fathers image.

Lombard. dist. 32.

Catherin. apud Bellarm. de peccat. originis. cap. 8.

Rom. 5. 12.

2. Doct. Originall sinne not a substance.

2. THeir opinion is confuted, that hold originall sinne to be a substance: for like as the image of God, wherein *Adam* was created was not the substance of the soule, but the quality, as the Apostle expoundeth, which consist in holinesse and righteousnesse, *Ephes.* 4. 24. so the image of *Adams* corrupt nature, consisteth in the contrary qualities of impurity and injustice.

3. Doct. The state of originall sinne in soule.

3. THe opinion of Papists is refuted, who affirme, that this originall corruption hath the seat and place in the flesh, not in the soule: for this image of corruption was in *Adams* soule: and therefore the Apostle saith, he renewed in the spirit of our mindes, *Ephes.* 4 24. *and put off the old man, &c. and put on the new, which is renewed in knowledge after the image of him that created him, Coloss.* 3. 10. there the corrupt image of *Adam* succeeded, where Gods image is decayed, which was in the soule, for there the place of knowledge is.

Bellar. de stat. pecca. lib. 5 c. 7.

5. Places of confutation.

1. Confut. Henoch was no licentious liver at any time.

IN that vers. 21. after the generation *Henoch* is said to walke with God, and not before, *Procopius Gazeus* thinketh, that *Henoch* was before a wicked liver, but after repented: But the contrary is evident, in that it pleased God with such extraordinarie favour to take *Henoch* out of the world, that he saw no death: that he was as a shining starre for vertue and holinesse in that age.

2. Confut. Henoch died not.

WHereas vers. 23. it is said all the dayes of *Henoch* were 365. *Aben Ezra* with other Hebrewes, thinke that *Henoch* died: for if he were still alive, these should not be all his dayes, *Cont.* 1. The Scripture maketh mention onely of the yeares of his life upon earth: his yeares with God are not to bee accounted among men: as the Apostle saith of Christ: *who in the dayes of his flesh, Heb.* 5. 7. he is now in his flesh in heaven: but these are counted the dayes of his flesh, when he walked in his flesh among men. 2. The Apostle evidently witnesseth, that *Henoch was taken away, that he should not see death, Heb.* 11. 5. he therefore died not.

3. Confut. Henoch not alive in his flesh.

BEcause it is said *that God tooke away or translated Henoch*, the Popish writers doe imagine that *Henoch* is yet alive in his flesh in Paradise together with *Elias*, *Contra.* seeing that *Elias* is said to bee taken up into heaven, or that he went into heaven, 2 *King.* 2. 11. where *Henoch* also walked with God: we cannot beleeve that they entred heaven in their whole humanity, but that prerogative was to be reserved for Christ: seeing the Apostle saith, that he *hath prepared a new and living way into the holy place for us, by his vaile*, that is, his flesh, *Heb.* 10. 20. Christs flesh therefore must make a way into heaven before any mans flesh beside can enter.

Perer. in hunc locum.

4. Confut. Henoch not in the terestriall Paradise.

BUt because they also affirme, that *Henoch* liveth in his flesh, not in heaven, but in the terestriall Paradise, and it is against the faith as some of them say, to thinke otherwise, the vanity of this opinion shall easily appeare. 1. Because the Scripture saith, that every thing was destroyed upon the face of the earth, and onely eight persons were saved in the Arke: therefore *Henoch* if he had beene upon the earth, must have perished. 2. The waters prevailed fifteene cubits over the highest mountaine, *Genes.* 7. 20. therefore the earthly Paradise must needs also have beene ouerflowne and destroyed. 3. If they answer that Paradise might be hemmed in with the water, which might stand as a wall round about it, as the water in the red sea did, or that, though it were covered with water, it might be preserved, as the Olive tree, whereof the Dove tooke a branch, or that God might restore Paradise againe after the floud: the first is presumptuous to imagine a miracle without warrant of Scripture, and if it had beene so, *Noah* needed not

Sixt. Senens. lib. 5. biblioth. annot. 36. 1. quæs. 4.

to

to have made an arke, he and his sonnes and the cattell might have beene preserved there: the second is not sufficient, for though Paradise, which is not like, had beene so preserved, yet *Henoch* must have beene drowned. The third is frivolous, for if the terrene Paradise had beene planted againe, seeing it was situated in a knowne place in Mesopotamia, it could not have beene hid. In this question *Pererius* is an adversary to *Bellarmine*, *Senens.* and the rest, that yet dreame of a terrene Paradise.

Perer. lib.7. in Gen. quest.7.

5. *Confut. Henoch shall returne into the world to die.*

IT is also the constant opinion of the popish writers, that *Henoch* shall come againe toward the end of the world, and then shall die, being to be slaine by Antichrist. *Pererius, cum Bellarm. Cont.* But this is contrary to the Apostle, *That Henoch was taken away, that he should not see death, neither was found. Heb.* 11.5. *Ergo, Henoch* shall not see death, nor bee found in a mortall state in earth: whereas they object that place, *Heb.*9.27. *It is appointed unto men that they shall once die.* The answer is ready, like as they which are alive at Christs comming shall not die but be changed, 1 *Cor.*15. which notwithstanding shall bee in stead of death: so *Henoch* was changed in his taking up, though he died not a common death.

Perer. ibid. qu.2.

6. *Confut. Henoch shall not returne to preach repentance to the world.*

COncerning the end and causes, wherefore *Henoch* was translated. 1. Wee admit that God hereby would put the righteous in comfort, that notwithstanding the sentence pronounced against *Adam*, there was a way of righteousnesse whereby to recover *Adams* lost state. 2. To minister comfort to the afflicted members of Christ, that they should not doubt, but that their reward is with God, as *Habel*, though he had an untimely end, yet lived with God as *Henoch* did: thus *Theodoret.* 3. Wee refuse not the collection here of *Thomas Aquinas*: that God both by *Henochs* translation before the law, and *Elias* under the law, would nourish the hope of life in his Church, as by types representing the ascension of Christ, in whom the promise of salvation should be accomplished: These causes of *Henochs* translation may safely be received. 4. But we neither thinke, as it is in the booke of Wisdome (which is no Canonicall Scripture, and therefore we may safely dissent from it) *That hee was taken away, Lest wickednesse should alter his understanding*, for as he walked with God before, God kept him in his feare, and preserved him from evill, so he could have guided him still, as the Apostle saith: *He shall be established, God is able to make him stand, Rom.*14.4. speaking of the faithfull servants of God, as *Mathusalah* the sonne of *Henoch*, being the longest lived of all the Patriarkes, continued righteous to the end. 5. Neither is that surmise fit to be received, that *Henoch* is kept alive to preach repentance in the end of the world, and to maintaine the Gospell against Antichrist, which is the common opinion of the papall professors. For of *Henochs* preaching in the end of the world there is no mention in Scripture, but only of the sending of *Elias*, which is not understood of *Elias* person, but of his spirit and zeale. And this *Elias* the Angell expounded to be *Iohn* Baptist, who should goe before Christ, in the spirit and power of *Elias*. And there is no such necessity, that *Henoch* should be preserved so many yeares by miracle to that end, seeing the Lord is able to raise up Prophets and Ministers, as he did *Iohn* Baptist, in the spirit of *Elias* and *Henoch*, to maintaine the truth against the Pope and Antichrist, which we see plentifully performed in these dayes.

Theodor. qu.45. in Genes. In comment. ad Hebr.c.11.

Wisd.4.11

Perer. lib.7. in Genes. q.4. de Henoch.

Luk.1.17.

7. *Confut. Of the Prophesie and booke of Henoch.*

WHereas S. *Iude* in his Epistle, vers.14. maketh mention of the Prophesie of *Henoch*, the seventh from *Adam*, which is not found in any other part of the Canonicall Scripture, lest the adversaries might hereupon build their traditions and unwritten verities, I will briefly declare what is to be thought of this Prophesie of *Henoch*.

Tertul. lib. de habit. mulier.

Hieron. in 1. ep. ad Tit.

Medin. l.6. in rest. in decum. Iude c.24.

1. I neither thinke with *Tertullian*, that there was any such propheticall booke of *Henoch*, then extant, who conjectureth that though it perished in the flood, yet it might be restored againe by *Noah*, thereunto inspired. 2. Neither yet with *Hierome*, that this booke of *Henoch* was an Apocryphall booke, yet some part of it might be true, which the Apostle might alleage. For it is not like that the Apostle would derive a testimony from an hidden and obscure booke of no authority in the Church. 3. Neither yet is it like, as *Michael Medina* thinketh, that there was no such booke at all under *Henochs* name: for the fathers, *Origen*, *Hierome*, *Augustine*, doe in many places make evident mention, that such a booke there was, but thought it to be forged. 4. And it is as unlike, that the true book of *Henoch* was extant in the Apostles time, which was afterward corrupted with fables, and so rejected of the Church; for then the Church would rather have purged the true booke from such errours, and preserved the rest pure, as they did discerne the true Gospels, from the forged and adulterate.

Augustl. lib.18. de civ. Dei. c.38.

Orig in Num. hom. ult.

Our opinion then is, 1. With *Augustine*, that the booke of *Henoch*, which in his time was produced by Heretikes, was altogether forged, and no part of it of *Henochs* writing: *Non quod eorum hominum, qui Deo placuerunt reprobetur authoritas, sed quod ista non creduntur ipsorum: not that*, saith he, *we refuse the authoritie of such men, as pleased God, but for that they were thought not to be theirs.* 2. We judge it not unlike with *Origen*, that there might be such an authenticall booke of *Henochs* prophesie, out of the which *Iude* did take his testimony, which is now lost, as some other parts of the Canonicall Scripture are: as the books of God, *Nathan*, *Iddo*, and other Prophets, mentioned in the *Chronicles*. 3. Or this prophesie of *Henoch* might be preserved by faithfull tradition in the Church of the Iewes, which is approved by the Apostle. But this is no warrant for other unwritten traditions, unlesse some had the like Apostlike spirit to judge of them, as *Iudas* had: and further this prophesie of *Henoch*, is agreeable to the Scriptures, so are not many unwritten traditions urged by the Church of Rome.

6. *Places*

6. *Places of exhortation.*

1. IN that the line only of the race of the faithfull is rehearſed in this chapter, it both ſheweth, that God will alwaies have his church in the world, and that in the moſt corrupt times, God will have a remnant, that ſhall worſhip him: as alſo this line is continued, to ſhew the accompliſhment of Gods promiſe, that the ſeed of the woman ſhould breake the ſerpents head: and ſo S. *Luke* doth fetch the petigree of Chriſt after the fleſh from theſe fathers before the floud. God will alwayes have a Church on earth.

2. Verſ. 22. In that *Henoch* firſt walked with God in earth, before he walked with him in heaven: it ſheweth, that we muſt firſt ſeeke Gods glory in earth, before we can bee admitted unto that everlaſting glory: ſo Saint *Peter* reaſoneth; that becauſe we looke for new heavens and a new earth, we ſhould bee diligent to be found of him without ſpot, &c. 1 *Pet.* 3.13. Godly life goeth before everlaſting glorie.

3. Verſ. 29. In that *Lamech* ſaid of his ſonne *Noah, this ſame ſhall comfort us, &c.* it appeareth, that the faithfull then looked for a comforter, that ſhould deliver them from the curſe, and give them true reſt: of which comforter and deliverer, *Noah* was a figure: *who both by faith was made heire of righteouſneſſe himſelfe, Heb.* 11.7. and by the arke, which was a type of Baptiſme, 1 *Pet.* 3.21. did preach and teſtifie to the world the true deliverance by the Meſſiah. The Patriarks beleeved in Chriſt.

CHAP. VI.

The Method.

THis Chapter hath two parts: 1. Gods determination to deſtroy the world: 2. The preparation or making of the Arke.

In the firſt part there is ſet downe: 1. the occaſion, which provoked God to purpoſe mans deſtruction, which was the ſinne of that age, deſcribed in particular: the ſinne of carnall pleaſure, verſ. 1. of oppreſſion and tyranny, v. 4. in generall, verſ. 5. 2. In Gods determination, there is firſt his repentance that hee had made man, verſ. 6. then the limitation of one hundred and twenty yeares, to ſee if they would amend, verſ. 3. 3. Gods full reſolution to deſtroy all fleſh, verſ. 7.

In the ſecond part, there is firſt ſet downe the ground of this favour of God towards *Noah*: which was Gods mercy and grace towards him. *Noah found grace in the eyes of the Lord,* verſ. 8. and *Noahs* juſtice and righteouſneſſe, verſ. 9. which was by faith, *Heb.* 11.7. then followeth in the next place the commandement of God, concerning the making of the Arke: and *Noahs* obedience thereunto, verſ. 21.

In the preſcription or commandement for the Arke, there is deſcribed, 1. the forme and faſhion thereof: both of what matter it ſhould be made, verſ. 14. of what length, breadth, height, verſ. 15. in what order, for the cabbines, verſ. 14. window, doore, verſ. 16. 2. The uſe thereof, for the preſervation of man, verſ. 18. of beaſts, verſ. 19. of foules, verſ. 20. and their ſuſtentation in laying up their food, verſ 21.

The grammaticall ſenſe.

v. 2. *They tooke them women. T. they tooke them wives, cæt.*

v. 3. *ſonnes of princes, Ch. ſonnes of God. cæt. Elohim, hebr. of Gods or God.*

v. 4. *my ſpirit ſhall not remaine or continue in theſe men καταμεινη. S. H. this evill generation ſhall not remaine for ever. Ch. my ſpirit ſhall not ſtrive alwayes with man, or becauſe of man. Tr. B. G. heb. don. to judge, contend: becauſe their workes are evill, &c. a terme ſhall be given them of 120. yeeres, if perhaps they will be converted. Ch. my ſpirit ſhall not alwayes be as ſheathed. P. neden, a ſheath.* *Tr. Chal. & T.B.G.r. S.H.*

v. 4. *There were Giants: S.11.B.G.P. Ch. there were defectores, backſliders. Tr. Heb. Nephilim, à naphal, to fall, becauſe Giants cauſe men to fall through feare: the firſt reading is the beſt, 1. becauſe they are called mighty or ſtrong men: heb. gabar, which the Septuagint alſo tranſlate Giants. 2. So it is taken, Num. 13. 34. and cannot be otherwiſe. 3. Becauſe of the conſent of interpreters: and Iunius in his laſt edition ſo readeth.* *Ch. ad. Tr.*

v. 6. *God conſidereth ἐνθυμεῖται. S. it repented God in his word. Ch. it repented God. cæt. v. 7. and the Lord ſaid:* this clauſe the latine have not, the reſt have.

v. 6. *and he thought. S. & he ſpake in his word, that hee would breake the ſtrength of them, according to his good pleaſure. Ch. and hee was grieved in his heart, cæt. præcavens, taking heed for afterward, hee was touched with griefe of heart. H.* *S. Ch. ad. Litt. de. Ch, H. ad.*

v. 7. *every one thinketh in his heart, ἐπιλῶς, diligently, unto evill all the dayes of his life. S. all the thought of his heart is intent to evill, all time. H. the ſenſe of his cogitation is evill, all time. Ch. the imagination of the thoughts of his heart onely evill every day. T.B.G.P. rach. onely.* *S. al. H. de. T.B.G.r.*

v. 9. *Noah pleaſed God. S. walked in the feare of God. Ch. walked with God. T.B.G.*

v. 11. *filled with iniquity. S.H. Rapine. Ch. violence. T. cruelty. B. G. chamas, to oppreſſe.* *S. cor.*

v. 13. *the time of all fleſh is come before me. S. The end of all fleſh, cæt.*

v. 14. *of ſquare wood. S. levigatis, plained wood. H. Pine tree. B. G. of Cedar wood. Ch. of Gopher. T.P. which is a kinde of Cedar.* *S. alt. T.P.R.*

v. 16.

S.cor. v.16. חלון, *gathering ſhalt thou make the Arke. S. a window ſhalt thou make in the arke : cat. tſohar. a window : heb. a cleare light. T.*
T.r.
S.det. v.16. *the doore ſhalt thou make in the ſide. S. thou ſhalt make the doore of the arke in the ſide below. H. the*
H.ad. *doore of the Arke in the ſide : cater.*
H.ſom. *thou ſhalt make parlors, & triſtega, and three lofts therein. H. thou ſhalt make the lower, ſecond, and third roomes : cat.*

The explanation of doubts or theologicall explication.

QVEST. I. *Of the greatneſſe of the ſinne of the old world.*

1. THe ſinne of the world was very great, ſeeing God could endure the wicked inhabitants no longer, but ſwept them away with the floud : which may appeare by theſe ſeverall conſiderations, 1. their wickedneſſe was univerſally ſpread, verſ. 12. *all fleſh had corrupted his way.* 2. Their ſinne exceeded in greatneſſe, it was come unto the very height, verſ. 5. *God ſaw that the wickedneſſe of man was great.* 3. Not onely the wicked race, but the righteous ſeed, the ſonnes of God fell to folly, verſ. 2. 4. They were exerciſed a long time in doing evill, a thouſand yeares and more, that they were growne to ſuch an habite, that they could doe nothing but thinke evill in their heart. 5. Unto this may be added their graceleſſe obſtinacie, that having an 120. yeares given them by the preaching of *Noe* to call them to repentance, yet deſpiſed Gods long ſuffering.

QVEST. II. *When the world beganne to be ſo wicked.*

2. THis overflowing of iniquity beganne when men beganne to be multiplied upon the earth, verſ. 1. not ſo ſoone as the world began to be peopled, which might bee within two or three hundred yeares after the creation : for then they began to build Cities. *Ninus* King of Aſſyria who reigned there ſome 230. yeares after the floud, is reported to have had in his armie 70. hundred thouſand footmen, and 200. thouſand horſe men : in the like time after the creation might the world be exceedingly repleniſhed. 2. But it ſeemeth, that this great defection was about the ſeventh age : for then *Lamech* of *Cains* race, tooke unto him two wives : then the Lord tooke away righteous *Henoch*, that he ſhould bee no longer grieved with the wickedneſſe of the world. Then the world being repleniſhed with great multitudes, which are ring-leaders for the moſt part unto evill, as it is written, *thou ſhalt not follow a multitude to doe evill:* began to give themſelves to all kinde of wickedneſſe, adultery, oppreſſion, cruelty, multiplicity of wives, unlawfull luſt even againſt nature, and to fill the earth with uncleanneſſe. 3. And although in this ſeventh age iniquity was come to the full height, yet it began long before, even in the dayes of *Enos*, when as the righteous abhorring the great wickedneſſe of *Cains* poſterity, ſeparated themſelves, and a part beganne to call upon the name of God. *Iun.* 4. The Hebrewes note, that at the beginning women were not ſo multiplied as afterward, by whom they tooke occaſion to ſinne : and therefore it is added, *there were daughters borne unto them, &c.* verſ 1. but this clauſe ſheweth not a more ſpeciall multiplying of that kinde, but that when the world began to be ſtored both with men and women, then they gave themſelves to wantonneſſe.

Diodorus Siculus. lib. 3.6.2.

Exod. 23.2.

QVEST. III. *The particular ſin of the old world here noted.*

Verſ. 2. *THey ſaw the daughters of men that they were faire, &c.* 1. Their fault was not onely in that they of the righteous ſeed matched into *Cains* ſtocke, *Calvin.* 2. Or that they reſpected onely beauty, having no regard to their piety and vertue, *Marlorat.* 3. But they by violence tooke unto them, not to their wives, but women, for ſo with *Mercerus* and *Iunius* I rather interpret the word *naſhim*, from all men whatſoever, as *Iunius* readeth : both virgines and wives, they cared not whom. 4. Some Hebrewes here underſtand alſo the filthy ſinne of buggery : that they tooke all they liked, even from among the bruit beaſts : but *Moſes* ſpeaketh onely of the daughters of men.

QVEST. IV. *Who were theſe ſonnes of God.*

Verſ. 4. *THen the ſonnes of God.* 1. Theſe ſonnes of God were not the Angels, which ſome have ſuppoſed to have fallen for their intemperancie with women, and to have begotten of them ſpirits, as *Ioſeph, Philo, Iuſtine, Clemens Alexandrinus, Tertullian* conjectured : who ſo expoundeth that place of S. *Paul*, that women ſhould be covered, becauſe of the Angels, leſt they ſhould bee tempted with their beauty : This opinion is eaſily confuted : 1. Becauſe the world was puniſhed, and God was angry, not for the ſinne of Angels, but of men : verſ. 3. *My ſpirit ſhall not alway ſtrive with man.* 2. *Chryſoſtome* urgeth that place, *Matth. 22. in the reſurrection, they neither marry, nor are married, but are the Angels : Ergo*, Angels are not ſubject to carnall affections, as men are. 3. If Angels fell firſt for the love of women, then they ſinned not for 1000. yeares after the creation, whereas the Scripture ſheweth, that the Devill was a murtherer and a liar from the beginning, *Ioh.* 8.44.

Angels fell not for the love of women.

QVEST. V. *Devils not corporall nor mortall.*

Franciſc. Georg. Ven. problem. 3. 331.

IT is alſo abſurd, and improbable, that theſe were devils which did company with women, and of them came Gyants, as thinketh *Franciſcus Georgius*, who affirmeth devils to have bodies, and a generative faculty, and to company with women. Of the like opinion is *Pſellus*, that the devils have bodies, and they are nouriſhed by ſucking and attraction as ſpunges : and that they are males and females at their pleaſures:

ſome

ſome are of a fiery, ſome ayrie, ſome a watery, ſome of a terrene nature. But theſe are fables and fictions, fit rather to be laughed at, than worthy to be confuted. 1. The Devils are of a ſpirituall not corporall nature, it appeareth by that ſtory, *Luk.*8. where we reade, that in one man, there was a legion, that is, ſix thouſand Devils: how could ſo many ſpirits if they were corporall, be included in one body? 2. If they were of a fierie, watery, or earthly, & ſo of an elementall nature, they ſhould bee ſubject to corruption, mutability, and mortality: and ſo ſome have imagined alſo, as *Plutarch* writeth of the death of the great *Pan*, a famous Devill among the Pagans: and *Cardane* reporteth, that he heard his Father ſay, who was above thirty years familiar with the Devils, that he learned of them, that they doe die, & decay, & revive againe: but this fancie is contrary to the Scripture: which teſtifieth, that the Devill hath beene a murtherer from the beginning of the world, *Ioh.*8 44. *Ergo*, he hath continued from the beginning of the world: and how ſhould the ſoule of man be immortall, if theſe ſpirits, which are of a more ſubtill nature were mortall? 3. Though it were granted, that Devills have a kinde of airie bodies, yet could they not ingender: for the power of generation agreeth onely to perfect bodies, which have their materiall and diſtinct parts, and receive nouriſhment. 4. And they being, as they ſay, male and female, ſhould ingender among themſelves in their owne kinde. 5. Or if they did company with women, they could not beget men, but multiply their owne kinde, or at the leaſt a mixt kinde, as the mule is engendred of an horſe and an aſſe: and ſo ſome likewiſe have conceited, that the *Fawnes* and *Satyres* were the off-ſpring of ſuch generation. As *Hierom* in the life of *Antonie*, reporteth, that ſuch an one appeared unto him in the wilderneſſe, with goats feet, long crooked nailes, and hornes upon his head, and ſpake unto *Antonie*: but either this may be held to be a fable, foiſted under *Hieromes* name, or if there were any ſuch thing, it might be ſome monſter of the wilderneſſe, which the Devill uſed as his trunke to ſpeake out of.

Devils are not corporall. *a legion 6000*

Plutarch lib. de cruc. defect.

Devils have no generation.

Quest. VI. *Spirits doe not generate.*

BUt much more abſurd is the opinion of *Paulus Burgenſis*, that thinketh theſe which companied with the daughters of men, were ſpirits, called *Incubi*, which doe aſſume bodies of the aire for a time, repreſenting the ſhape ſometime of men, ſometime of women, in the act of generation, and then they are called *Succubi*: and thus ſaith he, were the Giants engendred: and *Toſtatus* approoving this conceit of *Incubi* and *Succubi*, ſeemeth to give credit to that report of *Merlin*, that he was begotten by a ſpirit. In theſe aſſertions and uncertaine conjectures of men, ſomewhat is true, ſome part falſe. 1. True it is, that the Devill may appeare in the ſhape of man or woman, and diſſemble and counterfeit the act proper to both: not that the ſpirits have any delight in ſuch carnall acts, having no true but aſſumed and counterfeit bodies: but they doe it more ſtrongly to delude men and women, and entice them to that abominable ſinne of the fleſh, which they know hath corrupted the hearts of many excellent men, as of *David Salomon*. 2. Though ſpirits can take upon them the ſhape of bodies, yet they are but ſo to the eye, they are not true bodies, being eaſily diſcerned by the feeling: and therefore our Saviour ſaith, *feele and ſee, a ſpirit hath not fleſh and bones, as yee ſee mee to have.* And ſome have reported, that they have felt ſuch bodies aſſumed by ſpirits, as colde as yce, and of a divers ſubſtance from humane fleſh, as *Alexander ab Alexandro*, ſo writeth of another to whom a ſpirit appeared, and *Cardanus* of himſelfe. If any man object, that *Abraham* waſhed the Angels feet, and yet diſcerned them not: I will not anſwer with *Pererius*, whoſe judgement I refuſe not in the reſt, that *Abrahams* intent upon other things regarded it not. But I note a difference betweene the operation of good and bad Angels: that theſe never appeared with true bodies, and therefore were called *Phantaſmata*, viſions, fanſies. *Marke.* 6. 49. But unto the other God gave the uſe of true bodies for a time, during that miniſterie or ſervice, as appeareth, in that they did eat and drinke, were lodged, had their feet waſhed, &c. 3. But howſoever ſpirits may aſſume bodies, they are not ſuch as can be inſtruments of generation, by conveying of humane ſeed, as ſome have imagined: becauſe the ſcripture ſaith, children are the inheritance of the Lord, *Pſal.* 127. 3. And *Eva* confeſſeth, when *Cain* was borne, that ſhe had obtained a ſon of God, *Gen.*4. 1. and if that were true, which is fabled of *Merlin*, ſuch kind of birth ſhould be oftner ſeene in the world.

Burgenſis in 6. Geneſ.

Toſtatus. in Gen.

Devils have no true but counterfeit bodies.

Lib. 2 Gen. Card. de varietat. rerum lib 8. c. 93.

Difference betweene the apparition of good and evill Angels.

Wherefore by the ſonnes of God in this place. 1. Neither doe wee underſtand Angels good or bad. 2. Neither men of tall and great ſtature: as ſuch things as are excellent in their kind, are ſo called, as high and tall trees, are ſaid to be the trees of God. *Pſal.*104. 16. 3. Nor yet the ſonnes of Princes, and great men as the Chalde readeth, to whom *Mercerus* ſubſcribeth, which are called Gods in ſcripture. *Pſal.* 82. 6. *I ſaid ye are Gods, &c.* 4. Neither yet are they ſo called, becauſe they came of *Seeth*, who as *Suidas* thinketh, was in reſpect of his religion and great knowledge, ſaluted as a God in earth. 5. But they are here named the ſonnes of God, that were of the righteous ſeed, and worſhippers of the true God, as the wicked are called the ſonnes of the Devil, and he their father. *Iohn.* 8. 44. *ye are of your father the Devill:* who although they were not indeed the ſonnes of God in his eternall election, yet were they ſo in reſpect of their externall calling.

Quest. VII. *The meaning of theſe words, My ſpirit ſhall not alwaies ſtrive, &c.*

4. Verſ. 3. MY *ſpirit ſhall not alwaies ſtrive, &c.* 1. Not as the latine text is, *My ſpirit ſhall not alwaies remaine*; which ſome expound of Gods wrath, ſome of his providence, ſome of the holy Ghoſt, ſome of the ſoule and ſpirit of man inſpired of God: and then the ſenſe to bee, that Gods wrath ſhall not alwaies continue, but he will puniſh them at once, or he will no more protect them, or take care for them, neither his ſpirit ſhall be with them, or he will take away their life and ſpirit from them. For

this variety of interpretation ariseth of the mistaking of the word, which signifieth to contend or judge, not to remaine.

2 Neither is *Pagnines* interpretation so apt, my spirit shall not alwaies bee sheathed, as a sword in a scabbard; and so hee would derive the word *jadon*, of *neden*, which signifieth a sheath. 3. The meaning then of these words, my spirit shall not alwaies judge or contend, is neither as *Hierom* expoundeth, *non eos ad æternos servabo cruciatus, I will not punish them for ever, but render unto them here that which they deserve*. For S. *Peter* sheweth, that their soules are now in the prison of hell, and so everlastingly punished, 1 *Peter* 3 19. Neither as *Cajetane*, that God would no more punish them spiritually, as hee had done, by taking his grace and spirit from them, but now he would inflict a corporall punishment upon them: for God had not yet punished them, giving them the space of 120. yeares to repent. But either wee may understand these words with *Oleaster*, that God would no longer strive with them, in reprooving, and admonishing them, which they regarded not, or with *Iunius*: God would no longer consult, or dispute the matter as it were with himselfe, what to doe with them, but if they amended not within that space set, he would certainly destroy them.

Hierom. in tradit. Hebraic. in Gen.

Quest. VIII. *What these Giants were.*

5. Vers. 4. *These were Giants, &c.* Some thinke that these were called Giants, not for their greatnesse of stature, but their cruell and beastly conditions: so thinke, *Philo, Ioseph. Damas. Cyril*, with others: so also *Iunius*. 2. But beside their fierce and cruell nature, it is most probable, that they were of huge and great stature, *Mercer*. for such there were also after the floud: as the sonnes of *Anak*, in comparison of whom the Israelites seemed as grashoppers, *Num.* 13. 34. such were the *Emmims* and *Zanzummims*, *Deut.* 2. 10. 17. and *Og* the King of Basan, whose bed was of iron, being nine cubits in length, and foure in breadth. *Deut.* 3. 11. and of this judgement are *Ambrose, Augustine, Theodoret*. 3. And these Giants huge in stature, men of great strength, as is shewed after in this verse, did most abound before the floud, and such also was the off-spring of this unlawfull copulation betweene the sonnes of God and daughters of men. 4. And they were men of renowne, that is, famous over all the world, because they did tyrannize over their neighbours, and brought them in subjection: of whom *Berosius* writeth, that they had a City called Enos, about the mountaine Libanus, which ruled over all the world; they did eat mans flesh, and had unlawfull company with their mothers, daughters, with mules, and bruit beasts. 5. Some, as *Rasi*, doe referre this generation of Giants to the times of *Enos*, further affirming, that the Lord sent the Ocean Sea, which destroyed the generation of these Giants, and the third part of the world: but the Giants which succeeded them, were as wicked as they. But of this inundation of the Ocean, no mention is made in Scripture: neither is it like that the generation of Giants began so soone in the world; neither with *Aben Ezra*, doe we understand this, of the generation of Giants after the floud: of whom came *Og* and the rest: as though any of the Giants had escaped the floud, to beget Giants afterward: and that *Noe* and his sonnes were Giants it is not to be thought. *Mercer*. Neither were these Giants onely in *Noahs* time: but when this violent rage of lust beganne to reigne in the world, then this off-spring of Giants came in, which continued till the time of *Noah*. 6. Neither were these Giants onely of *Seths* race, as some thinke, nor yet onely of *Cain*, as *R. Sel.* but in both families there were Giants, after they thus coupled together without the feare of God, *Mercer, Calvin*. 7. So that the *Nephilim* here spoken of, so named of *Naphal*, which signifieth to fall, were not so called, either because they were fallen in stature from the hugenesse of the first Giants, as *Ramban*: neither as *R. Sel.* because they were the cause of ruine of falling to themselves, or others: nor yet onely because they were Apostataes and fell from God, *Iun.* but they were so called in respect of their great stature, the sight whereof caused men to fall to the ground for feare, *Ab Ezra. Mercer*. 8. Neither was their talnesse or greatnesse of stature simply evill, but because they abused their strength to lust and violence, and so became both monstrous in their body and soule, and begat a monstrous generation like to themselves, *Mercer*.

Ambros. de Noe & ar. c. 4. Aug. lib. 15. de Civit. Dei. c. 23. Theodor. 83. qu. in Genes.

The Giants, whether of *Seth* or *Cains* race.

Whence the Giants now called Nephilim.

Quest. IX. *The space of an hundred and twenty yeares how to be reckoned.*

6. *His dayes shall be 120. yeares, &c.* 1 Which is not referred to the age of man, as *Tostatus* and *Rupertus* thinke, because *Moses* the writer hereof lived no longer: for although it be true, that mans life was shortned after the floud, and thrice halfed from 900. and odde, to 400. and odde, as in *Arphaxad* that lived 435. yeares, and then halfed againe from 400. and odde, to 200. and odde, as in *Serug*, that lived 230. and then almost halfed to 100. and odde, as in *Abraham* that lived an 175. yeares: yet wee see that many of these exceeded an 120. We rather with *Hierome Chrysostome*, and others, take this time set to be that space of yeares which God gave unto the old world for their repentance: which were not shortned by twenty yeares, as *Hierome* thinketh, because of their wickednesse, for the floud came an 100. yeares after, when *Noah* was 600. yeares old, *Gen.* 7. 6. Neither need we say with *Augustine*, that *Noah* was said to be 500. yeare old, when he was but 480. because he had lived the most part of it: for *Sem* was but an 100. yeare old two yeare after the floud, *Gen.* 11. 10. but now he should be an 120. if *Noah* were then but 480. when he beganne to have his sonnes. Therefore this doubt is more easily reconciled, to say that this time was set before *Noah* was 500. yeares of age, but by way of anticipation, mention is made of *Noahs* sonnes before, because of the continuing of the story: as we see the like, *Gen.* 2. where the creation of the woman is recorded after the seventh day, being done the first. *Mer. Per.*

Mans life how often shortned.

Hierom. trad. in Gen.

Quest

Quest. X. *Of the originall of Giants.*

7. NOw as touching the originall of Giants, 1. first the opinion of *Paulus Burgensis* is to be refused, who thinketh they were Devills, called in Hebrew *Nephilim, cadentes* of falling, becaule they fell from heaven: for these Giants were destroyed by the floud, so were not the Devils: and the Giants were called *Nephilim*, both in respect of their terrible stature, which made men fall to the ground, and for their Apostasie in falling away from vertue and piety. 2. As absurd is the opinion of *Franciscus Georgius*, that these Giants were begotten of spirits companying with women, and that otherwise they are not engendred: and that these are the seed of the Serpent, betweene whom and the seed of the woman the Lord put enmitie: for this cause (saith he) since the comming of Christ, who hath broken the Serpents head, we read of no such commixion of the spirits with women, nor of this generation of Giants. Thus *Franciscus Georg. 6. tom. problem.* 33. *c.* 33. 1. But these fansies may be easily controlled. 1. For Giants to be procreated of men, is no more against nature, than for Pygmees and Dwarfes, that are as much admirable for their smalnesse, as the other are for their talnesse: such an one was one *Canopas* in *Augustines* time, that was but two foot and a hand breadth high. 2. That spirits have used the carnall company of men and women since Christ, *Augustine* sheweth, *lib.* 15. *de Civit. Dei. c.* 23. and experience confirmeth the same, though thereof there can be no generation. 3. And likewise it is evident, that there have beene men and women of Giants stature since Christ: *Augustine* maketh mention of a woman of admirable talnesse, her parents being but of ordinary stature, *lib.* 15. *de Civit. Dei. c.* 23. and *Pliny* of a man in *Augustus* time, of nine foot and a halfe in height. 4. Neither are these Giants that seed of the Serpent: for they are also begotten of women: neither were all Giants, men of great stature, wicked persons: for it is not unlike but that *Adam, Noah*, and other Patriarks before the floud, much exceeded the ordinary stature of men now: and the Ecclesiasticall stories make mention of one *Christophorus*, a man of twelve cubits in height, that was put to death under *Decius* the Emperour, for the Christian faith. And further, all the naturall seed of women are not at enmity with the Serpent, but many of them he useth as his agents and instruments. This place then is much abused to that purpose, wherefore it is alleaged. These Giants then, were no other but the naturall off-spring of men and women in those dayes before the floud: not that all were such, but these were such, which were so borne by this unlawfull conjunction betweene the seed of the righteous and the wicked race: for as the root was, so was the branch; the marriage unholy, and the issue ungratious.

Giants not procreated of devils.

Plin. lib. 7. c. 15.

Giants since Christ.

Plin. lib. cap. 1.

Giants all not wicked.

Nicep. lib. 5. cap. 27. Georg. Wicelius ex Rugger fuldens.

Quest. XI. *How God is said to repent.*

8. Vers. 6. IT *repented the Lord*. The ancient writers have diversly collected of these words, but all to good purpose. 1. *Chrysostome* saith, it is *Verbum nostræ parvitati accommodatum*: a word applied to our weakenesse, to expresse the greatnesse of their sinnes, *Quæ misericordem Deum indignari fecerunt*, which compelled the mercifull God to be angry. 2. *Theodoret, It repenteth me, &c.* that is, I have purposed to destroy man, as the Lord saith, it repenteth me, that I have made *Saul* King, that is, I have decreed to depose him: and so as *Augustine* well saith; *Non est perturbatio, sed judicium, quo irrogatur pœna*, it is no perturbation in God this repentance, but an imposition of punishment. 3. *Rupertus*: in that it repented the Lord: *pietatis est*, it sheweth his piety, how loth the Lord is to punish: but in that the Lord purposeth to destroy them, *severi judicii est*, it sheweth his just severity. 4. But *Augustine* more to the purpose saith, *Pœnitudo Dei est mutandorum immutabilis ratio*: Repentance in God, is his unchangeable disposition of changeable things. God is not changed, but the things altered. 5. *Justinus Martyr* hath most plainly opened this point: God is immutable. *Sed cum iis quos curat, mutatur, mutat ipse res prout iis expedit quos curat*: but when they whom God careth for are changed, then God changeth the course of things, as he seeth expedient for them. For God *immutabiliter ignoscit*, unchangeably forgiveth those repent as the Ninivites, and *immutabiliter non ignoscit*, unchangably forgiveth them not, which amend not, as *Saul*. So here the Lord holdeth on his unchangeable course of judgement in punishing sinne, yet seemeth to repent in undoing his worke, in destroying man, whom he had made, *Perer.*

Chrys. hom. 22. in Gen.

Augst. lib. de Civit. c. 25. Ruper. lib. 4. comment. in Gen. cap. 15. Aug. ibid. Justin. resp. ad 36. qu. Orthodox.

Quest. XII. *Why the creatures are punished with man.*

9. Vers. 7. I *Will destroy from man to beast, &c.* Not onely man shall be destroyed, but the other creatures with him; and yet man onely had sinned. The reason is, 1. as *Chrysostome* sheweth, because all things were made for mans use: *hic igitur cum e medio tollitur, quis illorum usus erit*: and therefore when man is taken away, there should be no use of them. 2. Like as when the head is cut off, all the members die, so together with man the creatures, over the which he had power, are punished: not onely he, but his. Hereby the severity of Gods punishment appeareth, as also the greatnesse of mans sin, that brought destruction upon many, as *Davids* sin in numbring the people, did upon the whole land. 3. Because beastly men had abused the creatures to their filthy pleasure and riotous excesse, it standeth with Gods justice to punish the instrument with the principall. 4. The fishes are not also here threatned to be destroyed, because they lived in that element wherewith God purposed to overflow the earth: neither had man so much abused them, as the other kinds: and beside it pleased God to spare them among other creatures: at other times the Lord threatneth also to take away the fish of the Sea, *Hosh.* 4. 3. *Mercer.*

Chrys. hom. 22. in Gen.

Quest. XIII. *How Noah is said to be perfect.*

Vers. 10. NOah *was a just and perfect man, &c.* 1. *Noah*, nor yet any man living can be said to be perfect in respect of Gods justice, or in the sight of God, as the Psalmist saith: *If thou O Lord markest what is done amisse, who shall be able to abide it? Ps.* 130. 3. 2. Neither yet in regard of that perfection,

which the Saints shall attaine unto in the Kingdome of God: as the Apostle sheweth: *Not as though I had already attained, either were already perfect, Phil.* 3.12. 3. Neither yet is any so perfect, as that he can be found in this life without sinne; which was the heresie of the Pelagians: for the Preacher saith: there is not one *just man upon the earth, that doeth good, and sinneth not, Eccles.* 7.20. 4. Neither is any said to be perfect, because they can keepe the commandements, and doe more than is commanded, in observing the Evangelicall counsell; as *Pererius*, and other Popish Writers. 5. But *Noah* is said to be perfect, in comparison of others: and therefore it is added, *in his generation*, or in regard of the perfection which may be attained unto in this life, which is rather in the will and desire to be perfect, and in increasing and going still forward, than in any actuall accomplishment of the desire: and in this sense the Apostle having a little before denied himselfe to bee perfect, yet saith to the Philippians, *Let as many as be perfect bee thus minded, Philippians* 3.15. and so our Saviour biddeth us be perfect, *as our heavenly Father is perfect*, that is, that we should more and more labour for perfection. As *Augustine* saith, *Ingredi sine macula non absurde dicitur, non qui jam perfectus, sed qui ad ipsam perfectionem irreprehensibiliter currit: Hee is not amisse said to walke without spot, not who is already perfect, but runneth unto perfection without reproofe.* Thirdly, how *Noah* is said to be perfect, is expounded, vers. 8. *Noah found grace in the sight of God*: it was the perfection then of faith, whereby *Noah* was accepted as just and perfect in the sight of God being by faith cloathed with the perfection and justice of Christ.

Perer. lib. 9. de Gnaib. Noe. disputat. 2.

August. in lib. de perfect. institut. contr. Celestin.

QVEST. XIIII. *How the earth was corrupt.*

11. *THe earth was corrupt before God.* 1. That is the inhabitants of the earth, where corrupt, as *Chrysostome* saith, *Homo terra appellatur, quia totus terrenus, Man is called earth, because he was become wholly earthly.* 2. Or, they had infected the very earth with their abominations, and made it accursed, *Isai.* as the Psalmist saith, *A fruitfull land is turned into barrennesse, for the wickednesse of them that dwell therein, Psal.* 107.34. 3. The earth may be said to be corrupt, that is, defiled, with those sinnes of uncleannesse, which they committed: as the Scripture testifieth, that the land is defiled with such abominations, *Levit.* 18.25. 4. *The earth was corrupt before God*, that is, they were growne to such impudency and boldnesse in their sinnes, that they would commit them, even as in the presence and sight of God, as the Prophet saith, *They declare their sinnes as Sodome, they hide them not, Isay.* 3.9.

Chrysost. hom. 24. in Gen.

QVEST. XV. *Whether they which died in the flood perished everlastingly.*

Vers. 13. *I Will destroy them with the earth, &c.* Here a great question ariseth, whether all they which were destroyed in the flood, perished everlastingly: that is, both in body and soule. 1. For answer to this question, we neither thinke that most of the old world were onely temporally punished: which seemeth to have beene the opinion of *Hierome*, that they which perished in the flood, as likewise the Sodomites, *receperunt in vita mala sua*, received their punishment in this life. To the which purpose he urgeth that place, *Nahum.* 1.9. *Non consurget duplex tribulatio*: Affliction shall not rise the second time: and therefore it standeth not with Gods justice, to punish twice for the same sinne, both in this world, and the world to come. To this place I answer first: that the Prophet speaking of the destruction of the Assyrians, sheweth onely, that their overthrow should be finall, that God should not need to smite them againe. As *Abishai* said to *David*, when hee found *Saul* asleepe, Let mee smite him and I will not smite him againe, 1 *Sam.* 26.9. Thus *Theophylact*, and *Theodoret* expound this place. Secondly, if it bee expounded, as it is alleaged, it must be understood onely of penitent persons, that such being afflicted in this life, shall not need to be punished againe; as we may see in the repentant theefe: but concernig the other theefe, *de temporali ad æternum transvectus est supplicium*: he was carried from temporall to eternall punishment, as *Rupertus* saith.

Hier. trad. in Genes.

How God is said not to punish twice.

Rupert. lib. 3. com. in Gen. cap. 3. Bellar. lib. 4. de Christ.

2. Neither doe we approve their opinion, that thinke many of the old world, though incredulous before, yet when they saw the flood comming, *in fine vitæ pœnetentiam egerunt*, did repent them even in the end of their life: *sic Lyranus, Bellarmine.* For S. *Peter* calleth them, κόσμον ἀσεβῶν, the world of the wicked, 2 *Pet.* 2.5. They then that were wicked so continued to the end.

The old world simply incredulous.

3. Neither is the opinion of *Cajetanus* to be received, that thinketh, *non fuisse simpliciter incredulos, id est sine vera Dei fide*, that they were not simply incredulous, that is, without the true faith of God, but only beleeved not *Noah* in this, that the flood should come, but trusting to Gods long suffering, hoped, that it should not be so: for it is evident, *Genes.* 6. that beside this speciall point of incredulity, the old world was in many other sinnes outragious: the earth was filled with cruelty, vers. 11. and in that they gave no credit to *Noah*, Gods Prophet, therein they were incredulous against God, as our Saviour saith of his Apostles: *he that heareth you heareth me: and he that despiseth you despiseth me, Luk.* 10.16.

Nicetus & Bilius in orat. 2. Nazianzen. de pascat.

No deliverance out of hell.

4. Their opinion also is to be refused, which thinke, that though the wicked of the old world were condemned to hell, yet they might be redeemed from thence by the descension of Christ: who is said by S. *Peter*, to have preached to the spirits in prison, which sometime were disobedient: at which time also some have fabled, that *Plato* at the preaching of Christ, in hell beleeved: and that divers others have been delivered from hell, as the soule of *Faustilla*, by the prayer of S. *Tecla*, and of *Trajanus* the Emperour, at the intercession of *Gregory*: But these imaginations are contrary to the Scriptures: for out of hell is no redemption: as *Abraham* said to the rich man: *They which would goe from hence to you, cannot, neither can they come from thence to us, Luk.* 16.26. And hell is thus described, *Where their worme dieth not, and the fire never goeth out, Mark.* 9.46. the worme of the conscience in everlasting fire, shall torment the wicked: that oration which goeth under the name of *Damascene*, is confessed by *Bellarmine* to be none of his: and that place of S. *Peter* hath no such meaning, as even now shall appeare.

Damascen. oratione pro mortuis. Bellar. lib. 2. de purgat. c. 8.

5. Neither

5. Neither is their conceit any thing worth, who thinke, that some of them which perished in the flood, did repent them before they died, and so went not to hell, but to purgatory, from whence they were delivered by Christs descending thither, according to that saying of *Peter, but was quickned in the spirit, by the which he went and preached to the spirits in prison, which were in time passed disobedient, &c.* But this place in *Augustines* opinion cannot be understood of the descending of Christs soule into hell. 1. *Augustine* objecteth, that Christ cannot be said to be quickned, or made alive in his spirit, that is, his soule, because it was not subject to death. And therefore by the spirit he truly understandeth the divine power of Christ, whereby hee preached in *Noah*. 2. If there be preaching in hell, then it will follow, that there is a Church there, and repentance and conversion of soules. 3. The Apostle speaketh onely of such as were disobedient, but they were not delivered by Christ. 4. It cannot be shewed in all the Scripture, where the receptacle of the soules of the faithfull and beleevers is called a prison.

Sic Bellarmin. lib. 4. de Christi anima c. 13.

1 Pet. 3. 19.

August. epist. 99.

6. Wherefore our opinion is: that all those which were disobedient and incredulous in the dayes of *Noah*, were first destroyed in their bodies in the flood, and after in their soules perished everlastingly: but from this number both infants must be excepted, such as were of the sonnes of God, who are not capable of faith and obedience, and therefore were neither unfaithfull, nor disobedient; and such also as were ignorant of the preaching of *Noah*, and framing of the *Arke*. Of these God might have mercy. The rest continuing still in unbeleefe, everlastingly perished. For it is not like, that they which by the space of an hundred and twenty yeares would not repent, but remained obstinate, would relent in the instant of the flood. Herein therefore we refuse not the judgement and reason of *Rupertus, Primo & ultimo judicio soli reprobi condemnantur, & soli electi servantur, isto medio nec soli electi conservantur, nec soli reprobi suffocantur: In the first judgement, when the Angels fell, and the last onely the reprobates shall be censured, the elect saved: but in this judgement comming betweene, neither the Elect onely were preserved in the Arke* (for there was *Cham* accursed of his father) *nor the reprobate onely suffocated in the waters.* And hereunto agreeth S. *Peters* comparison, that resembleth baptisme to the Arke, 1 *Pet.* 3. 21. but all dying without baptisme are not damned, neither is it to be supposed, they were all reprobates which died without the Arke.

All dying in the flood, not utterly lost.
1. Reason: all were not disobedient as infants.
Lib. 4. comment. in Gen. cap. 6.
2. Reason: all in the Arke not elected.
Ergo, all out of the Arke not castawayes.
3. Reason, all dying without baptisme not damned.

QVEST. XVI. *Of what manner the Arke was made.*

Vers. 14. *Make an Arke of Pine trees.*] 1. Some thinke that no certaine kinde of wood is expressed, but generally the matter whereof the whole Arke should be made, which was not one kinde of wood, but divers, *Perer.* 2. But some take it for squared wood, as the 70. 3. Some for wood pitched: *pro lignis bituminatis, Hierom. tradit. in Genes.* 4. Some for the Pine or Pitch tree, because from the word *gopher* here used, seemeth to be derived *gaphrith*, taken for brimstone, *Gen.* 19. *sic Oleaster*: for *gaphrith*, brimstone, is digged out of the earth; pitch which commeth from the tree hath another name, it is called *copher*. 5. Some thinke the Arke was made of the Firre tree, which is the highest and straitest of all other, or the Cypresse tree, because of the continuance. 6. But it is most like to be the Cedar, as the *Thargum* readeth: which is commended in Scripture for the height, and therefore is called *the Cedars of God*, *Psal.* 104. 16. and beside, it is most durable. *Plinie* maketh mention of Cedar beames in the Temple of *Apollo* at Utica, which continued from the first foundation untill his time, almost 1200. yeares. 7. Neither need it be doubted where *Noah* should have timber of sufficient length to serve for the breadth of the Arke, for *Plinie* reporteth of a beame of the Larix tree, in *Tiberius* reigne, seene at Rome, an 120. foot long, and of a Cyprus tree, 130. foot long. He maketh mention also of the Indian trees to be so high, that underneath an arrow cannot be shot over them: *Ex Perer.*

Oleast. in Gen.

Plin. lib. 16. c. 33.

Plin. ibid. ca. 40.

Trees of exceeding great height.
Plin. ibid.
Plin. lib. 7. c. 2.

QVEST. XVII. *Of the measure of the Arke.*

Vers. 15. *This length of the Arke shall be 300. cubits.*] The Arke was six times so long as broad, and ten times so long as high: after the proportion of mans body, as *Augustine* well writeth: for the length of mans body from the crowne to the foot, is six times the breadth from one side to another, and ten times the thicknesse from the backe to the chest: But many have doubted, that the Arke being described to be no larger, was not sufficient to containe all the beasts with their severall food: and *Apelles* the disciple of wicked *Marcion*, tooke occasion hereby to cavill at the whole story. But this doubt may easily be removed: 1. Yet we are neither forced with *Origen* to make of one cubit six, which he calleth a Geometricall cubit: for neither is there any such cubit in use, which in length containeth six ordinary cubits: neither doth the Scripture in other places reckon according to such cubits: for whereas the Altar is prescribed to be made five cubits long, three cubits high, *Exod.* 27. by this account, taking one cubit (which containeth a foot and halfe) for six, it should be 27. foot high, and 45. foot long, which were no fit proportion for an Altar to sacrifice upon: and further, the Arke would now bee as much too great, and too huge for any use, being by this computation 22800. cubits in length: that is, 900. yards. which almost maketh a mile: and in height an 180. cubits, that is 90. yards.

Aug. lib. 15. de Civitat. Dei, cap. 26.

Origens opinion of the Geometricall cubit refused.

2. *Augustine* alloweth for every one of the three lofts the same proportion for each: 300. cubits in length, 50. in breadth, 30. in height; so that the length of the whole should be 900. cubits, the breadth an 150. the height 90. but this agreeth not with the text, that saith, *the length of the Arke* (not of the lofts or divisions) shall be 300. cubits, the breadth 50. &c.

Aug. in lib. 15. de Civitat. Dei, cap. 27.

3. Some to helpe the matter, understand the cubit of the Sanctuary, which was much greater than the common and ordinary cubit. 1. Some thinke that the measure and weight of the Sanctuary, was no bigger than the ordinary, but more certaine, and so as it were the standerd to forme other vulgar measures by: *sic Perer.* but this shall afterward appeare to be otherwise. 2. Some would have the cubit of the Sanctuarie, to be a cubit and an hand breadth, *Ezek.* 40. 5. but that rather is understood to be *regius non sacer cubitus, the Kings cubit, not the Temple cubit.* By this reckoning the Arke shall be in length 350. in breadth 58.

Of the cubit of the sanctuarie.

Perer. lib. 10. in Gen. 4. disput.

in height 35. cubits, or thereabout. 3. Some other thinke the Temple cubit was a foot larger than the common, and somewhat more, and so the Arke should containe in length 525. common cubits, and 87. in breadth, and 52. with an halfe in height: but of this opinion there is no good ground. 4. But it is more like, that the cubit of the Sanctuary was twice so much, as the common and usuall cubit: as may appeare by these reasons: 1. Because the weight of the Sanctuary, was double to the usuall: as the sickle of the Sanctuary weighed 20. gerah, *Exod.* 30.13. Whereas the common sickle was esteemed at the one halfe. 2. Where the Temple of *Solomon* was but 60. cubits in length, and 20. in breadth, this had beene too small a proportion for such a goodly place if it had beene but 30. yards long, and 10. yards broad, for two common cubits make but a yard: therefore a cubit of the Sanctuary could be no lesse than so many yards: and so by this estimate the Arke should be 600. common cubits, that is 300. yards in length, 50. yards broad, and thirty high.

Of the weights and measures of the Sanctuarie. 2 *Chron.* 3.3.

4. Some doe understand the ordinary cubit, which is the measure from the elbow to the top of the middle finger, but doe thinke it to have beene much bigger than it is now, because their stature of body before the floud was much greater, *Mercerus*. But it should seeme, that Moses taketh the cubit for the measure of ordinary men, not of Giants, as *Deut.* 3.11. The bed of *Og* is said to be nine cubits in length, &c. *after the cubit of a man*: that is, not after *Ogges* arme, but the measure of ordinary men.

5. But we need not use any of these helps (though the third and fourth are not much to be misliked, any man that will may so account for the proportion of the Arke) for if we take the cubit here after the common estimation, the Arke will be found to be of sufficient capacity: three hundred common cubits make an 150. yards, which containe 400. and 50. foot, almost two furlong in length, which make the eight part of a mile; and multiplying the length by the breadth, 50. times 300. make 15000. cubits, which being increased by the height of 30. cubits, there will arise in the whole capacity of the Arke, thirty times 15000. cubits. Beside, if the Arke be divided into cels and cabbins, or nests, as the word *chinnim* signifieth, v. 14. there will be in one of the chambers or divisions, foure hundred mansions, whereof every one shall be six cubits in breadth, and as much in length, and the height eight or nine cubits: for every six cubits in length of the Arke, carrying fifty in breadth, will make 8. cabbins, and two cubits to spare. And in the length of 300. cubits, we finde fifty times six: so shall we have fifty times 8. cubits, which maketh foure hundred: which mansions will be sufficient for the divers kinds of beasts and cattell, and many will remaine over for other necessary uses, as for passage from place to place, and such like.

Quest. XV. *Of the time how long the Arke was in making.*

1. THe received opinion is, that the Arke was in preparing an hundred yeares, because *Noah* is said to have beene five hundred yeare old, *Gen.* 5.32. before he was commanded to make the Arke, and the floud came, when he was six hundred yeare old, *Gen.* 7.6. Thus thinketh *Origen, lib.* 4. *contr. Celsum. Augustine lib.* 15 *de Civitat. Dei, c.* ult. *Gregor. hom.* 15. *in Ezech.* with others, *Mercer.*

1. But the truer opinion is, that it was an hundred and twenty yeares in making, *Mercer*: both for that this time is set for the repentance of the old world, *Gen.* 6.3. to the which they were invited by the preaching of *Noah*, as also because of S. *Peters* words, *which in time past were disobedient, when once the long suffering of God abode in the dayes of Noah, while the Arke was in preparing*, 1. *Pet.* 3.20. This time of Gods long suffering, was 120. yeares, and all that while the Apostle saith, the Arke was in preparing.

3. It will be objected, that when *Noah* was commanded to make the Arke, he had sonnes borne unto him: for the Lord saith unto him, *Thou shalt goe into the Arke, thou and thy sonnes, &c.* But *Noah* had no sonnes till he was 500. yeare old. *Answ.* There is mention made not onely of *Noahs* sonnes, but of his sonnes wives: now wives it is like they had not before they were forty or fifty yeares of age, seeing *Sem* lived six hundred yeares; so that by this account, the Arke should not bee above 50. yeares in making, their father being five hundred yeares old before any of his sonnes were borne. We say then, that either these words were not spoken to *Noah* concerning his entrance and his sonnes, and their wives, into the Arke, till it was finished, or that the Lord provideth for his sonnes that should be borne, or that *Noah* was some long time in preparing timber and stuffe before he began to build the Arke. *Berosus* conjecture is, that 42. yeares were spent in that provision, and the residue of the 120. yeares in the building. But this is an uncertaine conjecture: like enough it is, that the providing of the matter would aske a long time.

4. And whereas *Noah* is said to be five hundred yeare old, cap. 5. that is there expressed for continuing of the Genealogie. And the story following in the 6. chapter is set downe by way of recapitulation: the 100. yeares there mentioned, taking beginning in the 480. yeare of *Noahs* age.

Quest. XVI. *Of the severall chambers and divisions in the Arke.*

Vers. 16. *Thou shalt make it with the low, second, and third roome.*] 1. There were neither foure roomes or regions in the Arke as *Iosephus* supposeth, *lib.* 1. *antiquitat.* 2. nor yet five, as *Origen* thinketh: the first, for the dung of the cattell, the second for their food, the third for the cruell and savage beasts, the fourth for the tame & gentle, the fifth for man. 3. Neither were there beside the three regions in the Arke, certaine cabbins without in the side of the Arke, for the beasts called *Amphibia*, that live both in the waters, and upon the earth, as the Crocodile, Sea-calfe, and such like, as *Hugo* thinketh: for all the beasts came into the Arke, which were preserved, *Gen.* 7.9. 4. Neither beside the three partitions in the Arke, was there a bottom beside to receive the filth of the Arke, as *Pererius*: for conveyances might bee made otherwise in the side of the Arke for that use, and it would have beene a great annoyance to have kept the dung of the cattell one whole yeare in the Arke. 5. All these opinions are repugnant to the text, which prescribeth but three ranks, the lower second, and third: so is that Hebrew text, and Chalde Paraphrast:

Hom. 2. in Gen.

Hugo de arca moral. cap. 3.

and

and the Septuagint are ſo likewiſe to bee underſtood : *fucies inferiora, bicamerata : tricamerata : thou ſhalt make the lower roomes, the ſecond chambers, and third chambers* : and ſo doth *Auguſtine* interpret them : taking theſe words not *joyntly*, wherein *Origen* was deceived, as though there ſhould bee two chambers below, and three above, but diſtinctly and ſeverally. *Aug. quæſt. in Gen. qu. 6.*

Quest. XVII. *Of the ſeverall uſe of the diviſions in the Arke.*

COncerning the diſtinct uſe of theſe chambers, 1. Some make the loweſt for the dung, the next for the food, the third for the cattell, as *Origen*, and ſome *Hebrewes*. 2. Some the firſt for the beaſts, the ſecond roome for their food, which might bee put downe into their cabins with eaſe, as *Pererius*. 3. Some will not have the cruell and tame beaſts together, but make two ſeverall regions for them, as *Origen*. 4. Some doe place men and beaſts together in the upper and third roome, dividing it into three parts, leaving both the ends for the beaſts, the middle for men : *Sic Lyranus, Toſtatus*. 5. Some doe place the beaſts together in the loweſt, which they make alſo the draine of the ſhip, their food in the middle, and men together with the birds and foules in the uppermoſt. *Mercer*. 6. It is moſt like that the food and provender was in the loweſt roome, and the beaſts in the middle, becauſe of the freſh and more open aire, as alſo for the better conveying of their dung by the ſides of the Arke into the water : for this ſecond region was ten cubits from the bottome, (allowing for every partition as many) and ſo much of the Arke may be ſuppoſed to be under the water : otherwiſe if the cattell were in the loweſt roome, we muſt be forced contrary to the text to make a fourth place in the bottome, to bee as the ſinke and draine of the Arke. But I rather ſubſcribe unto *Calvins* judgement, that the order and diſpoſition of theſe three partitions is to us unknowne.

Quest. XX. *Of the window in the Arke.*

Verſ. 18. A *Window ſhalt thou make, &c.*] 1. This was neither a precious or ſhining ſtone, as the carbuncle, as ſome of the Hebrewes thinke : for *Noah* is ſaid to open the window, *Gen.* 8. 5. 2. neither was it ſhut all the time of the floud, and gave no light, as *Toſtatus* thinketh, for to what uſe ſhould it then have beene made ? 3. Neither was this window but of a cubit in length, as *Oleaſter* following *Aben Ezra* : for ſuch a ſmall window would not have ſufficed for all the Arke : and thoſe words that follow, *in a cubit ſhalt thou finiſh it above*, cannot bee referred to the window, but to the Arke : becauſe the gender agreeth not in the Hebrew, and otherwiſe the deſcription of the Arke ſhould bee unperfect. 4. Neither was there one onely window made, as *Mercerus, Bucer*, geſſeth, and other parts to bee lightned with candles. 5. But it is moſt like, that divers lights were made : for ſo the word *Iſchar* ſignifieth, a cleare light : but where mention is made of opening the window, *Gen.* 8. 6. there another word *Chalon*, is vſed, which was ſome principall window which *Noah* opened. *Iun.*

Quest. XXI. *Of the doore in the ſide of the Arke.*

THe doore ſhalt thou ſet in the ſide thereof.] 1. It was not in the end or the breadth of the arke, as *Pererius* conjectureth, but in the ſide : for the ſide of an hoſe is rather ſaid to be in the length than the breadth : as in a mans bodie we call that his ſide, which is part of his length, the top of the head, and the foot, are the two extreme ends, not the ſides of mans bodie. 2. Neither was the doore ſo ſituate, as it might be even with the waters for the beaſts to come ſwimming unto, as *Hugo* thinketh : for the beaſts were all come into the arke before the waters fell. *Gen.* 7. 6. 3. Neither was the doore five cubits from the bottome, as *Pererius*, but it was placed loweſt of all, for the more eaſie entrance of the beaſts, which being entred, might aſcend by ſtaires and other paſſages to their cabbins : and the cuſtome of building is ſuch, to make the doore and entrance loweſt : and this doore was after cloſed up, to keepe out the waters : as it is ſaid, that the Lord ſhut him up. *Gen.* 7. v. 16. *Hug. l. 2. de anim. mundi c. 3.*

Quest. XXII. *Of the forme and faſhion of the Arke.*

IN a cubit ſhalt thou finiſh it above.] Concerning the forme and faſhion of the Arke, it was 1. neither like unto a ſhip, gathered in at the bottome, and ſo waxing wider : for it had not beene of ſuch capacity to receive ſuch a multitude of creatures : and it is called *Teebah*, θῆκη, an Arke, a cheſt : whereas a ſhip, is called *annijah*, in Greeke ναῦς. *Gen.* 49. 13. *Chryſoſtome* giveth another reaſon : *non dicere poteſt, quod fuerit admodum navis, ut arte quadam illius iter dirigi potuerit : you cannot ſay that it was like a ſhip, as though it ſhould have beene guided by art.* 2. Neither was it ſquare onely in the bottom and gathered in a narrower both in length and breadth till it came to a cubit breadth in the top, as *Origen*, who might be deceived in the tranſlation of the Septuagint, who read, v. 16. *thou ſhalt make it gathering in, colligens eam* : which words are not in the Hebrew. 3. Neither was it gathered in long-wayes from the bottom, till both ſides touched within a cubit, as *Cajetanus* : 4 Nor yet did it keep ſquare 15. cubits, and then was gathered in 15. cubits more, as *Hugo* : for in all theſe formes the capacity and roumth of the Arke within ſhould be much leſſened : neither ſhould the Arke hold out in every part to be 300. cubits long, 50. broad, and 30. high, according to the deſcription. 5. Neither doth *Lyranus* fitly expound theſe words, *in ſummitate latera non diſtabant, niſi per cubitum* : that the ſides were gathered in together in the top, being diſtant but a cubit : his meaning is, that in the top or ridge there ſhould bee left a certaine plaine or ſquare of a cubit in breadth, which were to no uſe at all : and againe, if hee would have the ſides gathered into this cubit, before they had riſen the full height of 30. cubits : the Arke ſhould not be ſo ſpacious, *Chryſoſt. hom. 22. in Geneſ.*

if

if after, the Arke should farre exceed in height the measure prescribed of 30. cubits. 5. Some thinke that the Arke was gathered in the top every way like a pyramis, taper-wise: so that the very top was a cubit in length, and the sixt part of a cubit in breadth, as *Buteo*, *Mercerus*. But this is not like: for then the Arke should not hold his proportion to be 50. cubits high throughout, if it should so farre be carried small and narrow toward the top. 6. *Junius* referreth this prescription of a cubit, to the eaves of the Arke, which he would have hang over on each side a cubit, for better defence from the weather. But it is more like, that the more principall part, namely, the cover and roofe of the Arke should be prescribed what fashion to be made of, (which otherwise shoud bee here omitted) than the lesse principall: likewise the word, which signifieth to consummate or finish, better agreeth to the top, where the worke is finished. Like it is, that the eavings hanged over: but *Moses* described not every circumstance, and somewhat ought to bee left to *Noahs* discretion: neither can this place be fitly so applyed. 6. Wherefore for the body of the Arke, *Augustine* well conjectureth, *rectis limeis longe lateque porrectam*, that it was builded upright both in length and breadth: and then the cover was so made sloping, that the ridge all the length of the Arke was but a cubit higher than the sides or eaves of the Arke, which falling or declining to the roofe by the distance of a cubit, was sufficient to shed the water: for the whole breadth containing but 50. cubits, the ridge being just in the midst was equally distant 25. cubits from each side: so that the roofe on each side did rise for 25. cubits in breadth, one in height, which might fully suffice for the fall of the raine.

Aug lib. 15. de civ. Dei. c. 27.

4. *Places of doctrine.*

1. *Doct. Even a carnall minde is flesh.*

1. Vers. 3. BEcause *they are flesh.*] here we learne, that not only the body but even the soule of carnall men is called flesh: *quia se totos carnalibus operibus, dant: because they give themselves wholy to carnall workes* as *Chrysostome* saith: and *Gregory*, *caro quippe homo efficitur quando sensui carnis ratio subjugatur: man is become flesh, when reason is subdued to the carnall sense*: for two wayes this word (*flesh*) is taken in scripture, as he well distinguisheth, *secundum naturam, secundum culpam, according to nature, and according to the corruption of nature.*

Chrysost. ho 22. in Genes. Greg. ho. 6 in 1. lib. reg.

2. *Doct. No free will to good by nature.*

2 Vers. 5. ALL *the imaginations of the thoughts of his heart, are onely evill continually.*] From this place we conclude. 1. That originall concupiscence is properly sinne (which is denied by *Bellarmine*) because the imagination of mans heart is only evill. 3. That man hath no free will by nature to any good, seeing his thoughts are only evill. 3. That there is no good worke so perfect, but that it is blemished with mans naturall corruption: because it is said, their thoughts *are continually evill, &c.* all these conclusions are denied by the papists, and therefore they have devised two answers to this place: 1. That *Moses* useth here an hyperbolicall speech, because mens thoughts were for the most part evill, not altogether and onely evill. 3. Hee speaketh only of the wicked, not of the righteous, for *Noah* is here excepted, who is said to be a just and upright man. v. 9. This answer *Bellarmine* and *Pererius*: *Contra*: 1. This generall speech admitteth no exception: for by nature mens thoughts are only evill: for our Saviour saith, *that which is borne of the flesh, is flesh Iohn* 3.6. and in this chapter. v. 3. they are said to be flesh: all their thoughts then by nature, were carnall and fleshly. 2. Yea even *Noah* and other righteous men by nature, are altogether corrupt: as S. *Paul* saith, *we were the children of wrath by nature as well as others. Ephes.* 2. 3. *Noahs* his righteousnesse was by grace, not by nature.

Concupis. ece is sinne.

No good work pertect. *Bellar. lib. 5 de grat. & liber. arbit. c. 3. Perer. lib. 8. in Gen. & Sput. 5.*

5. *Places of confutation.*

1. *Confut. None exactly perfect in this life.*

Vers. 9. WHere *Noah* is said to bee a just, upright, or perfect man: the Pellagians doe use this and such other places, to prove that a man might attaine to an absolute perfection in this life, to be without sin: But I have shewed before, in what sense we are said to be perfect, either in respect of the wicked, because the righteous are not defiled with such grosse sins, or for that they do still increase and goe forward to perfection, as also because by faith they are cloathed with the righteousnesse and perfection of Christ: so before, *quest.* 8.

2. *Confut. The capacity of the Arke, sufficient to containe all that entred.*

Vers. 12. THe *length of the Arke shall bee three hundred cubits. Apelles. Marcions* scholler, cavilled at this, that the Arke could not be big enough to containe so many divers kinds of beasts, being hardly able to receive foure elephants. *Origen. hom. 2. in Genes.* But this cavill I have answered before: *quest.* 14. where I shewed that the Arke was of sufficient capacity, even after the measure of the common cubit, to hold all that entred into it.

The Arke not incredible because of the bignesse.

Others tooke exception at the bignesse of the Arke: *tantæ magnitudinis arcam non potuisse compingi, that an Arke of such greatnesse could not be made, Augustine, lib. 15. de civitat. cap. 27.* and thus *Celsus* objected, *Orig. l. 4. contra. Cels.* But *Augustine* answereth: 1. that they need not wonder at this, seeing such huge cities have been builded, and considering it was an hundred yeares in preparing. 2. And it need not seeme strange that so many yeares were spent in this worke: seeing *Pliny* writeth, that the temple of Diana at Ephesus was 200. yeare in building by the helpe of all Asia. 3. It was indeed too huge a vessell to bee governed

Plinius lib. 16. cap. 14.

verned by the skill of man: and therefore *Augustine* saith, *Quam nullus in mare mittat conatus hominum sed leve navida cum venerit, magisque divina providentia, quam humana prudentia navantem gubernet. It was so made, that it could not by mans helpe be set aflote, but lift up by the water, to bee governed by divine providence, not humane prudence.* 4 And yet *Athenæus* reporteth, that *Hiero* King of Sicilie, caused a ship to be made of such bignesse that there went unto it as much timber, as sufficed to make 60. other ships: three hundred workmen beside labourers were employed one whole yeere in this worke: there were in it three divisions one above another, and twenty rankes of oares: it had also within it a fish-pond, wherein were great and small fish: the received report of this great galliasse, may move them not to be so incredulous concerning the Arke.

August. lib 15. de civit Dei. cap 27.

A great ship made by *Hiero. Athenæus. lib. 5.*

Vers. 10. *Noah begat three sonnes, &c.* Because *Noah* was five hundred yeare old, before he begat any children, and afterward abstained an hundred yeare, for so long it was to the floud, and begat no more children: hence *Pererius* inferreth, that the gift of continency is not impossible, against certaine heretikes, as he calleth them, meaning protestants: *Contra.* 1. It is untrue, that we affirme this gift to be impossible; but we say that it is rare, neither is in every mans power to obtaine, as they teach, that any man that will, may have that gift: it followeth not, because *Noah* had that gift of abstinence, that all therfore are capable of it: S. *Paul* saith, *every man hath his proper gift of god, one after this manner, another after that.* 1 *Cor.* 7. 7. it is then a proper gift to some, not common to all. 2. And though *Noah* was a chast and temperate man in marriage, yet it may be doubted whether he continued so long unmarried, or did forbeare so long after.

Perer. lib. 9. in Genes. 2. 10.

The gift of continency possible, but not common to all.

6. *Places of exhortation and morall duties.*

1. Vers. 2. *The sons of God saw the daughters of men, that they were faire.*] We see the fruits of such marriage, as is enterprised only upon a carnall appetite, and with persons of a diverse profession, therefore the Apostle saith, *be not unequally yoaked, &c.*

Marriage for carnall appetite not blessed. 2 *Cor.* 6. 14.

2. Vers. 3. *My spirit shall not alwayes strive, &c.*] Gods mercy appeareth, that threatneth before he punisheth, that by his threatning men might learne to amend: *ut nobis correctis minas ad opus minime perducat: that we being amended, his menacing need take no effect, Chrysost.* so the Apostle saith: *dispisest thou the riches of the bountifulnesse of God, &c. not knowing that the bountifulnesse of God leadeth thee to repentance, Rom.* 2. 4.

God threatneth before he punisheth. *Chrysost. hom.* 12. *in Genes.*

3. Vers. 4. *There were Giants.*] By this we see, that they which fall away, doe run from one extreme to another: as these which were in outward profession the sonnes and worshippers of God, falling away, became cruell and outragious tyrants: of such the Apostle saith, *that it is impossible, that they which were once lightned, if they fall away, should be renued by repentance. Heb.* 6. 5, 6.

Back-fliders become worst of all.

4. Vers. 9. *Noe was a just man in his time.*] Though all the world, even where *Noe* lived, were given unto wickednesse, yet the Lord preserved him. We learne therefore, that although we be environed on every side, with the wicked, yet we should not doubt, but that the Lord is able to preserve his: and that therefore as the Apostle saith, *we should shine as lights in the world in the midst of a naughty & crooked nation.* Phil. 2. 15.

The godly are preserved in the midst of the wicked.

CHAP. VII.

1. *The Method.*

This Chapter hath two parts: 1. of the entrance of *Noah*, and the creatures into the arke, from v. 1. to v. 10. 2. concerning the floud.

1. God prescribeth what *Noah* should doe for himselfe, vers. 1. for the beasts and fowles as touching their number, of some to take seven, of some two for their kinde, male and female, vers. 2. the reason expressed, vers. 4. Then *Noah* sheweth his obedience in entring himselfe, vers. 6. 13. and the beasts, vers. 8, 9. the creeping things and fowles shew their obedience in comming, vers. 14, 15. Gods providence in shutting of them up. vers. 16.

2. First, the causes of the floud are set forth, vers. 11. secondly, the manner, in the time when it came, after seven dayes, vers. 10: how long it prevailed, forty dayes, vers. 12. how farre it exceeded, vers. 20. how long it continued before it abated, that is, an 150. dayes, vers. 24. thirdly, the effects of the floud: it beareth up the Arke, vers. 17. it destroyeth all flesh beside those in the Arke, vers. 21. to 23.

2. *The grammaticall or literall sense.*

v. 5. *yet 7. dayes. S. before 7. dayes*, that is, expired. *T. after 7. dayes. cæter.* — *T. c.*

v. 4. *I will destroy all the resurrection*, ἐξανάστασιν. *S. all the substance, cæt. heb. teschem, a substance or living body, any thing that riseth from the ground.* — *S. cor.*

v. 8. *the seven and twenty day. S. the seventeenth day. cæt.* — *S. cor.*

v. 10. *and upon the seventh day. T. after seven dayes, cæt.* — *T. c.*

v. 13. *in this day*, ταυτη, *S. in articulo, in the point or article of this day. H. Ch. in the selfe same day. B. G. T. in the body of this day heb. gnetsem, a body.* — *T. B. G. T. S. det.*

v. 14. *every bird of every feather:* wanting in the S. the rest have it.

v. 16.

S. H. ad. v. 16. *God shut his Arke* ἔξωθεν, *without: S. God shut him in (de foris) without. H. God protected over him. Ch. shut him in round about. B. shut him in. G. God ocelusit pro eo, shut up for him. T. bagnado, over him, heb.*

The explanation of doubts or theologicall explication.

QVEST I. *Why Noah prayed not for the old world, as Abraham did for Sodome.*

Vers. 1. *They have seene righteous before me, &c.* 1. He was not onely righteous in respect of men, but before God: his righteousnesse was in truth. 2. Whereas before *Moses* added, that hee was just and upright, *Gen.* 2.9. the Hebrewes hence gather, because he is not here also said to bee upright, but only just, that he is commended only, because hee was not unjust and cruell towards men. But seeing it is said, he was just before God, the other addition need not: for God seeth the heart. 3. The Hebrewes doe further extenuate *Noahs* faith: some saying, that he thought not, that God would destroy the world, but that he threatned onely some, that *Noah* only prayed for himselfe, and not for the world, as *Abraham* did for the Sodomites: and therefore for these his oversights hee afterward offered sacrifice. But they blame *Noah* without cause: the reason why he prayed not, as *Abraham* did, for others, for that hee saw them incorrigible, and already God had given sentence, that the world should be destroyed: but when *Abraham* prayed for Sodome, no sentence was as yet gone forth against them. The sacrifice which *Noah* offered afterward, was an oblation of thankesgiving for his deliverance, not a deprecation for any such particular offence. *Mercer.*

QVEST. II. *Of the difference of cleane and uncleane beasts.*

Vers. 2. *Of every cleane beast, &c.* 1. Some beasts were counted cleane, some uncleane, not simply in respect of their nature and creation, for God saw that all things were good: neither in regard onely of mans use, because some were more fit for food than others, but chiefly by the institution of God, some were set apart for Sacrifice, and therefore were called cleane. 2. And this distinction of cleane and uncleane beasts is not inserted by *Moses* by way of anticipation, as though hee spake onely in respect of the times wherein hee writ: but this difference was knowne unto the Patriarkes by revelation from God, in some godly tradition delivered from one to another: as we see the use of sacrifice, the oblation of tithes, the observation of the Sabbath were practised before the law. 3. Whereas this distinction of cleane and uncleane, is not repeated in the rehearsall of the fowles, v. 3. it is not for that, as some thinke, they were not so distinguished before the law: or for some mysticall signification, that not in celestiall things, but in terrene only, this distinction holdeth of cleane and uncleane: but this distinction must bee supplied out of the former verse, which for brevity sake is omitted in the third: yet in that the fowles are sorted out by sevens, it is evident, that he meaneth only the cleane.

QVEST. III. *Why the cleane are taken by sevens.*

Vers. 2. *Take thee seven and seven:* for so are the words in the originall. 1. Not that there were of the cleane fourteene, seven of the male and female, which seemeth to have beene the opinion of *Iustine* and *Origen*, with others, because they could not see how there should be an odde, if there were but seven: but it is certaine there were but seven: three male, and three female, and the odde was for sacrifice. This is the opinion of *Ambrose*, *Chrysostome*, *Augustine*, with others. And this repetition, *seven, seven:* is not to be taken collectively, for many sevens of one kinde, but distributively for divers kinds, according to the use of the Hebrew speech. 2. Neither were the cleane taken by sevens, for any mystery in that number; as *Ambrose* saith, that *numerus septenarius est sacer, that seven is a sacred number.* But *Chrysostome* reproveth those that observe numbers, and saith, they doe but *fabulari, & ex suo capite introducere fable, and devise such things of their owne head.* But therefore the cleane were chosen by sevens, for the more plentifull breed both for mans food, and for sacrifice, and but two of the uncleane were taken, left their number might increase to the annoyance of man, as *Musculus* well observeth: and yet God would have the kind also of hurtfull beasts preserved, for the punishment of man. For the noysome beast is one of Gods 4. great judgements, *Ezech.* 14. 21. 3. Whereas before, *chap* 6. 20. the Lord saith, two of every sort shall come unto thee; but here *Noah* is bid to take of the cleane by sevens: the solution is easie: for there the kind and sex is expressed, that for every male there should be a female, they should come by couples: here the number is prescribed, they must be taken by sevens.

Iustin. quest. ortbod. 43. Orig. hom. 3. in Genes.

Chrys. hom. 24. in Genes.

Musculus in genes. 7. v. 2.

Reconciliatio.

QVEST. IV. *Whether Noah and his sonnes lived in abstinence in the Arke.*

Vers. 7. *So Noah entred and his sonnes and his wife, &c.* 1. It is but a point of curiosity to enquire how *Noah* and his sonnes wives were called, whether *Noahs* wife were named *Noria*, as the Gnosticks, or *Barthenon*, as *Epiphanius*, or *Tytea*, as *Berosus Annianus* saith: and his sons wives, *Pandora*, *Noella*, and *Noegla*, seeing the scripture is silent herein, it were a vaine labour for us to search. 2. Whereas here *Noah* and his wife are not named together going into the Arke, but comming forth, they are joyned together, chap. 8. 16. *Come forth thou and thy wife. Ambrose* thus noteth, *Non commiscetur sexus in ingressu, sed commiscetur in egressu, The sex is not mixed in the ingresse, but in the egresse.* Whereupon he thinketh, that *Noah* and his sonnes refrained the company of their wives, all the while they were in the Arke: which his opinion is most probable, though not upon this ground, but upon better reasons, which

Epiphan. haer. 26.

Ambros. lib. de Noe, c. 21.

which he adjoyneth in the same place; as he further saith, *mœroris tempus erat non lætitiæ*, it was a time of sorrow, not of mirth. Againe, because they knew that the deluge came because of the intemperancy of the world: as also the rest of the creatures generally did forbeare the act of generation (which I rather think than with *Mercerus*, that the cattell ingendred in the arke) either because the place was not fit, or the seasons of the yeare were altered, it being as a continuall winter for the space of an yeare, by the coldnesse of the over-flowing water, or God so disposing their naturall inclination.

QVEST. V. *Whether Noah gathered the beasts into the Arke.*

Vers. 9. *There came two and two to Noah, &c.* 1. Neither as *Philo* thinketh did *Noah* gather the creatures together, as the shepherd his sheepe, for that had beene an infinite labour: Neither (as *Hugo*) did the beasts come swimming to the arke, seeking for succour from the water, for they were entred before the waters fell. But as God is said to have brought the beasts to *Adam*, *Gen.* 2. 19. so the Lord caused them to come unto *Noah*: *non fuit ista cura illius hominis*, as *Augustine* saith, *sed divina*, *This was not mans care but Gods.*

QVEST. VI. *What creatures came not into the Arke.*

NEither came there of every kind of living thing, for these are excepted. 1. All that liveth in the water, either wholly, or partly in the water, partly in the land: for such creatures onely came which moved upon the earth. 2. Such creatures as come of corruption, not by generation, as flies of the water, wormes of dung, bees of bullocks flesh, horners of horse flesh, the scorpion of the crab, or crevice, moaths of putrified herbs, and certaine small wormes of the corruption of wood and corne, &c. for those creatures onely entred, which increase by generation, *Mercer.* 3. Such creatures are excepted, which are of a mixt kinde and ingender by the male and female of divers kinds, as the mule which commeth of a mare and asse. *Cardanus* also maketh mention of a certaine beast, which he saw at Papia, of the bignesse of a fox, with feet like a beare, a taile feathered like a goose, with prickles upon the backe like an hystrix or porcupine, barking like a dog, which appeared to be of no certaine kind, but by a mixt generation. Concerning such mixt kinds, *Augustine* saith well; that they needed not to be preserved in the Arke, *sed ibi parentes eorum fuisse sufficeret*, it might suffice their parents (that is, the severall kinds, whereof they are ingendred) to be there 4. *R. Sel.* because *Noah* is bidden to take of every living thing, *Gen* 6. 19. would inferre that the spirits of the aire were preserved in the Arke: but this is ridiculous, for neither are they to bee counted among these living creatures, neither are they male and female: nor yet are spirits subject to the danger of waters: and their kinde were to be wished rather to be extinguished, than preserved. 5. *R. Levi* also, because *Noah* is bidden to take of all meat that is eaten, would inferre that *Noah* preserved of all kinds of plants and seeds in the Arke; but that was not needfull, except onely for present food: for the seeds of herbs might by Gods providence bee preserved in the earth: as plants were kept under the water, as was the olive: *ex Mercer.*

Cardan. li. 10. de subtilitat. Creatures of a mixt kind not in the Arke.

Hebrewes fond collections.

not, because god saveth not

QVEST. VII. *Of the Phœnix, whether there be any such.*

COncerning the Phœnix, the question is, because there is but one of that kind, whether it were preserved among other foules in the Arke: but I thinke it may be more worthily doubted, whether there bee any such Phœnix, or no, 1. *Pliny* saith, this bird is in Arabia. *Cardanus* and *Scaliger* in the Mediterranean parts of India, being called *Semenda*. 2. Some say, that after 500. yeares it dieth. *Pompon. Mela. lib.* 3. *c.* 9. *Ambrose*: others, that it liveth 660. yeares. *Plin. ibid.* 3. Some, that the Phœnix having made her a neast of divers spices, *intrare & exire, goeth in and dieth.* *Ambr. Pompon. ibid.* other, that *motu alarum* with the flittering of her wings, she setteth the stickes on fire, and is burned to ashes. 4. *Pliny* addeth out of *Cornelius Valerianus*, that the Phœnix was brought to Rome, and openly shewed when *Ir. Plautius*, and *Sex. Papinius* were Consuls, the 800. yeare of the City. As this may seeme to bee a fable, so is the rest. For if the Phœnix dye upon her neast, how could she be brought to Rome. 5. Some also write, that the Phœnix hath *rostrum tri fistulare*, *a bill with three pipes*, where with she singeth melodiously before shee dieth: *sic Cardanus.* But *Scaliger* holdeth this to bee but a fable. 6. No other like is that, which *Pompon. Mela* and *Pliny* write, that of the ashes of the Phœnix commeth a worme, and thereof another Phœnix, which being now ready to flye, taketh the bones of the old Phœnix with the neast, and carrieth it to the City of the Sunne in Ægypt, called Heliopolis, and there layeth it upon the Altar, as it were solemnizing the funerall thereof: who seeth not how fabulous a fiction this is, devised to countenance Pagan Idolatry, and not agreeing with it selfe: for if the Phœnix bee burned to ashes, how can the bones and neast bee so carried? 7. But among the rest, this seemeth to be most unlikely, that there should never be but one Phœnix at once? for what *species* or kinde of any creature can they rehearse, whereof there is never but one; and whereas the Lord said to all his creatures, increase and multiply, this benediction should take no place in the Phœnix, which multiplieth not: and beside, seeing of all creatures there came two and two, the male and female, into the Arke, the Phœnix by this meanes should have perished, seeing there was not of this kind male and female to be preserved in the Arke. 8. But whereas *Ambrose* thus writeth, *Phœnix cum mortua fuerit, revivisset, solos non credimus homines resuscitari: the Phœnix being dead, reviveth, can we thinke then that man only shall not be raised?* *Ambrose* in so writing, delivereth not his opinion, but *ex concessis*, as we say, by the received report of the Phœnix among the heathen, out of their owne grounds he proveth the resurrection.

Plin. l. 10. *c.* 2. *Ambr. de fid. resurrect.*

Plin. ibid.

Cardan. l. 20. *de subtil.* *Scalig. exercitat.* 2. 3.

rather of the Sun

Ambros. de fide resurrect.

QVEST.

Qvest. VII. *Whether the Arke were ſufficient to containe the beaſts with their food for a whole yeare.*

IT is further doubted, how the Arke could containe ſo many ſeverall kinds of beaſts and birds, and beſide ſufficient food for them all. 1. For the divers kinds of beaſts, they are reckoned not in all to bee above an hundred and fifty: whereof there are 30. kinds of ſerpents and other creeping things, 40. kinds of ravenous beaſts, which live with fleſh, which one with another exceed not the bigneſſe of wolves: there are 40. more of other great beaſts, which one with another in quantity may be thought to bee equivalent to oxen: and 40. kinds beſide of ſmall beaſts, which may one with another in proportion anſwer unto ſo many ſheepe: the whole number maketh an 150. All theſe ſeverall paires of beaſts were lodged in the middle region of the Arke; which contained 400. cells or cabbins, being each in breadth 6. cubits as much in length, and nine in height, as I have ſhewed before: theſe roomes are large enough to receive the greateſt paire of beaſts: or if ſome, as the Elephants require a large ſpace, many of the reſt might bee received in a leſſe: ſo that there were cabbins enough twice told to place all the beaſts in. 2. And if the middle part of the Arke were large enough for the beaſts, there is no doubt, but that the upper ſtory being of the ſame bigneſſe ſufficed for the birds, which though they bee more diverſe and variable in their kinds, yet are they of farre leſſe quantity, and ſo might bee contented with ſmaller cages. 3. And whereas of the cleane beaſts, there were ſeven taken of every ſort, whereof there are ten ſeverall kinds reckoned, *Deuter.* 14. beſide the paires counted before, we muſt number five more for every ſort of the cleane beaſts, which will make 50. ſingle, and 25. couples: which added to the reſt, will make 175. couples: which if they did arſe unto 200: there might be found roome enough for them all in the middle diviſion, as before is ſaid. 4. Now that there was capacity ſufficient in the loweſt region of the Arke, wherein to lay up food for the cattell, thus it may appeare. 1. Let it bee ſuppoſed, that there were about 60. paire of beaſts, as great as oxen, 50. paire of the bigneſſe of wolves, and 60. more of the like quantity unto ſheep. 2. Allow to every wolfe as much food in quantity becauſe they are ravenous, as to an oxe, and to 4. ſheep, as much: wee ſhall have as it were an 125. paire, and 250. ſingle oxen. 3. Then admit, that all the beaſts did eat of hey, which asketh a large roome to lye in, whereas other food, as of graine and ſuch other may bee layed in a narrower compaſſe. 4. Then allow for every oxe, 40. l. of hey in a day, as *Columella* doth apportion it: *lib. 6. de re Ruſtic. c.* 3. 50. and 40. l. of hey will eaſily bee contained in the ſpace of a ſolide or ſquare cubit; ſo much hey then, as will ſerve 250. oxen in a day, will require for layer, 250. cubits: the layer then for ſo much hey, as will ſuffice a whole yeare, which conſiſteth of 365. dayes, will have no leſſe roome, than of 85250. cubits, it commeth not to 90. thouſand cubits: 5. Now take the capacity of one of the chambers, being 300. cubits in length, 50. in breadth, 9. in height, (allowing one cubit for the partition above, for otherwiſe it ſhould be 10. cubits high,) and it will ariſe to an hundred, five and thirty thouſand ſquare cubits: for every ranke of cubits containeth 15. thouſand, ſo much maketh the length of 300. cubits, multiplyed by the breadth of 90. this ſumme of 1500. being multiplyed by 9. which is the height, will produce the ſaid number of an 135000. whereas fodder for the cattell occupieth not above 90000: *ex Perer.*

Quæſt. 14. in c. 6. art. 5.

Qvest. VIII. *Whether the ravenous beaſts lived of fleſh in the Arke.*

WHereas it is alſo queſtioned, whether the ravenous beaſts were fed with fleſh according to their naturall uſe, while they were in the Arke. 1. Neither is it like, that all the beaſts did eat of one common food: for the text ſaith, *Geneſ. 6. 21. take with thee of all meat that is eaten:* 2. Neither is it like, as *Origen* thinketh (of which opinion alſo is *Bucer*) that *Adam* brought into the Arke a great number of cattell, to be food for the ravenous beaſts; for there came no more but two of the uncleane, and ſeven of the cleane. 3. Neither is it probable, that theſe beaſts did not live of fleſh, but herbs and other fruits of the earth, before the floud: as I have ſhewed at large: *queſt. 23 in 1. cap.* of *Geneſ.* 4. Wherefore I approve rather *Auguſtines* reſolution, to the which *Mercerus* ſubſcribeth, which is to this effect: 1. that theſe devouring beaſts, as they doe live of fleſh, ſo alſo they uſe to eat of the fruits of the earth. 2. That it might be revealed to *Adam*, what food beſides fleſh was convenient and apt for them. 3. That hunger will enforce beaſts to eat that, which otherwiſe is not uſuall. 4. But his beſt anſwer is, *quid non ſuave faceret Deus, qui etiam, ut ſine cibo viverent, divina facilitate donaret: What could not God make pleaſant, who could have given them power to have lived without meat, much more then could God by his power diſpoſe them to live for that time of other food than fleſh.*

Orig. hom. 1. in Geneſ.

Auguſt. lib. 15. de civitat. dei cap. ultim.

Qvest. IX. *How the yeare is to be counted wherein the floud came.*

Verſ. 10. SO *it came to paſſe after ſeven dayes, that the floud was upon the earth in the ſix hundred yeare of Noahs life, in the ſecond moneth, &c.* 1. *Noah* went ſeven dayes into the Arke, before the floud came, not as the Hebrewes conjecture, to lament for the death of *Mathuſelah:* for it is certaine that *Mathuſelah* died the ſame yeare the floud came, ſo whether hee died ſeven dayes or ſeven weekes before it is uncertaine: but it is more like, that *Noah* entred before to diſpoſe of every thing in the Arke, before it ſhould be toſſed of the waters: as alſo as *Ambroſe* noteth, that the reſt of the world ſeeing him enter, before there was yet any apparant danger, might have beene drawne to repentance. 2. Neither was the 600. yeare of *Noahs* age now onely begun, as *Lyranus*, *Toſtatus*, with others thinke, but complete: for otherwiſe there ſhould not bee 1656. yeares from the creation to the floud; neither ſhould *Noah* have lived 900. and fifty yeares, whereof he lived but 350. after the floud, if hee had not beene full 600. yeare old

156 125 93

old before. 3. This second moneth, was neither the second moneth of the yeare considered apart from *Noahs* age, as *Rupertus* thinketh: for it hath a coherence with the 600. yeare of *Noahs* life, whereof mention is made immediatly before: neither is it to be taken for the second of *Noahs* 600. yeare, without respect of the season of that instant yeare as *Cajetan* seemeth to thinke: but it was both the second moneth of the usuall yeare, and of Noahs 600 yeare, which concurred both together, for *Noah* his 600. yeare was the 1656. yeare, of the age of the world from the Creation. *Mercer.*

QVEST. X. *Whether the flood came in the Spring or Autumne.*

THis second moneth some thinke to have beene in the Spring, answering to the moneth of May. 1. That it might be the more griefe to the wicked, to be taken away from their pleasure, as our Saviour sheweth, that they were taken away in the middest of their mirth, *Matth.*24.37. *Luther.* 2. That the flood might not be imputed to any naturall causes, but onely to the power of God, the waters increasing in the time of Summer, which is a season of drought, and decreasing in Winter, when as the waters naturally increase. 3. And againe, because the Dove brought the leafe of an Olive in the 11. moneth after the flood beganne; some doe gather that the flood came in the Spring, *Rupertus.* 4. But better arguments than these may be produced to shew it more probable, that the flood came in the Spring: because that then the world is supposed to have taken beginning, as is before proved, *Quest.*10. in 1. chap. *Gen.* and from the creation to the flood are reckoned 1656. even yeares. 5. The flood came in the second moneth of the yeare: now it cannot be shewed in any place of Scripture, where the moneths are accounted in order, the first, second, third, but from *Nisan*, which answereth to part of March, part of Aprill: *Moses* ordaining this moneth to be the first, *Exod.* 12. doth make no new institution, but renewеth the old account, which was discontinued in Egypt, by reason that the Egyptians indeed beginne their yeare from the moneth *Phoe*, which answereth to our September. And this reason, from the order and account of the moneths, I confesse, hath much prevailed with me, to thinke it more likely that the flood came in the Spring. 6. And if it had beene Autumne when the Cattell came forth of the Arke, when the herbs and plants doe fade, whence should they have had food till the Spring? 7. As also, the cattell presently increasing and multiplying after their comming out of the Arke, this might seeme rather to fall into the Spring time, which is the aptest season for the copulation and ingendring of cattell; but most especially of the fowles. Of this opinion are most of the Ecclesiasticall Writers, though divers of the Hebrewes hold the contrary: as *Ambrose* among the rest thus resolveth: *Secundum mensem vernitemporis fuisse non ambigitur, quando augentur nascentia, ager parturit, &c. tunc ergo fecit diluvium, quando dolor eorum major foret, qui in abundantia puniebantur, &c. It is not to be doubted but that the second moneth was in the Spring time, when things increase and grow, the field bringeth forth, &c. God therefore then sent the flood, when their griefe should be the greater, to be punished in their abundance.* The chiefest reason that moved *Ambrose* thus to thinke, was the account of the moneths, which alwayes in Scripture are reckoned from the Spring: yea that moneth which some would have the beginning of the yeare, when the feast of blowing the Trumpets, and of Tabernacles was kept, is called the seventh moneth, *Levit.*23.24.34. Of this opinion also is learned *Mercerus*, that when the second or third moneth is simply named, it must be accounted from Nisan, which is in the Spring.

Rupert. lib. 4. in Gen. c. 25.

QVEST. XI. *What is understood by the great deepe, and the windowes of heaven.*

Vers. 10. *THe fountaines of the great deepe were broken up.* 1. By the deepe here is not understood the Tartarean waters about the center of the earth, as *Plato* imagined: for by this meanes the waters should ascend three thousand and 500. miles (for so farre it is from the Center of the earth to *superficies*) which is against the nature of water. 2. Neither was the Sea this great depth, which some thinke is higher than the earth, and kept in onely by the power of God, which now was suffered to overflow the earth: for neither is it true that the Sea is higher than the earth, as is before declared: neither doth *Moses* make any mention of it: which might have beene sufficient by the overflowing to have drowned the earth, if naturally it were so much above it. 3. Wherefore the fountaines of the deepe, were the deepe heads and springs of water within the earth, which were opened and enlarged, to make this inundation: so that the Rivers that runne in the earth were cast up, and the deepe gulph gushed forth: and these may be the waters under the earth, mentionod; *Exod.*20. vers. 4.

Quest. 9. in 1. Gen.

The windowes also of heaven, signifie not the irruption or breaking forth of any waters in the Chrystall heaven, (as it is called) above the starrie skie, as *Eugubinus* and *Oleaster* imagine: for neither are there any such waters above the heavens, as hath beene before declared: and if there were, how could they passe thorow the starrie heaven without the dissolution and corruption thereof? and it would follow that the watery heaven should be now a vacant and emptie place, the waters being descended from thence. But the opening of the windowes of heaven, betokeneth the breaking of the clouds, where the water is contained: that whereas at other times, *The Lord bindeth the waters in the clouds, and the cloud is not broken under them, Iob* 26.8. Now the Lord loosed the clouds, which being made as full of windowes powred forth all the water that was kept in them, *Mercerus. Perer.*

Quest. 11. 1. cap. Gen.

QVEST. XII. *Of the causes of the flood.*

THese three were the causes of the flood: 1. The issuing forth of the waters beneath out of the earth. 2. The continuall raine for forty, not onely dayes but nights together, not onely powring from the clouds, but increasing by the liquefaction and distilling of the aire into water. *Seneca* writing of the generall deluge, which he speaketh of, not as past, but to come, addeth unto these three other causes:

1. *Creſcunt maria ſuper ſolitum, &c.* the extraordinary ſwelling and overflowing of the ſea. 2. *Incipit terra putreſcere & laxata ire in humorem: The earth alſo it ſelfe did putrifie, and reſolve into water.* 3. He maketh the conjunction of the celeſtiall bodies another cauſe, that like as he thinketh the world ſhall be burned when the ſtarres ſhall concurre in the ſigne *Cancer, ſic, inundationem futuram cum eadem ſiderum turba in Capricornum convenerit:* ſo hee thinketh there ſhall bee a generall inundation when the ſame company of ſtarres ſhall come together in the ſigne *Capricornet* Theſe cauſes may bee admitted as helping and neceſſary, though not as principall, ſaving that, the conjunction of the ſtarres in *Capricorne*, ſeemeth rather to be a curious inquiſition, than to depend of any certaine demonſtration.

Quest. XIII. *Vpon what day Noah entred into the Arke.*

Verſ. 13. IN *the ſelfe ſame day, &c.* 1. *Lyranus* reading according to the latine text, in the article of that day: thinketh that the noone point of day is hereby expreſſed, and ſo alſo *Oleaſter.* 2. *Toſtatus* taketh it rather for the morning or twilight, which is more properly a point, parcell, or article of the day. It betokeneth nothing elſe, but in the ſame day as I ſhewed before in the interpretation. 3. Some Hebrewes think that this was wedneſday, when they ſay that the Sun is ſtrongeſt, that *Noah* might have ſome reſt before the Sabbath, but this is too curious. 4. Some doe take this for the day before the floud, being the ſixteenth of the moneth that *Noah* entred then, and his family before. 5. Others thinke, that *Noah* entred ſeven dayes before, according to the text, v. 1. *Enter thou into the Arke, &c.* v. 4. *for ſeven dayes hence I will cauſe it to raine.* v. 7. *ſo Noah entred, &c.* v. 10. *and ſo after ſeven dayes, &c.* And thus *Ambroſe* expoundeth: ſo that here by way of recapitulation, mention is made of the entring of *Noah*: and *Iunius* to make the ſenſe more full, readeth thus: *In the ſame day when Noah was entred, &c.* v. 13. *&c. God ſhut him in.* v. 16. He maketh the 13, 14, 15. verſes to depend upon that clauſe, in the 16. verſe, whereby is ſhewed how the providence of God watched over *Noah* and the reſt, when they were entred, ſo ſhutting them up that the waters could not enter. 6. But *Iunius* inſerteth one word, v. 13. which is not in the Hebrew, *quum ingreſſus eſſet, when he was entred* (when) is added: ſo that according to the true reading: *the ſelfe ſame day Noah entred, &c.* it is evident, that *Noah* with his ſonnes entred the ſame day, wherein the raine began to fall: God ſo providing that againſt that day all kind of cattell and fowles were preſent to enter with him. And whereas *Noah* is bid to enter, v. 1. before the ſeven dayes, that is to bee underſtood of the preparing and making all things ready for his entrance: *Mercerus.* Now whereas *Iunius* thinketh, that in the very ſeventh day the floud came, and ſo readeth, v. 10. I thinke rather, that the ſeven dayes were fully expired, and that upon the 8. day, it began to raine: becauſe the text is, that after ſeven dayes the waters were upon the earth. *Mercer.*

Amb lib. de arca & Noe. c. 25.

Noah entred the

Reconciliation

Quest. XIII. *How Noah was ſhut up.*

Verſ. 16. GOd *ſhut him up, &c.* 1. Not that after *Noah* was come into the Arke, and his ſonnes with their wives, and the reſt of the creatures: God by the miniſtery of the Angels did ſhut the doore without, and pitched it up *occluſit pro eo*; *God ſhut it up for him*, as *Tremelius* and *Cajetanus* read: that is, whereas *Noah* being within, could not ſhut up the doore without God did it for him: for as *Noah* opened the doore at his going out, ſo it is like he ſhut it at his going in: but hereby is ſignified, that what was wanting in *Noahs* labour, was ſupplyed by Gods providence, and that it was Gods worke to preſerve *Noah* in the Arke. *Mercer.* 2. And this was done not ſo much to keepe him from the ſight of the deſtruction of the world, which might have miniſtred griefe unto him, as *Chryſoſtome* collecteth, for there was a window, out of the which hee might behold that fearefull ſpectacle, but to keepe himſelfe from the violence and rage of the waters, as alſo from the rage of men. *Mercer.*

Quest. XIV. *The 150. dayes muſt be reckoned from the beginning of the floud, whereof the 40. dayes are a part.*

Verſ. 24. *THe waters prevailed* an 150. *dayes.*] This terme muſt not be counted from the end of 40. dayes: mentioned v. 12. all which time the raine continued, as *Toſtatus* and *Cajetanus* thinke: but from the beginning rather including the 40. dayes: which ſeemeth to be the opinion of *Ambroſe:* (and here unto aſſent *Muſculus* and *Tremelius*) *lib. de Noah & arc.* 17. and it may thus appeare: *Geneſ.* 8. 4. it is ſaid that in the 7. moneth, the 17. day, the Arke reſted upon the mountaines of Armenia, which was after the end of the 150. dayes, when the waters began to abate: v. 3. but if the 150. dayes bee added to 40. which make in all an 190. the waters ſhould not abate till the 27. day of the 8. moneth: for from the 17. day of the ſecond moneth, when the forty dayes muſt take beginning, to the 17. day of the 7. moneth are but five moneths, that is dayes 150. (counting 30. dayes to a moneth) whereas, putting, 40. and 150. dayes together, wee ſhall have 190. before the waters ſhould begin to abate, which is contrary to the text: now whereas the Septuagint read the water ὑπερῦψωθη was exalted an 150. dayes, and *Chryſoſtome* ſaith, *tot dies manſit ſublimis illa aquarum altitudo, the height of the waters continued ſo long:* unleſſe they meane indifferently of the riſing and increaſe of the water upon any part of the earth, which began at the firſt when the raine fell within the 40. dayes, it cannot bee agreeable to the text: for the waters increaſed by three degrees, firſt the Arke was lift up above the waters, v. 17. then it floted and went upon the waters, v. 18. then the waters prevailed ſo much: that the higheſt hils were covered, v. 20. this increaſing, prevailing, and continuing of the water, was but an 150. dayes, from the firſt to the laſt; *Mercer.*

4. *Places*

4. Places of doctrine.

1. Doct. The floud not caused by any constellation.

1. Vers. 4. *I will cause it to raine upon the earth.*] This raine then was not caused onely or chiefly by ordinary and naturall causes, as by the constellation of the starres, which was foreseene by *Noah*: which seemeth to have beene the opinion of *Henricus Mechlinienſ.* and *Petrus ab Aliaco*, and *Guliel-mus Pariſienſis*, cited by *Pererius*: *Seneca* also ascribeth inundations to a fatall necessity: and when the great deluge shall be, which (hee beleeved was to come) hee saith the starres shall concurre together in Capricorne: But it is evident, that this floud was caused, not by naturall and ordinary meanes, but by the extraordinary power of God: 1. The Lord saith, *I will bring a floud of waters*, *Gen.* 6. 17. *The fountaines of the deep, and the windowes of heaven were opened.* This sheweth that it was Gods speciall worke by the ministery of his Angels, that the heavens rained, the earth gave up water after an extraordinary manner. 2. The sinnes of that age were the cause of this destruction, *Gen.* 6. 13. It was then their iniquity, not any fatall necessity, that procured that judgement. 3. And seeing God made all things in wisdome and order, hee framed the world, that one part should concurre for the preservation of another, not to their destruction. 4. No constellation of starres can have a generall operation over the whole earth, but only in that place where their influence worketh: and when they are moved, they cease working. As *Seneca* rendreth this reason of the increase of some rivers in Summer, *Quarta ratio eſt ſyderum, hæc enim quibuſdam menſibus magis urgent & exhauriunt flumina, cum longius receſſerunt minus conſumunt, &c. The fourth reason is in the starres, which in some moneths doe more worke upon rivers, but when they are gone further off, they have not that force.* Constallations then may exercise their strength upon some speciall rivers and places, but not universally upon the whole earth.

Senec. ibid.

2. Doct. The highest mountaines in the world covered with the waters of the floud.

Vers. 19. *ALL the high mountaines that were under the whole heavens were covered.* They then are confuted, which thinke that some high hils, as *Olympus*, were not overflowne: whom *Augustine* refelleth. *lib.* 15. *de civitat. c.* 27. and *Cajetanus*, who would have the mountaine of Paradise to bee excepted from this inundation. 1. The words are generall, all high mountaines, under (not the airie heaven only, as *Cajetan* collecteth, but the whole heaven) were covered: yea the high mountaines were surprised: whether Athos in Macedonia, which cast his shadow unto the Towne Myrinum in Lemnos, the space of 86. miles, or Atlas, whose top is higher than the clouds: or Olympus, which *Zinagoras* by Mathematicall instruments found to be ten stadia, or furlongs high: Or the mount Tabor, which riseth up 30. furlongs, as *Iosephus* writeth, or Caucasus whose top is said to be lightned with the Sunne, when day-light is shut in below. All these high mountaines were covered with waters. 2. *Augustine* thus reasoneth, *Non attendunt omnia elementorum craſſiſſimam terram ibi eſſe potuiſſe, &c.* They consider not that the earth the heaviest of all elements, is in the top of these high hils. It need not seeme strange then, that the waters might ascend thither 3. Where doth *Cajetan* find that Paradise was situate upon an hill? nay the contrary is gathered out of Scripture, for out of Eden went a river to water the garden. *Gen.* 2. 10. But rivers use not to run upon hils. And *Cajetan* needed not to feare the drowning of Paradise because of *Henoch*: for he was with God taken up into Heaven, where the floud could not reach him. 4. Of the like conceit with *Cajetan* is *Bellarmine*, who thinketh that all the mountaines were not overflowen, but these onely where the wicked dwelt. And *Iosephus* reporteth out of *Nicholaus Damaſcenus*, that there is a certaine hill in Armenia called *Baris, in quo multos profugos diluvii tempore ſervatos ferunt, wherein they say, many flying thither for succour in the time of the floud were preserved.* But these dreames and devices are overthrowne by the evident words of Scripture, that all high mountaines under heaven were covered with the waters. 5. Likewise that fabulous dreame of some Hebrewes is here refelled, who imagine that beside *Noah* and the rest of the eight persons, *Og* King of Basan, who lived till *Moses* time, one of those Giants before the floud might bee preserved; for beside, that none after the floud lived so long, where should *Og* have beene kept in the floud? seeing the mountaines were covered fifteene cubits high, which exceeded the stature of any Giant. For the Hebrewes doe but fable, supposing those Giants to have beene an hundred cubits high. Neither is that report out of *Pliny* much to bee credited, of a Gyants body found in Crete of 46. cubits, 6. Further, *Ab. Exra* confuteth the opinion of some in his dayes, that held this deluge not to have beene universall: for although it may bee all the world was not inhabited before the floud, but only the East parts, because they wanted the invention of ships to transport them from place to place (for *Noah* was the first that used a ship) yet it is without doubt that the whole earth was overflowne, seeing the highest hils were so farre under the water. *Mercer.*

The highest mountaines in the world. *Perer. lib.* 12. *in Gen. disputat.* 9. *Plutarch. in Paul. Aemilio. Ioseph. de vell Iudai. l.* 4. *c.* 2. *Arist. Metero. lib.* 1. *cap.* 13.

Bellar. de grat. prim. homin. cap. 14. *Ioseph. lib.* 1. *antiquit. c.* 4.

Hebrewes fables.

5. Places of confutation.

1. Confut. The generall floud past, and not to come.

FIrst out of this Chapter, wherein the manner of the floud, the beginning thereof and continuance is set downe, the errour of *Seneca* is refelled, who dreamed of two destructions of the world, to come, by fire and water: he did not beleeve that the universall floud was past, *ſed inundationem futuram*, that it was yet to come.

2. Confut. All perished not in the floud.

Senec. lib 3. Natural.

AGaine in that inundation, he imagined that all mankind, and beasts, should utterly be extinguished: for thus he writeth: *Peracto exitio generis humani, extinctisque pariter feris, &c. omne ex ingenio animal gignebatur, dubiusque terris homo insciis scelerum: the destruction of mankind being finished, and all beasts perished: every creature shall be renewed, and man restored to the earth without sinne:* But these fancies are refuted by *Moses*, who sheweth how man and beast in the Arke were preserved.

3. Confut. The fish perished not in the floud.

Vers. 32. *Everie thing in whose nostrells the spirit of life did breath.*] By this that fancie of some of the Rabbines is confuted, who thinke that the fish also were destroied by the waters, which they suppose to have beene hot in the floud: for onely those things perished which breathed upon the drie land: *sic Vatablus in hunc locum.*

4. Confut. The truth of Noahs floud, proved by testimony of the heathen.

Vers. 20. *Fifteene cubits upward.*] From hence some would gather that the floud did ascend to the middle region of the Arke: for it was higher than the mountaines, whose toppes doe touch the middle region, and sometime are above the clouds: as they gave instance of the hill Olympus, which is so high, that the ashes left of the sacrifices, are neither dispersed by the wind, nor dissolved by the raine: if then the floud was higher than that place where the raine is engendred, the waters could not increase so high by the raine: and thus they would impaire the credit of this storie, and consequently inferre, that there was no such floud.

Lodovic in 15. de civit. Dei cap. 27.

Answ. 1. That report of Olympus is found to be untrue: as *Lodovicus Vives* affirmeth by the testimony of *Philadelphius*, who went up to the hill, of purpose to try the truth of the report, but found no such thing. 2. No mountaine can bee so high as the middle region, which is distant 50. mile from the earth, whereas no hill exceedeth 4 mile in height: 3. *Solinus* reporteth, that in the top of the mountaine Atho, there was a towne situate, and divers inhabited there which lived halfe againe so long, as other men did: it seemeth then to have beene a most wholesome place for aire: then was it not in the middle region, which is full of clouds and foggy mists, and beside they affirme, that the top of the hill Atlas is alwayes covered with snow, then it will follow that the snow is not there engendred. 4. Though it bee granted, that the floud might rise to the neather and lowest part of the middle region, yet the upper part thereof was farre remote, from whence raine might be ministred abundantly. 5. Lastly, this universall inundation of the world wanteth not testimony from the heathen: as *Iosephus* alleageth out of *Berosus*, *Hieronymus*, (which writ the antiquities of the Pheaicians) *Mnaseas*, and *Nicolaus Damascenus*, who writeth of one that was carried in an Arke, and did sticke in the mountaine Baris in Armenia: *Eusebius* reporteth out of *Abidenus*, how one *Sisithras* escaped in a ship to Armenia, being foretold of a great inundation by *Saturne*, and how by sending out of birds hee searched whether the earth were dry. *Pererius* in his learned commentaries citeth, beside *Cyrillus* who alleageth *Alexander Polihistor* for the same, and *Plato* in *Timæo*: *Plutarch* also maketh mention, how *Deucalion* sent a dove out of the Arke: *Pompon Mela*, *Plinius*, *Solinus*, writ that Joppe was thought to be the most ancient City in the world, and to have beene before the floud: which must be understood of the generall floud in the time of *Noah*: for *Ogyges* floud was only in Attica, and *Deucalions* in Thessalia; which came not neere Palestina where Joppe was; and many Cities in the world were more ancient than those flouds: that of *Ogyges* being 500. yeares and more after *Noahs* floud, about the 90. yeare of *Iacobs* age: the other of *Deucalion* 230. after that, about the 50. yeare of *Moses* age, as *Pererius* sheweth out of *Eusebius*, and *Orosius*: thus the heathen were not ignorant of this great judgement of water upon the world: but they obscured the truth with their fables, giving other names unto *Noah*, as of *Sisithæus*, *Ogyges*, *Deucalion*, &c.

Ioseph. lib. 1. antiquit. c. 4. Euseb. lib. 9. de prepar. evangelic. c. 4.

Lyra in Gen. distinct. 13.

Of Ogyges and Deucalions flouds.

Vers. 21. *And every man perished.*] Like as from this generall proposition, some were excepted, as *Noah*, and the rest, which were with him: so notwithstanding, all high mountaines are said to bee covered with the waters, v. 19. yet some may bee excepted, they only are mentioned, where the wicked inhabited: *sic Bellarm. de gratia primi hominis, c. 14.*

Bellarmine answereth concerning the privilege of some hils in the floud.

Contra. The comparison is not alike, betweene these two generall propositions: for from the first, *Noah*, and his company are by speciall words exempted, v. 23. *Noah only remained, and they that were with him in the Arke*: but no such thing concerning the hils is expressed in Scripture, that any of them were privileged from the waters.

Can. 32. qu. 1. cap. 12.

6. v. 2. *Of uncleane beasts thou shalt take of by couples.*] From these words the Canon doth conclude most corruptly: *Non esse bonum duplicem numerum, qui præfigurat fœdera nuptiarum, &c. that a double number is not good, whereby marriage is prefigured*: whereupon all the beasts that enter by two and two are uncleane, *impar numerus est mundus*, the old number is cleane.

Contra. 1. But the cleane and uncleane entred by couples: v. 8. of the cleane and uncleane, there came two and two: therefore this is a false note. 2. The uncleane are not such, because of their number, but for their kind. 3. By this rule, *Noah* and his sonnes should have beene uncleane, that went into the Arke by couples, namely with their wives.

6. *Places of Morall observations.*

God mixeth his comforts with afflictions.

1. Vers. 3. *To keepe seed alive upon the earth.*] Hence *Calvin* noteth well, that God tempereth the afflictions of his servants with comfort: as here *Noah*, the destruction of the world being at hand

hand, is put in hope, that it shall bee restored againe: so as the Prophet saith, thy rod and thy staffe doe comfort mee, as God correcteth with the rod of affliction, so hee upholdeth his, with the staffe of consolation.

2. v. 9. *There came two and two, male and female.*] By this, that to one male there is but one female preserved both of man and beast, wee see the right use of marriage approved, and Polygamy the marriage of more than one at once, condemned. *sic Muscul. in hunc locum.* Polygamy condemned.

3. v. 10. *After seven dayes, &c.* v. 12. *And the raine was upon the earth forty dayes, &c.* But these shew the Lords longanimity and patience: for *Noah* is warned seven dayes before of the floud comming, that by his preparation and entrance others might be warned. *Oecolamp.* and whereas God might have destroyed the world at once with water, it was increasing forty dayes, that the world seeing every day some perish, might at length have turned to God. *Chrysost.* Gods patience towards the old world.

4. v. 16. *The Lord shut him in.*] God first provideth for *Noah*, before the wicked are destroyed: so *Lot* was brought out of Sodome, before the City was consumed: *sic Muscul. Mercer.* God first careth for the righteous.

5. vers. 24. *The waters prevailed an 150. dayes.* Thus *Noah* continued in this desolate and darke place above an whole yeare: but God was his light and comfort. Thus God is able to sustaine his Elect, though they be shut up in the most darke and deepe dungeons: as a light did shine in prison, where *Peter* lay bound at midnight, *Act.* 12. 7. according to the Psalme, *to the righteous ariseth a light in darkenesse, Psal.* 112. 4. Light in darkenesse.

CHAP. VIII.

1. *The Method.*

THis Chapter hath two parts: 1. Of the ceasing of the floud, to v. 15. 2. of *Noahs* going forth, and such things as accompanied the same.

1. Here is set forth. 1. The causes of the ceasing of the floud from v. 1. to v. 7. 2. The manner how, and by what degrees the earth was dried.

The causes are the *principall*, the mercy of God in remembring *Noah*, v. 1.

The *secondary* meanes *helping*, the winde that God sent, v. 1. the letting causes, the raine and fountaines were staied, v. 2.

The manner of the ceasing of the floud, and drying of the earth is set forth, first *generally*, after an 150. dayes, v. 3. then particularly, to v. 15. by foure degrees declared with their severall seasons. 1. In the seventh moneth and 17. day the Arke rested, &c. v. 4. 2. In the tenth moneth the tops of the mountaines were seene, v. 5. 3. Then the waters were abated, v. 11. *Noah* to know it, once sendeth the raven after 40. dayes, v. 6. and thrice the dove, once seven dayes after the raven. v. 8. then seven dayes after, v. 10. and other seven dayes after that, v. 12. 4. Then the earth was dried, first in the upper part only, in the first day of the 1. moneth, v. 13. then it was perfectly dry in the 2. moneth, and twenty seven day.

2. In the second part we have, 1. Gods commandement for *Noahs* going forth, v. 15, 16, 17. 2. *Noahs* obedience, v. 18, 19. 3. His thankfulnesse in sacrificing to God, v. 20. Gods acceptance, v. 21. with his promise not to destroy the earth againe, v. 21. and his benediction, in restoring the state of things againe, v. 22.

2. *The literall or grammaticall interpretation.*

v. 3. *the water abated going from the earth,* πορδόμενον. *S. the waters returned from the earth, going and comming. Ch. H. B. G. P. they went from the face of the earth, continenter recedendo, continually going away. T. going and returning: halóch, vashub.* T. S. r.

v. 4. *the seven and twenty day. S. H. the seventeenth: cat.* S. H. cor.

upon the mountaines of Armenia. H. G. B. the mountaines Cardu, Ch. upon the mountaines of Ararat. P. H. upon one of the mountaines of Ararat. Tr. diff. verb.

v. 7. *he sent out a raven, to see if the waters were abated. S.* the rest have not these words: *and going forth her returned not. S. which went and came: cat.* S. add. S. neg. pro affirm.

v. 10. *waiting yet seven dayes. S. seven other dayes: cat.*

v. 11. *an olive leafe,* κάρφος, *with a dry stalke. S. a branch of an olive with greene leaves. H. an olive leafe, decerptum, pulled off in her mouth. T. B. G. C. P. taraph. plucked, pulled, in the evening:* all read but the Sept. S. det. S. H. alt.

v. 13. *in the six hundred and one yeare, &c. in the life of Noe:* this is added by the S. *the cover of the Arke which he had made:* these words likewise added, which the other have not. S. det. S. add.

v. 14. *the seventeenth day. S. the seven and twenty: cat.* S. cor.

the seven and twenty day he opened the Arke: added by the Sept. S. add.

v. 6. *thou and thy sonnes, thy wife, and thy sonnes wives. S. thou and thy wife, thy sonnes and their wives.* S. invert.

v. 17. *ingredimini, goe upon the earth. H. P. fill the earth, or ingender abundantly, or breed in the earth: cat. sharatse, to bring forth in multitude, to creepe, to move.* H. P. diver. sig.

v. 19. *according to their kinds. H. B. G. their generations. Ch. families. T. P. mishphacah t family. H.* this is wanting in the S. S. de.

v. 21. *the Lord smelled a sweet savour. S. H. B. God accepted his offering. Ch. a savour of rest. G. P. gratum odorem, an acceptable or pleasing savour. T. noach: rest:* according to *Noahs* name. differ. ver.

God said, διανοεῖται, *bethinking himselfe. S. said to him. H. said in his word. C. said in his heart. cat.* H. cor.

because of mens workes. S. mens sinnes. Ch. because of man: cat.
S.C.ad. *the cogitation of man is diligently bent to evill. S. prone to evill. H. is evill from his infancy: cat. ranch, evill. H.*
S.H.c. v. 22. *sommer and the spring. S. sommer and winter: cat. choreph: winter.*
S.alt.

3. *The explanation of doubts.*

Quest. I. *How God is said to have remembred Noah.*

Vers. 1. *God remembred &c.* not that there is oblivion or forgetfulnesse with God, but then God is said to remember, when he sheweth by the effects that he hath care of man: so God is said to remember mans sins, when he punisheth them, *Mercer.* as the widowe said to the prophet, *art thou come to call my sinne to remembrance, and to slay my sonne?* 1. *King.* 17. 20. 2. God also remembreth the cattell: wherein Moses is not contrarie to *Paul*: *doth God take care for oxen?* 1. *Cor.* 9. where the Apostle denieth not that Gods providence watcheth over cattell, but that his care toward man is greater, and that he careth for beasts, for mans cause. 3. So then as the cattell perished in the floud together with the wicked, so they are preserved for the righteous sake. 4. Some of the Hebrewes thinke that God is said to remember the beasts, not the fowles, because they were not made the same day with man: but the reason is, because *Moses* having made so often mention of the birds, that were likewise preserved in the Arke, as *Gen.* 6. 20. *Gen.* 7. 3. 14. needed not to speake of them here. 5. *R. Sel.* noteth, that God remembred the beasts, because they did not couple together in the Arke. I will not answer with *Mercerus*, that the beasts engendred in the Arke, both that they might be for sacrifice and for food afterward: for there were enough beside for sacrifice, seeing seven of the cleane entred into the Arke: and concerning food, they might for a while forbeare the eating of flesh, till the creatures were increased: but if both cleane and uncleane beasts should have engendred in the Arke, neither would the Arke have contained them, nor the food by *Noah* provided have sufficed them. We answer then, that God remembred them, not for any such thing, but for mans cause.

Quest. II. *What manner of wind it was that God sent.*

Ambr. lib. de Noah, & arc. c. 16.

God made a spirit or wind to passe. 1. which was not the spirit of consolation, wherewith *Noah* was comforted, *Rasi.* 2. Nor yet the holy Ghost, as *Ambrose* and *Theodoret* suppose, *Ambrose* reason is, *quomodo non evacuaretur mare ventorum vi: if it were then wind that dryed up the floud, much more is it able to dry up and empty the sea:* but this followeth not, because this was an extraordinary wind, not such as usually bloweth in the sea. *Theodoret* saith further, *non solent venti is aqua imminui, sed potius turbari, &c. the wind useth to trouble the water, not to dry it up:* so did this wind cause the water to goe and come, but it had also a drying faculty, otherwise than ordinary winds have. 2. Neither was this wind the spirit and heat of the Sunne, as *Rupertus* thinketh: but this was extraordinarily caused, whereas the Sun kept his ordinary course still. 3. It was then a wind indeed, that was raised by the extraordinary power of God: for by exhalation out of the earth, (whereof winds are usually ingendred,) it being covered with waters, this wind was not caused: and God gave it also an extraordinary power, both to dry the waters, by tossing them to and fro, and to force them by going and comming, (as the property of the water is to ebbe and flow,) to their proper place, into the deepe fountaines from whence they came. And these two properties the Scripture ascribeth to the wind: 1. to force the waters, as in the division of the red sea, and to purge the ayre, to disperse the clouds, and dry up moysture. *Prov.* 25. 23. *as the North wind driveth away the raine. Perer.*

Rupert. lib 4. in Gen. c. 22.

Quest. III. *When the fountaines began to be stopped, and the raine to cease.*

Vers. 2. *The fountaines of the deepe were stopped, &c.* The raine ceased, and the current of the water was stopped immediatly after the forty dayes, as *Augustine* thinketh: 2. not after the 150. dayes spoken of before, as *Oleaster* imagineth: for then the waters had not continued in their height any time at all, but should presently have begun to decrease, for after the 150. daies they began to abate: and *Moses* saith, that the raine was upon the earth forty daies, and forty nights, chap. 7. 21. then not an 150. daies and nights. 3. Wherefore I rather approve the opinion of some other Hebrewes, that it ceased to raine at all, after the forty dayes expired, then of *Aben Ezra*, to whom *Mercerus* seemeth to subscribe, that it rained though not continually, an 110. dayes, after the 40. dayes, that is in all, 150. dayes. 4. *R. Sel.* noteth, that where it is said, *all the fountaines of the deep were stopped, not all the fountaines*, as before it is said, *all the fountaines, &c. were opened:* that some fountaines remained unstopped for the procreation and sending forth of rivers and springs: so also *Iun.* But it is more like that all the fountaines which were extraordinarily opened to augment the floud, were stopped: the ordinary springs of water continued still, as before the floud.

Quest. IV. *How the seventh moneth is to be counted.*

Latine text corrupt.

Vers. 4. *In the seventh moneth, the seventh day, &c.* 1. Whereas the Latine text and the Septuagint read for the seventeenth day, the seven and twenty day; which reading is received of the popish interpreters, that are addicted to their vulgar latine text, and hereupon some of them reckon from the beginning of the floud seven moneths, that is, 207. dayes (counting twenty nine dayes and a halfe to a moneth,) whereof the floud continued one hundred ninety, and so there should be seventeene daies betweene the beginning of the waters to abate, & the resting of the Arke: *sic Tostatus.* Others beginning their reckoning from the beginning of the floud, till the waters abated, which make five moneths, and two dayes and a halfe,

halfe, (accounting but twenty nine dayes and a halfe to a moneth,) and hereunto they put eight dayes more (which was the ſpace between the abating of the water, and the reſting of the Arke) which added to the two dayes, make up thoſe ten, which the latin hath more than the Hebrew: *ſic Lyranus, Pererius.* But wee refuſe all theſe collections, which goe about to juſtifie the vulgar latin againſt the originall verity wherin S. *Auguſtine* giveth us a good rule: *ei lingua potius credatur unde eſt in aliã per interpretes facta tranſlatio:* that tongue is rather to be credited, out of the which the interpreters have tranſlated into another. *August. Lib. de civit. dei. c. 13.*

2. Receiving then the Hebrew text, that the Arke reſted upon the 17. not the 27. day of the 7. moneth yet we refuſe the opinion of *Cajetan*, who therein followeth *R. Sel.* that would have this moneth the ſeventh from the beginning of the floud, not the ſeventh of the yeare: and the reaſon is, becauſe hee maketh not the 40. dayes of the raine, part of the 150. dayes, as it is to be truly taken, as is ſhewed before, cap. 7. *queſt.* 14. but he putteth them together, making of them both 190. dayes; which is the ſpace of ſix moneths and ſixteene dayes (counting but 29. dayes to a moneth) ſo that upon the 191. day after the beginning of the floud, which is the 17. of the 7. moneth of the floud, the Arke reſted, &c. But this account cannot ſtand, to make this ſeventh moneth, the ſeventh from the beginning of the floud, not from the beginning of the yeare: ſeeing both the ſecond moneth, chap. 7. 11. and the tenth moneth, chap. 8. 5. muſt of neceſſity be referred to the yeare, not to the continuance of the floud. And this were to breed a confuſion, in the ſtory, to take ſome moneths according to the ſeaſon of the yeare, and ſome according to the time of the floud: for ſeeing the moneths both before and after, are numbred according to the courſe of the yeare, there is no reaſon to underſtand the ſeventh moneth otherwiſe.

3. Neither doe we approve *Lyranus* conceit, that whereas hee maketh the 150. dayes to determine the 19. of the ſeventh moneth, after which time the waters began to decreaſe, he would have the Arke to reſt upon the 17. day according to the text: but how is it like, that the Arke ſhould reſt, before the waters began to abate without a miracle?

4. Neither can I condiſcend to *Mercerus* judgement, wherein hee followeth a certaine Hebrew in his booke *of the binding of Iſaack*: that the waters began to decreaſe before the 150. dayes expired; though the decreaſe was not ſo ſenſible as afterward: and ſo the waters might abate ſo much by the end of the 150. dayes, as that the Arke might well be ſtaid from floting: but the text favoureth not this collection, which ſaith, that the waters prevailed an 150. dayes: but when they abated, they prevailed not: and againe, v. 3. *after the end of* 150. *dayes the waters abated, Ergo, not before.*

5. Wherefore we tooke this ſeventh moneth according to the order of the yeare being the ſixt in number from the ſecond moneth wherein the floud began, and making in all but five compleat moneths, that is an 150. dayes from the 17. of the ſecond, to the 17. of the ſeventh: ſo that wee make the 40. dayes of continuall raine to be a parcell of the 150. dayes mentioned chap. 7. 24. All which time the waters prevailed: ſo then upon the ſame day, the 151. from the beginning of the floud, which was the 17. of the ſeventh, the waters abated, and the Arke reſted upon the mountaines of Armenia: this expoſition beſt agreeeth with the text: and thus *Tremelius* and *Muſculus* doe truly expound.

But two objections are made, 1. ſaith *Pererius*, by this expoſition the Arke ſhall reſt the very firſt day of the abating of the waters, which is not like, ſeeing that it was above two moneths after, (the 1. day of the 10. moneth) when the tops of the mountaines appeared: thus alſo objecteth *Mercerus*. *Anſwer* 1, This doubt is eaſily removed, 1. ſeeing that the waters exceeded not the higheſt mountaines above 15. cubits: and the Arke might draw at the leaſt a 11. cubits of water, as *R. Sel.* thinketh, ſo that the bottom of the Arke was but 4. cubits above the tops of the high mountaines: it is not unlikely but that the waters might abate 4. cubits in depth the firſt day, that the Arke might well touch the tops of thoſe high mountaines: which may very well be ſuppoſed to be the higheſt of the reſt, becauſe the Arke firſt touched there. 2. And that this great abatement the firſt day may ſeeme probable, let it bee conſidered, that in the ſpace of an 160. and odde dayes from the 17. of the 7. moneth, to the 1. of the firſt moneth in the 601. yeare, v. 13. the very loweſt parts of the earth were dried. Now the higheſt hils are thought to be 3. miles at the leaſt higher than the low places, (as mount Tabor is 30. furlongs high) that is, 3000. yards, which maketh 6000. cubits the eight part of that number, the eight part of the height of water muſt abate, which is 750. cubits: that is every day 37. cubits and an halfe, or thereabout: Now be it admitted, that every day the waters were not waſted alike: for the higher the water, and the greater the compaſſe or circumference, the ſmaller was the abatement, yet according to this propottion, the waters might very well ſinke ſo much the firſt day, that the Arke might well be ſtayed upon the high mountaines of Ararat, or Armenia.

How much the waters are ſuppoſed to have abated every day.

3. And if we ſay that theſe mountaines, whoſe tops appeared the firſt day of the 10. moneth, were the lower and inferiour hils, as ſome Hebrewes thinke, whom *Mercer.* followeth: then there remaineth no doubt at all: but that there might be the ſpace of two moneths betweene the appearing of the tops of the higheſt, and of the loweſt hils.

QVEST. V. *How many dayes are to be counted to a moneth.*

SEcondly, it is objected, ſeeing an 150. dayes make five moneths, and two dayes with an halfe (reckoning 29. dayes and an halfe after the computation of Hebrewes to a moneth) it will be found that the Arke reſted two dayes and an halfe before the waters began to abate, which was not till an 150. dayes expired: but this is not like.

Anſw. 1. We are not forced here, to adde ten dayes more, as the latine text, for 17. readeth 27. which is a corrupting of the Scripture. 2. Neither need wee ſay as ſome, that the waters did abate indeed before

before the 150. dayes expired, but that abatement was not ſenſible, evident, or apparant, and therefore it is not accounted of: for this were to contradict the text, which ſaith, after the end of the 150. dayes the waters abated: *Ergo*, not before: and beſide, ſeeing the Arke reſted and ſtayed at the very firſt abatement upon the mountaine, how was it not apparant and ſenſible?

3. Neither for the ſolution of this doubt, are we driven to take this ſeventh moneth according to the tearme of the floud, and not after the order of the yeare; which were to confound the ſtorie, as is before ſhewed.

4. But our anſwer is, that a moneth here is neither taken for the ſpace of 29. dayes, as *Cajetane*, nor of 29. and a halfe, as *Pererius* affirmeth, but for thirty dayes complete, *Iunius*: and ſo ſhall we have an 150. dayes juſt, from the ſecond to the ſeventeenth of the ſeventh moneth: for unleſſe this be admitted, we ſhall neither find a ſufficient anſwer to this objection propounded, all thoſe other conjectures being too weake. And beſide, unleſſe the Hebrewes ſhould account 30. dayes to a moneth, and rather more, their yeares conſiſting of twelve moneths, ſhould be very imperfect: for whereas a yeare according to the courſe of the Sunne containeth 365. dayes: if there be but 30. dayes in a moneth, there will be but 360. dayes: if but 29. dayes and an halfe, there will be but 354. ſo that by this reckoning the Hebrewes yeare ſhould want 11. dayes, of a perfect yeare, which would worke a great confuſion in the computation of yeares, and is not to be admitted.

Quest. VI. *What mountaine the Arke reſted upon.*

The Arke reſted upon the mountaines of Ararat, &c. Some thinke that the Arke reſted upon the mountaine Taurus, from whence commeth the River Araxis, which ſome underſtand hereby Ararath, and upon that part of *Taurus* which hangeth over Cilicia: and the rather, for that the City Tarſus is there ſituate, which ſeemeth to be derived of the word τερσίνω, which ſignifieth to drie, becauſe that part and tract of Cilicia, was ſooneſt dried after the floud, *Perer.*

But the Chalde Paraphraſt calleth that part of Armenia where the Arke reſted, *Kardu*: *Curtius Cordæos*, the Cordeans, or Gordians, as *Ptolomie*: where is one hill higher than the reſt, not called Baris, as *Ioſephus* alleageth out of *Nicholaus Damaſcenus*, which *Iunius* out of *Epiphanius* ſheweth muſt be read, *Lubaris*, which in the Armenian tongue ſignifieth a place of deſcending: becauſe there was the place where *Noah* firſt deſcended out of the Arke: and this is moſt probable. But whether part of the Arke remained ſo long time after, as *Ioſephus*, *Beroſus*, *Hieronymus*, ſay it continued till their time, it is uncertaine, *Marlorat.*

Quest. VII. *How the tenth moneth is to be accounted.*

Verſ. 5. *The waters were going and decreaſing till the tenth moneth, &c.* This cannot be the tenth moneth from the beginning of the floud, as *Cajetane* thinketh: for ſeeing there was one moneth, and 16. dayes of the ſecond moneth paſt before the floud came: by this reckoning this firſt day of the tenth moneth, when the tops of the mountaines began to appeare ſhould be the ſeventeenth day of the eleventh moneth: which cannot be, ſeeing after this, *Moſes* accounteth 40. dayes, verſ. 6. and thrice ſeven dayes, according to the thrice ſending of the Dove, verſ. 10. 12. which are in all ſixty dayes, which make two moneths before the beginning of the ſix hundred and one yeare, verſ. 14. But there ſhould onely remaine after *Cajetanes* computation a moneth and a halfe, about forty five dayes. Wherefore this tenth moneth is to be accounted from the beginning of the yeare, and not of the floud.

Quest. VIII. *How much water the Arke drew.*

COncerning the depth of water, which the Arke is ſuppoſed to have drawne. 1. I neither thinke that it went ſo ſmall a depth in water, not above two or three cubits, as *Ramban*, whom *Mercerus* followeth: for the burthen of the ſhip was great, and muſt cauſe it to ſinke downe deeper: neither need wee feare with *Ramban*, if the water tooke up the third part of the Arke, it being a flat bottomed veſſell, leſt it might have beene drowned: for who knoweth not, but that ſuch veſſels may bee loaden within a third part of the brimme, and yet not ſinke. 2. *Hugo* thinketh it drew nine cubits, wherein he followeth *Raſi*, another Rabbin. 3. *Lyranus* maketh it to draw thirteene cubits, but that is too much: for the Arke floting but two cubits from the tops of the mountaines, might be in danger of daſhing againſt the ground. 4. I ſubſcribe rather to *R. Sel.* that the Arke did ſinke an eleven cubits: ſo that it was lifted up foure cubits from the tops of the hils, which was a ſufficient diſtance.

Quest. IX. *Whether all the dayes of the yeare of the floud are ſummed by Moſes.*

Verſ. 6. *After the end of 40. dayes, &c. Cajetan* thinketh, that all the dayes of this yeare, wherein the floud prevailed, are numbred by *Moſes*: as firſt 46. dayes before the floud came: 40. dayes, wherein the raine fell: 150. dayes, while the waters prevailed: then 70. dayes from the 17. of the ſeventh moneth, to the firſt of the tenth moneth: then 40. dayes here mentioned: and laſtly, 14. dayes ſpoken of, verſ. 10. 12. when the Dove was twice ſent forth: which in all make 300. dayes: for in the yeare of the floud, there were juſt ſo many dayes: and whereas there is in every yeare, five dayes and a quarter above that number, of ancient time they uſed to every ſixt yeare to put in *menſem intercalarem*, an odde moneth to make up the number: *ſic Cajetanus*. Firſt *Cajetane* erreth in the reckoning of the dayes: 1. The forty dayes wherein the raine fell, are part of the 150. dayes, wherein the water prevailed, as I have ſhewed before: 2. after the forty dayes mentioned, chap. 8. 6. there are not twice but

thrice

thrice seven dayes to be accounted, according to the thrice sending of the Dove, as it may appeare, vers: 10. Secondly, concerning the Hebrew computation, for the dayes of the yeare, whereas the Egyptians Grecians, and Romans, used three divers accounts for the dayes and moneths: for the first, in the end of the yeare beside the twelve moneths added five dayes, and every fourth yeare they put in a day more, as we use to do in our leape yeare, as witnesseth *Macrobius*: the Greekes counted precisely but 360. dayes to a yeare, but then they every third yeare put in a moneth, as *Herodotus* testifieth: the Romans so divided the moneths of the yeare, giving to some 31. dayes, that they together made up the whole number of 365. dayes, it is most like, that the Hebrewes followed the ancient Calender of the Egyptians, making their yeare even with the course of the Sunne, saving that they had also their leape yeare, and so doth *Moses* here: and thus thinketh *Aben Ezra*, though other Hebrewes are of opinion, that there are ten dayes above a yeare added, to make it equall with the course of the Sunne. Wherefore he numbreth not all the dayes of the yeare, (for from the first of the tenth moneth, to the first of the first moneth of the next yeare, are 90. dayes, whereas there are but 40. and thrice seven dayes spoken of) but onely those dayes are registred, wherein some thing fell out of speciall note and remembrance.

How many dayes the Hebrewes count to their yeare.

QVEST. X. *Whether Noah opened the doore or window, and wherefore.*

Vers. 6. *Noah opened the window of the Arke which he made.*] 1. This was neither the doore of the Arke, as some Greeke copies read θύραν, which signifieth a doore: as *Chrysost. hom. 27. in Gen.* for the doore could not be opened without danger. 2. Neither as *Cajetane* thinketh, was this another window, beside that mentioned in the description of the Arke, because there the word (*tzohar*) is used, which signifieth a light, here the word (*chalon*) which is a window: for it is no unwonted thing in Scripture, to expresse one thing by divers names. 3. Neither, as *Oleaster* conjectureth, did *Noah* beside the window, make a cleft or rift in the ship to looke out: for that had beene dangerous, in respect of the rage and violence of the water. 4. Neither doth *Noah* send out, rather than looke forth himselfe, either for feare to behold the terrible waters, as *Chrysostome*, for his heart was not so timorous; or for that the window was too little for him to looke out, as *Tostatus* thinketh: but because the fowles sent forth could give notice by their returne of the remote places, which *Noah* could not so easily see, *Perer.* 5. Now whereas the tops of the mountaines are said to be seene, vers. 5. before *Noah* opened the window, the question is, of whom they were seene: for besides *Noah* and those which were in the Arke, there was no body to see them: the answer is, 1. that *Noah* might have opened the window before, though it be not expressed: as many things beside are not, which *Noah* is supposed to have done in the Arke: 2. Or it is so said, because the tops of the hils were to be seene, though no man saw them. 3. Likewise *Noah* might know it by revelation, as he did other things: as that the waters were 15. cubits above the hils, which no man could know but from God, *Mercer.*

How the tops of the mountaines were seene before *Noah* opened the window.

QVEST. XI. *Of the comming and going of the Raven.*

Vers. 7. *He sent out a Raven.*] The Hebrewes text hath, which went and came, the Septuagint and Latine, which went and came not, and so many of the Fathers doe reade. 1. It is here no wise to be admitted, that the Hebrew text is corrupted: for neither could the Jewes conspire altogether to corrupt the Scriptures, but their falshood would have beene spied: neither doth this place make any thing for the Jewes against us, and therefore they had no cause to corrupt it: and beside it is well knowne, that the Jewes are most carefull to preserve the Scriptures, having all the words in tale, that are used in the text, and how often every letter of the Alphabet is found in the Scripture. 2. We also refuse their conjectures, who to justifie this erroneous reading, would have the Septuagint and Latine to keepe the sense, though not the words: as now the Crow is said not to returne, because he came not againe into the Arke, but onely rested upon it: or for that he returned without giving notice of that, wherefore he was sent, as the Dove did, *sic Lyranus, Tostatus.* 3. Their conjecture also, which say that the Raven returned not, but lighted upon some carrion or dead body, cannot be allowed, as contrary to the text, and beside unlikely, seeing now it was the eleventh moneth, in which time all the dead bodies were either consumed of the water, or devoured of the fish. 4. Wherefore we hold the Septuagint and Latine to be corrupt: and that according to the Hebrew text, the Raven went and came to the Arke, both because there was his food, his mate or fellow, and his nest or resting place: though I thinke the Raven was not received into the Arke as the Dove was. 5. But the Hebrewes fables we refuse: how that the Raven was sent forth out of the Arke, because of his intemperancie with his mate: and that two other in the Arke, were in the same case, *Cham*, and *Canis*, the dogge: likewise, they imagine, that the Raven should expostulate with *Noah*, why he was sent out from his mate: as though *Noah* should keepe her for himselfe: some thinke that this was the Raven that afterward fed *Elias*: but these ridiculous toyes are not worth the rehearsall. 6. The Hebrewes and some Christian writers doe here much stand upon allegories: some of them, which tend to edifying we refuse not: as that the simple hearted are signified by the Dove, who are to be received into the Church: but Hypocrites and carnall men, must not be admitted into the Arke of the Church, as the Raven returned not, *Mercer.*

The Latine text corrupt, as readeth *Pererius*: though some Latine edition read otherwise.

Hebrewes fables.

QVEST. XII. *Of the sending out of the Dove, and the computation of the seven dayes.*

Vers. 8. *He sent also forth a Dove from him. &c.* 1. Though the tops of the mountaines appeared before the sending forth of the Dove, yet she found no rest for the sole of her foot, because the earth was not yet dry but muddy, and standing with water, as *Chrysostome* noteth: and *Iosephus* saith, that

Chrysost. hom. 26. in Gen.

Iosephus lib. 1. antiquitat. hom. 26. in Gen. *Plin. lib. 16. cap. 20.*

that the dove returned with fowle and durty feet: and beside, the dove delighteth in the vallies and places, which were yet under the water. *Mercer.* 2. whereas she brought an olive leafe, &c. I rather thinke with *Chrysostome*, that the olive tree yet keepe the leaves greene under the water, especially, seeing the olive, as *Pliny* noteth, is one of those trees, whose leaves are alwayes greene: then with *Ambrose*, that *Deo jubente uno die, &c. germinavit terra, &c.* at Gods *commandement the earth in the same day wherin it began to be dry, did bud and bring forth*: that this olive branch was fetcht forth from Paradise, or out of the land of Israel, is a Jewish fable. 3. Where *Moses* saith, v. 10. *he abode yet other seven dayes*: I approve rather the opinion of *Tostatus*, and *Lyranus*, and *Mercerus*, that *Moses* observeth thrice seven dayes, then of *Rupertus* and *Pererius*, that understand but twice seven, which *Noah* waited for the sending forth of the dove: for it is evident that he had staid 7. dayes before: not seven other from those forty dayes, as *Pererius* expoundeth it: but other seven from the first seven; as the seven other mentioned, v. 12. were other from the second seven.

Pererius lib. 13. in Genes. disput. 4.

Quest. XIII. *Of the account of the 601. yeare of Noahs age.*

Vers. 13. *IN the six hundred and one yeare, &c.* 1. Whereas in the first moneth the upper face of the earth was dried, and yet v. 14. it is said the earth was dried the 27. day of the second moneth: wee need not with *Cajetan* to reconcile this doubt, to say, that this was all one moneth, but divers in computation: the first in respect of *Noahs* age, the second of the yeare: for it was not like that *Moses* in the same place would use a divers computation, which would breed a confusion in the story: but the text expoundeth it selfe, that in the first moneth, onely the upper face of the earth seemed to bee dry, but it was not firme and sound, and fit for habitation, till the second moneth. 2. In that *Noah* removed the covering of the Arke, that is, part thereof, so much as might serve to looke forth, it followeth not that the window of the Arke was too little for *Noah* to looke out at, as *Pererius* noteth: or not convenient in respect of the situation for that use, for both *Noah* out of the window had perceived before the tops of the mounntaines to bee bare, v. 5. for how else and of whom were they seene? as also in that *Noah* put his hand out of the window and tooke in the dove, it appeareth it was not out of his reach: but from the top of the Arke *Noah* might see round about, whereas the window opened but one way, and therefore he removed some part of the cover.

Of removing the covering of the Arke.

Quest. XIIII. *Noahs floud of the longest continuance of all others.*

Vers. 14. *AND in the second moneth, the 27. day of the moneth.*] 1. This floud then which was in *Noahs* time, was of the longest continuance of all flouds and inundations, that ever were: that great inundation of *Nilus* under *Prometheus*, endured but a moneths space: that under *Ogyges* in Achaia, two moneths: another under *Deucalion* in Thessalia, three moneths: they make mention also of a fourth inundation of the Isle Pharos, called therefore Pharonica, under the Ægyptian Proteus: but none of these were like unto this inundation in *Noahs* time, neither for generality of place, or perpetuity of time. 2. For this floud neither continued only nine moneths as *Annianus* thinketh, or ten moneths as *Cajetanus* supposeth: but twelve moneths full and ten dayes, according to the course of the Sunne: for *Noah* went into the Arke, when the floud began, in the second moneth and 17. day of the six hundred yeare, and hee came forth the second moneth of the yeare six hundred and one, upon the 27. day of the moneth.

Xenophon, Annian. lib. de aquivoc.

Quest. XV. *Abstinence in the Arke.*

Vers. 18. *AND Noah came forth, &c.* 1. *Ambrose* noteth, as some Hebrewes before, that whereas *Noah* is bid to come forth, he and his wife, his sonnes and their wives, v. 16. but when he is bid to come in, he and his sonnes, and his wife and his sonnes wives, are joyned together, chap. 6. v. 18. that they lived apart in the Arke, and companied not together, *non commiscetur sexus in introitu sed commiscetur in ingressu*, although it is like that *Noah* and his sonnes lived in abstinence in the Arke, because it was a time of mourning: and therefore the Hebrewes note, that *Ioseph* had his children not in the yeares of famine in Ægypt, but before: yet this cannot be gathered out of the 16. v. where *Noah* and his wife, his sonnes and their wives are named together, when they are bidden to come out of the Arke: for here v. 18. they are againe named asunder. 2. But *R. Isaack Carus*, his note is too violent: that *Noah* doth not here as God bid him, but abstained still from the company of his wife, because hee feared lest men might kill one another, as *Cain* did *Abel*, or because he expected another floud, the simplicity of the text warranteth no such thing. 3. *Musculus* noteth the obedience in *Noahs* family, that they enter in, and goe forth according to *Noahs* direction. 4. *Luther* observeth also the singular order in the creatures that goe not forth confusedly together, but according to their kindes, or as the Hebrew word is, *families*, every one sorting to his like.

Ambros. lib. de arc. c. 33.

Quest. XVI. *Noah buildeth an Altar, not without Gods direction.*

Vers. 20. *NOah built an Altar, &c.* 1. Though *Noah* had no expresse commandement now to offer sacrifice: for as *Ambrose* saith, *non debuit Deus quasi avarus mercedem gratia postulare: it was not fit, that God, as one covetous, should require the reward of thankes*: yet hee was not without direction in this case: *Calvins* reason is, because it is evident, that he in this story did nothing, without a warrant from God, he would not come forth of the Arke, though the earth were dry, till God bid him: *Oecolampadius* proveth it by these words, that *God smelled a savour of rest*: but every thing stinketh before God, that is not according to his word. Wherefore *Noah* knew by the example and practice of the Patriarkes, that God

Lib. de Noah. cap. 21.

God was pleaſed with this kinde of worſhip by ſacrifices: as alſo he was directed thereunto, becauſe to this end there were ſeven of the cleane creatures taken into the Arke by Gods owne appointment, and for the faſhion of the Altar, which was made either of earth, or of unhewen ſtones, whereof firſt mention is made in this place, he had either the patterne from the practice of the elder Patriarks, or by inſtinct from God.

QVEST. XVII. *To what end ſacrifices were uſed.*

And offered burnt offerings: three reaſons are yeelded why the Lord pleaſed to be ſerved with ſacrifices: two are alleaged by *Chryſoſtome*. The morall end was, that the piety and devotion of the people might be ſtirred up by his externall note: a politicke end, that as circumciſion was given as a marke of difference betweene them and other people: ſo the ſolemne uſe of ſacrifices might containe them in the ſervice of God, that they ſhould not be enticed to the Idolatry of the Gentiles, by their pompous and magnificent ſacrifices. A third end was myſticall, well touched by *Calvin. Semper illis ante oculos ſymbola propone oportuit, &c.* Theſe ſacrifices were as ſymboles and ſignes to preach and prefigure unto them their Mediatour and atonement maker Jeſus Chriſt, without whom nothing is acceptable to God. And further, although *Noah* gave thanks alſo to God for the preſervation of the uncleane creatures, as for the cleane; yet he offereth onely of the cleane, becauſe he had ſo learned from the Patriarks; that God was pleaſed with ſuch ſacrifices, before whom otherwiſe nothing is uncleane, but in reſpect of man: and whereas he offered of all cleane both beaſts and fowles, it is like he tooke of more kindes, than thoſe five uſed in the Law: that is, Oxen, Sheepe, with Goats, Doves, and Turtles. Further, he offered burnt ſacrifices, rather than oblations, *Euchariſticall*, not as the Hebrewes imagine, for his owne ſinne, but becauſe ſuch ſacrifices were moſt uſed before the Law, and were beſt accepted, when as the whole ſacrifice was conſumed upon the Altar, *Mercer.* *Hom. 27. in Gen.*

QVEST. XVIII. *How God ſmelled a ſavour of reſt.*

Verſ. 21. *God ſmelled a ſavour of reſt.*] 1. As men are delighted with pleaſant ſavours, ſo this ſervice and ſacrifice of *Noah* was pleaſing unto God, as the Chalde Paraphraſt readeth. 2. Not that the externall act of ſacrificing in it ſelfe pleaſed God, but the thankfull minde of the ſacrificer, *Calvin.* 3. All our acts have a double ſmell, one outward before man, another inward before God: *Cain* and *Abels* ſacrifice had one outward ſmell, but *Abels* had a ſweet ſavour beſide within, *Muſcul.* 4. And this ſavour herein differeth from all ſenſible ſavours: for there may be faciety in the moſt pleaſant odours, but with this ſweet ſavour the Lord is never filled or wearied, but alwayes delighted with the prayers of the Saints, *Cajetane.*

QVEST. XIX. *How the Lord will no more curſe the earth.*

Verſ. 21. *I will not henceforth curſe the ground any more for mans ſake, &c.* 1. The Lord ſpeaketh not generally of all kinde of curſing the earth: for thoſe curſes which are upon the earth for mans ſinne, *Gen.* 3.17. 4.12. are not taken away: but he meaneth this particular curſe by waters, that all fleſh ſhall no more periſh by them: as is ſhewed, cap. 9. 21. for the world notwithſtanding ſhall bee deſtroyed by fire. 2. Where it is added as a reaſon, *for the imagination of mans heart is evill, &c.* it is not to be taken as *Rupertus* collecteth: that God will ſpare the earth, and beaſts, becauſe man is ſubject to ſinne: but the promiſe is made ſpecially for man. That ſeeing hee is by nature ſubdued to ſinne, hee is to bee pitied, and not for every offence according to his deſerts to be judged: for then the Lord ſhould continually overflow the world, *Calvin.* 3. And whereas this reaſon is given why the Lord would deſtroy the world, *Gen.* 6.6. becauſe the imaginations of his heart were evill: it may ſeeme ſtrange, that the ſame cauſe is alleaged here, why from henceforth the Lord would ſpare the world: therefore this is here added, to ſhew the originall beginning of this mercy, not to proceed from man, who is altogether corrupt by nature, but from Gods owne gracious favour, *Mercer.* 4. Further, whereas it is ſaid, *God ſaid in his heart*, this was not only ſecretly purpoſed by the Lord, not uttered, but either revealed to *Noah* as a Prophet, or to *Moſes* the Writer, as ſome Hebrewes: but it is cleare, that the Lord thus ſpake to *Noah*, who is ſaid thus to ſpeake *in his heart*, as taking counſell and deliberation with himſelfe, *Mercer.* 5. *From his youth*: not only from his youthfull eſtate, which age is more prone unto ſin, committing the ſame with rage and violence, as *Toſtatus*: or when man beginneth to have uſe of reaſon, and free-will, as *Rupertus*. But mans thoughts are evill, even as ſoone as he is able to conceive or thinke any thing; yea our nature is evill from the cradle, *Calvin.* Though as *Ambroſe* well ſaith, *creſcit cum ætatibus culpa*, as age groweth, ſo ſinne increaſeth.

ſubject

How mans thoughts are evill from his youth.

Ambr. lib. de Noe & arc. c. 25.

QVEST. XX. *How the ſeaſons of the yeare are promiſed alwayes to continue.*

Verſ. 22. *Sowing time and harveſt, &c.* 1. The Lord doth not promiſe that for ever theſe ſeaſons of the yeare ſhall continue: for after the end of the world they ſhall ceaſe. But all the dayes of the earth: that is, ſo long as the earth continueth in this ſtate, *Muſcul.* 2. Neither is this to bee underſtood of every particular Countrey: for ſometime and in ſome place, it falleth out through the juſt judgement of God, that there is neither ſeed time nor harveſt, as it hapned under *Elias*, 1 *King.* 17. But it is referred to the generall condition of the whole earth, wherein there ſhall be a perpetuall ſucceſſion of theſe ſeaſons. 3. The yeare is not here divided into ſix parts, as the Jewes imagine, giving unto each part two moneths: but *Moſes* divideth the yeare according to the popular eſtimation, into two parts, cold and heat, Summer and Winter: and by ſeed time and harveſt, are underſtood the benefits that ariſe unto men by the

the ſeaſon of the yeare, *Luther, Perer. Mercer*, or by them the two other parts of the yeare are implyed the Spring and Autumne. 4. Further it is ſaid, *day and night ſhall not ceaſe* : not becauſe there was no diſtinction betwene the day and night during the time of the floud, as ſome Hebrewes: for we ſee that *Noah* accounted the dayes, when he ſent out the Dove, which could not have ſearched about in the dark: but there was not ſuch apparant diſtinction of the day and night, as before : the whole frame of the world being then out of courſe. Like as when the ſkie is darkned in Sea tempeſts, as *Act.* 27. 20. neither Sunne nor Starres appeared in many dayes : the Sunne and Starres then kept their courſe, but not to any ſuch uſe of the inhabitants of the earth. And this is to be underſtood generally for the continuance of day and night in the whole earth : for in particular places the night may be altered, as in Egypt, and the day, as when the Sunne ſtood ſtill in the times of *Ioſua, Mercer.*

4. *Places of doctrine.*

1. *Doct. Nothing acceptable to God without faith.*

Verſ. 21. *AND the Lord ſmelled a ſavour of reſt, &c.* Becauſe *Noah* offered up his ſacrifice in faith, therefore it had a pleaſant ſmell before God: whereby it is evident, that all ſervice which is offered unto God being not mixed with faith, doth ſtinke before him : *ſic Oecolampadius.*

2. *Doct. Originall ſinne not by corrupt imitation.*

Verſ. 21. *From his youth* : this place directly proveth originall ſinne, againſt the Pelagians : who denied it to be a depravation of our nature, but a corrupt imitation : but here we ſee, that even in the very youth and firſt age of man, when he is not yet ſo apt to imitate, there is evilneſſe and corruption in the heart: as it is in the *Proverbs*, 20. 11. a childe is knowne by his doings, whether his worke be pure or right.

3. *Doct. Excommunication how to be uſed.*

Verſ. 21. *I will no more curſe the earth, &c, neither will I from henceforth ſmite, &c.* Here curſing and ſmiting goe together; firſt God curſeth, then he ſmiteth : after this rule none ought to be ſmitten by the ſpirituall cenſures of the Church, but ſuch as ſtand firſt accurſed before God : not as the Pope ſmiteth with his thunderbolts, even thoſe, that are the faithfull ſervants of Chriſt : but the Wiſe man ſaith, that a curſe cauſleſſe ſhall not come, *Proverbs*, 26. 2.

4. *Doct. The ſeaſons of the yeare from Noahs time.*

Verſ. 22. *COld and heat ſhall not ceaſe, &c.* That therefore is but a fabulous conceit of *Ovid*, that in *Saturnes* time it was a continuall ſpring : for we ſee that even theſe ſeaſons of Winter and Summer began under *Noah*.

Metamorph. 1.

5. *Places of confutation.*

1. *Confut. The Latine tranſlation corrupt.*

Bellarm. lib. de Verb. Dei. cap. 3.

Verſ. 7. WHereas the Latine text readeth, that the Raven went out and returned not againe : whereas the true reading is, *that the Raven went, going forth and returning*, *Bellarmine* would excuſe it thus; that the Latine text in ſenſe agreeth with the Hebrew: for the Raven returned to the Arke going and comming, but not into the Arke to *Noah*. 1. But *Bellarmine* might know, that there is difference betweene a Tranſlator, and an Interpreter, the one followeth the ſenſe, the other ſhould keepe the very words and ſenſe withall. 2. And as here the Latine varieth from the words, ſo verſ. 21. it leaveth the ſenſe, for whereas the Hebrew readeth, the *thought of mans heart is evill, &c.* the Latine doth mitigate the ſpeech, and ſaith, *prone to evill*, ſuch liberty that corrupt tranſlation taketh, (which they make authenticall) to chop and change the originall text : As likewiſe in the fourth verſe, for the 17. day of the moneth, the Latine readeth the 27. day.

2. *Confut. God created nothing evill.*

Bellar. lib. 5. de amiſ. grat. c. 3 Originall ſinne not a ſubſtance

Verſ. 21. *THe imagination of mans heart, jetſer, figmentum, the frame or faſhion of mans heart, &c.* which muſt be underſtood not *Paſſively*, for that frame of the heart, which was created of God, for that is good : but *Actively*, for that which the heart of man imagineth and frameth it to it ſelfe: which is called the imagination and framing of the thoughts, chap. 6. verſ. 5. and that is evill : wherefore this place neither giveth any advantage to profane perſons, to conceive of God, as though he were Author of evill, for the heart as it is created of God is good, the ſubſtance thereof is of God, the evill quality thereof is of the corruption of our owne nature: neither doth this place ſerve to uphold *Illyricus* conceit, that originall ſinne ſhould be a ſubſtantiall thing.

6. *Places of exhortation and morall uſe.*

1. Morall. *Compaſſion toward the creatures.*

Verſ. 1. *GOd remembred Noah and every beaſt, &c.* Gods mercifull providence appeareth, that watcheth not onely over men, but over the inferiour creatures, for mans ſake : according to the

Pſalme

Pſalme 36.6. Thou O Lord ſaveſt man and beaſt: whereby man is taught to be like to his Creator in compaſſion, to extend mercy even unto the bruit beaſts: as the Wiſe man ſaith, *a righteous man regardeth the life of his beaſt, Prov.12.10. Xenocrates* an Heathen Philoſopher is commended for his pitifull heart, who ſuccoured in his boſome a poore Sparrow, that came flying to him, purſued of an Hawke, and afterward let the bird goe away, ſaying; *Se ſupplicem non prodidiſſe, that he had not betrayed his poore ſuppliant.* *Aelian.lib.13. de variabiſt.*

2. *Morall obſer. Obedience.*

Verſ.14. *THen God ſpake to Noah:* the earth was now perfectly dry, and *Noah* might have gone out if he would, but he waiteth upon God, that as he entred into the Arke by his appointment, ſo he will not goe forth without his commandement: ſo *Ambroſe* noteth well: *ſiccata erat terra, exire potuit Noe de Arca, &c. ſed juſtus nihil ſibi arrogat, ſe totum ſed divino committit imperio; the earth was now dried, Noah might have gone forth, but the juſt man doth arrogate nothing to himſelfe, he wholly committeth himſelfe to Gods commandement.* By this wee are taught obediently in all our wayes to depend upon God. *Lib. de Noe & arc.c.11.*

3. *Morall obſer. Thankſgiving for benefits received.*

Verſ. 20. *HE offered burnt offerings:* to teſtifie his thankfulneſſe to God, for this his great deliverance: ſo the godly are taught for all the benefits, which they receive, to yeeld due thanks unto God, and acknowledge him onely the author and giver of them: as *David* ſaith, *What ſhall I render to the Lord for all his benefits? &c. I will take the cup of ſalvation and call upon the name of the Lord, Pſal.116.12.*

CHAP. IX.

The Method and parts of the Chapter.

IN this Chapter two principall things are declared: 1. The reſtoring of the world, and renewing of Gods covenant, verſ.1.10. 2. The infirmitie of *Noah* in being drunke, and ſuch things as accompany the ſame, from verſ. 20. to the end.

In the firſt part the covenant is renewed with mankinde, from verſ. 1. to 8. then with all fleſh, verſ. 8. 10. 20. In the covenant made with man, foure things are expreſſed, his multiplication, verſ. 1. domination and rule over all creatures, verſ. 2. ſuſtentation and food, verſ.3. preſervation, in providing that mans bloud be not ſhed: God will require it at the hand both of beaſt and man, verſ.4,5,6.

In the generall covenant made with all fleſh: firſt, there is the promiſe, that all fleſh ſhould not bee rooted out by the waters, verſ.10,11. then the ſigne and token thereof; the bow in the cloud: which ſhall be a ſigne betweene the Lord and the world, that it ſhall be no more deſtroyed by water. And this is repeated foure times, from verſ.13. to 17. for the better aſſurance of it.

In the ſecond part, firſt *Noahs* infirmitie is deſcribed, with the occaſion thereof, his drinking of wine, verſ.21, the effects thereof, his nakedneſſe, 21. Secondly, the behaviour of his ſonnes: undutifull of *Cham*, verſ.22. reverence toward their father in the other two, verſ.23. Thirdly the verdict and ſentence given by *Noah* by way of propheſie upon his ſonnes: his curſing of Canaan of *Cham*, 25. his bleſſing of *Sem* chiefly, verſ.26. and of *Iapheth* next, verſ.27.

2. *The grammaticall ſenſe.*

v.3. *Everything that ſtirreth,* πετεινὸν, *S. everything that creepeth. reptile. T.P. every thing that moveth H.C. B.G. heb. remes: that moveth or creepeth* *S.c.*

4. *Fleſh in the bloud of life. S. fleſh with the bloud. H. with the life and bloud. Ch. with the the life, which is the bloud: cat. heb. with the life, and the bloud.* *H.det.*

5. *At the hand of man, which ſhall ſhed the life of his brother. Ch. at the hand of a mans brother. cat.* *Ch.interpr.*

6. *With witneſſes by the ſentence of the judge, ſhall his bloud be ſhed. Ch. for the bloud of man, his bloud ſhall be ſhed. S. his bloud ſhall be ſhed, H. by man ſhall his bloud be ſhed. T.P.B.G. ſic hebr.* *Ch.interpr. H. det.*

7. *Ingredimini, walke upon the earth. H. repleniſh or grow plentifully in the earth: cat. hebr. ſharatz. to multiply in abundance.* *H. al.*

Rule over the earth. S. repleniſh or increaſe in the earth: cat. hebr. rabbah, ſignifieth to multiply and to be great. *Dius.ſig.*

10. *From all that goeth out of the Arke. S. from all that goeth out of the Arke, with all the beaſts of the field. cat.* *S.det.*

11. *To deſtroy all the earth. S. to deſtroy the earth. cat.* *S.ad.*

13. *Betweene my word and the earth. Ch. betweene me and the earth. cat. I doe ſet. S.B. I will ſet: H. I have given or ſet the bow. T.P.G. ſic heb.* *mutat. temp. Ch.ad.*

16. *Betweene me and you. S. betweene the word of God and every living thing. Ch. betweene God and every, &c. cat.* *C.S.c.*

24. *When he had learned. H. he knew what, &c. cat.* *H.c.*

T.r. *His leſſer ſonne. H.C. younger. S.B.G. minimus, his youngeſt ſonne. T. heb. chatan parvus, little.*
din. ſig. T.r. 25. *Invins. a domeſticall ſervant. S. a ſervant of ſervants: cæt.*
Ch. ad. 27. *God ſhall enlarge Iapheth. H.S.C.P.G. peſwade Iapheth: alliciet. T.G. pathah,* ſignifieth to enlarge and perſwade: *let his glory dwell in the tents of Sem. Ch.*

3. *The Explanation of doubts.*

QVEST. I. *Of the benediction of increaſing and multiplying after the flood.*

1. *GOd ſaid to Noe and his ſonnes bring forth fruit.* 1. Though the Scripture make no mention of any ſonnes that *Noah* begat after the floud, yet this benediction belongeth alſo to *Noah*, becauſe he is increaſed in his ſonnes, *Luther.* 2. This bleſſing doth properly and eſpecially appertaine to lawfull marriage, though there be a kinde of obſcene fecundity alſo in unlawfull copulations, for God ſpeaketh to *Noah* and his ſonnes, *Calvin.* 3. This increaſing, though by Gods bleſſing is extended to other creatures, yet it is ſpecially directed unto man, for whoſe cauſe other creatures are multiplied: 4. In that this bleſſing is rehearſed againe, verſ. 7. it ſheweth the certainty of it, and the mighty increaſe of mankinde after the floud: for it is recorded, that within three hundred yeares, *Ninus* King of the Aſſyrians, had an army of ſeventeene hundred thouſand footmen.

Diodorus, lib. 3. exuſus.

QVEST. II. *How man hath yet rule and dominion over the creature.*

2. *ALſo the feare of you, &c.* 2. Thoſe three privileges which were given unto man in his creation: of increaſing and multiplying, *Gen.* 1.28. of his rule and dominion over the creatures, *ibid.* of his food and ſuſtentation, verſ. 29. are here renewed in theſe three firſt verſes, though not in that integrity and perfection: for the generation of man is with much difficulty and perill: his dominion over the creatures much impaired: his food more groſſe, and with greater care provided. 2. Yet man retaineth ſtill his dominion and ſoveraignty over the creatures, though not ſo abſolute, as *Adam* had it: firſt we ſee though the ſavage and wilde beaſts have caſt off mans yoke, yet ſuch as are more neceſſary for mans uſe, as Oxen, Horſe, Sheepe, remaine in ſubjection ſtill: ſecondly, even the wilde and unruly beaſts are tamed by the wit and induſtry of man, *Iam.* 2.8. and the hand of man worketh many engines and inſtruments whereby they are taken and ſubdued: as here fitly they are ſaid to be delivered into the hand of man: thirdly, though God doe often puniſh mans diſobedience by the cruell beaſts (which is one of the foure great plagues, *Ezek.* 14.21.) yet are they reſtrained by the power of God, in that they over-runne not the earth to deſtroy man, and partly they doe retaine a naturall feare and awe of man, whom willingly they uſe not to aſſault, but either provoked, or conſtrained by famine, or fearing ſome hurt to themſelves.

QVEST. III. *Whether fleſh were eaten before the floud.*

3. *EVery thing that moveth ſhall be meat for you.* 1. Some thinke that fleſh was not eaten before the floud in the families of the righteous, *Mercer.* 2. Some, that the eating of fleſh was not at all in uſe before the floud: which is the opinion of *Lyranus, Toſtatus, Vatablus.* But the liberty of eating of fleſh is not here firſt granted, it is onely renewed. 3. Neither is their opinion to be approved, which thinke, that the eating of fleſh was permitted before the floud, but yet not uſed among the faithfull: of which judgement ſeeme to be *Theodoret*, and *Thomas Aquinas*: for to what end ſhould the faithfull reſtraine themſelves of that liberty which God gave them? 4. Neither yet doe we thinke that the eating of fleſh was their uſuall food before the floud, as it is now, as ſeemeth to thinke *Dominicus à Soto*, a Popiſh Writer for when as yet the earth and plants were not corrupted by the floud, but retained their naturall force and vigour, they yeelded more ſufficient nouriſhment, ſo that the eating of fleſh was not then ſo neceſſary: and as the more delicate uſe of ſome plants, as the uſe of Wine by *Noah* was brought in afterward: ſo much fleſh of fowles and beaſts did grow in requeſt after the floud, which was not covered before. 5. Wherefore the ſounder opinion is, that not onely the eating of fleſh was permitted before the floud, but uſed not onely among the prophane race, but with the faithfull, though with greater moderation. Our reaſons are theſe: 1. Becauſe there is made no new grant, neither in this, nor in the reſt, as of multiplying and bearing dominion, &c. but onely the ancient privileges granted to man, confirmed. 2. The diſtinction of cleane beaſts, which it was lawfull for them to eat, and the uncleane, whereof they might not eat, *Levit.* 13.8.3. It is evident by the oblation of *Abel*, who offered the firſt fruit of his ſheepe, and the fat of them: but it had beene no praiſe to *Abel*, to offer the fatlings, if he uſed not to eat of them: it had beene all one to God, whether to offer leane or fat: but herein *Abel* is commended, becauſe he preferred the ſervice of God before his owne private uſe: and therefore *Juſtinus* well collecteth, *Si ante poſuit Abel utilitati ſuæ Deum, non dubium quia ſolitus ſit ex labore ſuo utilitatem percipere: If Abel did preferre God before his profit, certainly he did reape profit of his labour:* and to the ſame purpoſe he alleageth that ſaying of the Apoſtle, *Who feedeth a flocke, and eateth not of the milke thereof,* 1 *Cor.* 9.7. and by the ſame reaſon alſo of the fleſh thereof. 4. In that expreſſe mention is here firſt made of eating of fleſh, it is not, as one well reſolveth, *quantum ad uſum*, in reſpect of the uſe, *ſed quantum ad neceſſitatem*, in regard of the neceſſity. The food of fleſh beganne now to be more neceſſary, becauſe the plants and herbs had loſt the firſt naturall vigour and ſtrength.

Theod. qu. 55. in Geneſ.
Thom. in 14. ad Rom. ſuper illa, qui infirmioles mandacet.
Dominic. lib. 5. de inſtit. q. 1. art. 1.
Calvin in 9. Gen.
Queſt. on Iob. 9.
Cajetan in 9. cap. Gen.

QVEST. IIII. *What the meaning is of eating the fleſh with the life or bloud.*

4. *BVt fleſh with the life thereof, that is, the bloud, &c.* 1. This word *anima*, in Hebrew *nepheſh*, tranſlated life, is taken foure wayes in Scripture: firſt, for man, *as the ſoule that ſinneth, ſhall die, Ezek.* 18. Secondly, for the reaſonable ſoule: *feare not thoſe that can kill the body: but cannot kill the ſoule, Matth.* 10. Thirdly, it is taken for the inferiour part of the ſoule, that is, the affection: as thou ſhalt love the Lord with all thy heart and ſoule, *Matth.* 22. Fourthly, it is taken for the life: as a good ſhepherd will lay downe his life for his ſheepe, *Ioh.* 10. and ſo it is taken in this place: for the bloud is the ſeat and chariot of the life, and vitall ſpirits.

2. Theſe words are neither figuratively taken, as *Eugubinus* thinketh, for the ſhedding of mans bloud: becauſe he that killeth a man, ſeemeth to devour his fleſh: for in this ſenſe the words ſhould have no coherence at all with the former verſe: and where words may be taken in their proper ſenſe without any inconvenience, a figure is not to be enforced: neither is it all one to eat fleſh with the bloud thereof, and to eat things ſtrangled, as *Chryſoſtome* collecteth: for the Apoſtoles diſtinctly ſpeake of bloud and things ſtrangled, *Act.* 15. Neither is the eating of live fleſh here onely prohibited, as *Cajetanus* conjectureth: or of hot bloud, as *Mercer.* for from this bruitiſh kinde of food, the very nature of man abhorreth, and therefore it needed not ſo eſpecially to be provided for by precept. But here generally the eating of the bloud with the fleſh is forbidden: whether together with the fleſh alive or dead, or ſeparated from the fleſh, as to drinke it, or to eat it as now the uſe is in confected meats. *Hom. 27. in Gen.*

QVEST. V. *Wherefore the eating of bloud was prohibited.*

NOw whereas the eating of bloud was forbidden, both before the Law, and under the Law, *Levit.* 17. and after the Law in the beginning of the Goſpell, *Act.* 15. it ſhall be profitable to conſider the cauſes of this prohibition. Firſt, it was forbidden before the Law: 1. Not ſo much for decencie and comelineſſe, or for that bloud is a groſſe and heavy food: 2. But either that aforehand by theſe ceremoniall precepts mens minds might be prepared the better to beare the yoke of the Law, which afterward ſhould be promulgated. 3. Or rather that by this precept of abſtaining from bloud, men might be the more terrified from the ſhedding of mans bloud: *ſic Chryſoſt.* *Hom. 27. in Gen.*

Secondly this law was revived, *Levit.* 17. 11, 12. whereof two reaſons are given: one civill, becauſe the life of the fleſh is the bloud: that they ſhould forbeare from all ſhew of cruelty, and ſo much the more deteſt the ſhedding of mans bloud: the other religious, becauſe *I have given the bloud to offer at the Altar:* the bloud, the organ of life, is holy unto God the Author of life and therefore they ſhould not pollute or prophane it by devouring thereof.

Thirdly, the Apoſtles did forbid the eating of things ſtrangled, and bloud: 1. Not becauſe among the Gentiles, ſuffocated things were held to be the food of evill ſpirits, as *Origen* writeth: for it is not like that the Apoſtles would ground their decree upon ſuch heatheniſh fantaſies. 2. Neither by bloud is homicide forbidden, and by things ſuffocated uncleane, as ſome thinke: for the Apoſtles would not uſe obſcure and myſticall tearmes in their decree: and theſe things were already provided for by law among the Gentiles. 3. Neither did the Apoſtles forbid theſe things onely to reſtraine intemperancie: for many kinds of food are more delicate and to be deſired, than theſe. 4. But *Auguſtine* ſheweth the true cauſe of this prohibition: *Quod ideo factum eſt, quia elegere voluerunt Apoſtoli pro tempore rem facilem &c. This was decreed becauſe the Apoſtles for a while would chuſe ſome eaſie thing, not burdenſome to the obſervers, which the Gentiles might obſerve in common with the Iewes, &c.* Thus *Auguſtine* diſputing againſt *Fauſtus*. This the Apoſtles did onely for a time, leſt the beleeving Jewes, who could hardly all at once be removed from the legall rites, might have beene offended at the libertie of the Gentiles: but now this cauſe being removed, and there being no ſuch feare, this decree alſo is expired. *Lib. 8. cont. Celſ.*

Of the Apoſtles prohibition of abſtaining from things ſtrangled. 93

QVEST. VI. *How this prohibition dependeth of the former verſe.*

Verſ. 5. *FOr ſurely I will require your bloud, &c.* 1. Which words are neither an expoſition of the former verſe, as *Eugubinus*, who by the eating of fleſh with the bloud, underſtandeth figuratively the ſhedding of mans bloud. 2. Neither is the Hebrew *ach*, to be read as an adverſative, as *Paulus Burgenſis* readeth, *verumtamen, notwithſtanding*: as though the ſenſe ſhould be this; though yee are permitted to ſhed the bloud of beaſts, yet it is unlawfull for you to ſhed the bloud of man. 3. Neither is this another exception, concerning mans food, as *Cajetane*, that as before the bloud of beaſts is excepted, ſo here humane fleſh: that if it be not lawfull to ſhed the bloud of man, neither is it to eat his fleſh, which firſt muſt be killed before it be eaten. 4. Neither need there to be here underſtood any ſentence, as this; *I will not have you to ſhed mans bloud*, and then this to follow as a reaſon: for this prohibition to ſhed mans bloud, followeth directly in the next verſe. 5. But this word tranſlated *(for)* may be read as a cauſall: why God would have them abſtaine from all cruelty or ſavage behaviour in eating of the bloud of beaſts, that they ſhould have a greater deteſtation of the ſpilling or ſhedding of mans bloud, *Perer. Mercer.*

QVEST. VII. *How God will require the bloud of man at the hand of beaſts.*

Verſ. 5. *AT the hand of every beaſt.* 1. *Rupertus* by beaſt, underſtandeth the Devill, that ſhall anſwer for the death of mens ſoules: but *Moſes* here directly ſpeaketh of the bodily life, which is in the ſpirits and bloud. 2. Neither by beaſts here are underſtood cruell and beaſtiall men: for it followeth afterward, at the *hands of man will I require it, &c.* 3. Neither doth *Moſes* inſinuate the death

of martyrs, which were exposed to beasts: for which the persecutors shall answer for, that did cast the Saints before the beasts. 4. But here is shadowed forth that Law, which was afterward published, that even the beast that killeth a man should be stoned, *Exod.* 22.

QVEST. VIII. *How his bloud shall be shed, that sheddeth bloud.*

Vers. 6. BY *man shall his bloud be shed.* 1. Some reade in *homine*, and referre it to the first clause, *Hee that sheddeth mans bloud in man*, as they which are strangled, have their bloud shed as it were in them, *sic Tostatus*: but in this sense, one kinde of murther onely should be prohibited. 2. Some read *in homine, against man*: that is in despite of man, *Cajetan.* 3. But the best reading is *per hominem, by man*: and to referre it to the last clause, by man shall his bloud be shed: that is, by the Magistrate: as the Chalde interpreteth, *by witnesse by the sentence of the Judge*: for it should seeme, that before the floud there was no law made, nor power given to man to punish murther: as *Adam* proceeded not against *Cain*, that killed his brother *Abel*, *Mercer.* 4. And this must be understood, not *de facto, sed de jure & merito; not of the fact*: for many times murtherers escape, but of the right and due desert of murtherers, that they are by Gods Law worthy of death: and many times where the law of man faileth, that such are not executed, Gods vengeance overtaketh them: such are either slaine in battell, or by the hands of other, or by some other meanes: as it is in the Psalme, *men of bloud shall not live halfe their daies. Psalm.* 55. 24. *Calvin.*

QVEST. IX. *That mans life should be preserved because of Gods image.*

IN *the image of God, &c.* 1. Hence it followeth not, as *Oleaster* collecteth, that the image of God is in mans body, because the image in the soule cannot be by the killing of the body destroyed: for the reason concludeth well, though this image of God be not in the body, yet because the body is the Tabernacle of the soule, and beareth that, which beareth the image of God, it ought for that cause to be reverenced: and yet the image of God though not originally or principally, yet by the consequent and effects, is expressed and shineth in some sort in mans body: in that it is made upright and aspiring to celestiall things, and so sutable to the soule, and in regard that into the hand of man, God hath delivered the rule and dominion of the creatures, cap. 1. vers. 28. 2. Though the image, wherein man was created, be much decayed and impaired, yet some part thereof remaineth, for the which the life of man should be spared and preserved, *Calvin.* 3. And if for this reason the life of any man whatsoever should be regarded, much more the life of Christians in whom this image is renewed in Christ, *Muscul.*

QVEST. X. *Of the Raine Bow.*

Vers. 13. I *Have set my bow in the cloud, &c.* 1. Neither *Ambrose* conceit can be admitted, who understandeth not here the visible Raine-Bow in the clouds, but the invisible power of God, whereby he sometime intendeth, sometime remitteth his judgements, as a bow is bent, and unbent againe: But this collection is contrary to the text, which saith; *The Bow shall be seene in the cloud*, vers. 14. 2. Neither is their opinion sound, that thinke there was neither raine nor Raine-Bow before the floud: for how could the plants and fruits of the earth have beene so many yeares preserved without raine: so then the Raine-Bow was before the floud, but it beganne onely now to be a signe of this covenant betweene God and man: as the Lord chuseth sometime naturall things for signes, as Bread and Wine, and Water in the Sacraments, *Mercer.* 3. Neither is the opinion of some Hebrewes to be admitted, that thinke the Raine-Bow to have beene before the floud: but then it appeared in the cleare aire, now in a cloud: for the *iris* or Bow can have no existence or being, but in a dewing or falling cloud, *Mercer.* 4. Neither is *Thomas Aquinas* judgement and *Cajetanus* sound, which thinke that the Raine-Bow is partly a naturall signe, that there shall be no floud: because the Raine-bow sheweth not, but when the clouds are thinne and dispersed, whereas thicke and blacke clouds ingender inundations: for the causes of the generall floud were not naturall and God without the clouds, by the overflowing onely of the waters could drowne the world: and beside, if the Rain-bow were a naturall signe, then before the floud came it might have prognosticated so much: but then it should have beene a lying signe: for, notwithstanding the Raine bowes often appearing before the deluge, (as it is like) the floud came. 5. Though the Raine-bow bee not a naturall signe, but voluntary, depending upon the will and institution of God: yet notwithstanding hath it some agreement with that which it is made a signe of; like as baptisme in the flesh hath some resemblance of the soule: so the Raine-bow is a fit and convenient signe to portend no inundation likely to follow, because it is ordinarily a signe either of faire weather, or of no long raine. And it hath beene observed, that a Raine-bow in the morning betokeneth showers, in the evening faire weather: Beside the Raine-bow is found to be wholesome to plants and herbs, that where it lighteth it giveth them a more pleasant, and a fragrant smell: as *Aristotle* and *Plinie* write, and therefore fitter in this behalfe to be a signe of grace and favour. 6. Further, their imagination is fond, that think there shall be no Raine-bow 40. yeares before the end and destruction of the world by fire: because the aire say they, must be a long time before prepared by a continuall drinesse for that combustion: As though God cannot at once make the world combustible, as the raine and flouds were gathered together speedily for the inundation: further, if there should bee no raine for fortie yeares before the end of the world, how should the fruits of the earth be preserved: great famine and miserie must needs follow in the world: whereas it seemeth at the comming of Christ, there shall be pleasant times and full of mirth, wherein they shall eat and drinke, marry, and bee given in marriage, as it was in the dayes of *Noah*, *Matth.* 24. 7. Lastly, *Rupertus* opinion wanteth sufficient ground, who applieth this covenant signified by the Rainebow wholly unto Christ, and maketh it altogether

cap. 17. lib. de Noah & arc. Raine-bow was before the floud.

Gloss. interlinear. in Gen. vers. 13.

Thom. quodlibet. 3. artic. 30. The Raine-bow not naturall signe that there shall bee no floud.

Scaliger. cont. Cardan. exercit. 80. Arist. serm. 13. probl. Plin. lib. 18. c. 24. That opinion refused, that thinke there shall bee no Raine-bow 40. yeares before the end of the world.

Of the mysticall signification of the Raine-bow.

ther myſticall: we deny not but that the Raine-bow being a ſigne of temporall benefit, may be a type and figure of Gods everlaſting mercy in Chriſt, as *Revel.* 4. 3. the throne of God is deſcribed having a Raine-bow round about it: yet it is evident, that God covenanteth here with *Noah* for this temporall benefit, and with all other creatures and living things, to whom the ſpirituall covenant in Chriſt appertaineth not. And whereas other myſticall ſignifications are made of the Raine-bow: as that the two colours of water and fire in the Raine-bow, the one blew, the other red, doe betoken the baptiſme of Chriſt by water and fire: and the two judgements of the world, the one already paſt by water, *the other to come* by fire, theſe applications and the like, are witty rather and pretty, than wiſe and pithy. 8. Further, whereas other covenants are made with condition of obedience, this covenant is abſolute, that howſoever mens wickedneſſe may deſerve other particular puniſhments, the Lord will not any more deſtroy the world with water. 9 This covenant the Prophet ſaith was made with an oath, *Iſay* 54. 9. and yet no oath is here expreſſed, becauſe the word of God is as ſure and ſtedfaſt as an oath, as the Lord is ſaid to have ſwore to *Abraham* concerning the multiplying of his ſeed, *Exod.* 32. 13. and yet no oath is mentioned, where that promiſe is made, *Gen.* 12. and 15. 10. *Ramban* noteth, that the Bow being turned with the ends downward, and the backe to heaven, therein is a ſigne of mercy: for hee that ſhooteth arrowes, holdeth the backe of the Bow from him. 11. The Jewes when they ſee the Bow, goe forth and confeſſe their ſinnes, and will not looke upon it with their eyes: ſuch ſuperſtition we allow not: but it were meet, that the ſight thereof would put us in minde of Gods great mercy in ſparing the world. 12. This ſpeech of the Lord concerning the heavenly Bow, was neither uttered to *Noah* alone, and by him to his children, as ſome thinke, or to *Sem* onely and *Iapheth* of his ſonnes, but to *Cham* with the reſt: whoſe ſinne yet appeared not, and this being a temporall bleſſing, as wicked *Cham* was a partaker in it, ſo the covenant might bee made with him, ſeeing that therein even other creatures alſo are comprehended, *ex Mercer.*

Gregor. hom. 8. in Ezech.

Reconciliation
How this covenant was made with an oath.
ſee Iooke not
Whether the covenant were made onely *for future* with *Noah.*

QVEST. XI. *How Gods is ſaid to remember.*

Verſ. 15. *THen will I remember my covenant.* 1. Not that God need to have any thing to put him in remembrance: but either thereby is meant, that God will never forget his covenant, in that it ſhall appeare by the effects, that God thinketh of his covenant to performe it: or rather it is referred to the faith of men, that they ſhall well perceive, that God is faithfull in his promiſes, *Calvin:* ſo that God is ſaid to remember, becauſe he maketh us to know and remember, *Chryſoſtome.* 2. Here it is called a covenant in a large ſenſe, for properly a covenant is not without a contract, *ſine dato & accepto,* a promiſe and a condition: but ſuch a covenant is not here made, which is extended to the bruit beaſts: it then here ſignifies, the abſolute diſpoſition and gracious purpoſe of God toward man and all fleſh, for their preſervation, *Tremel.*

Hom. 17. in Gen.
How it is called a covenant.

QVEST. XII. *Whether Noah had more ſonnes beſide the three that are named.*

Verſ. 18. *THe ſonnes of Noah going forth of the Arke, &c. Beroſus Annianus* thinketh, that *Noah* begat other ſonnes after the flood, to the number of thirty, which were called *Titanaes*, of their mother *Titea*, and that one *Tuiſco* the father of the Germanes, was the fourth ſonne of *Noah*, *Muſcul* But all theſe are fables. 1. Becauſe it is like that *Moſes* would have made ſome mention of thoſe ſons, at the leaſt in generall, as of the other Patriarks before the flood, *they begat ſonnes and daughters, Geneſ.* 5. 2. The text ſaith, that of theſe three the whole earth was overſpread, verſ. 19. But if there had beene other ſonnes, they alſo ſhould have increaſed. 3. It need not be marvelled that *Noah* lived 350. yeares after the flood, and begat no children: for all this was the time of his old age, and *Noah* being 600. yeare old, was not ſo apt for generation.

QVEST. XIII. *Why mention is made of Canaan.*

AND *Cham was the father of Canaan.* 1. Mention is not made of *Canaan* the ſonne of *Cham*, and the reſt of *Noahs* ſonnes children omitted, to note the intemperancie of *Cham* (as *Chryſoſtome* thinketh) becauſe he begat him in the Arke: for that is not like, that *Canaan* was borne in the Arke: both becauſe mention is made onely of *Noah* and his wife, and his ſonnes, and their wives, that came out of the Arke, eight perſons in all, *Gen.* 8. ver. 16. as alſo ſeeing *Canaan* was the youngeſt of *Chams* ſonnes, *Gen.* 10. 6. it would follow that the three elder ſonnes, *Cuſh*, *Miſraim*, *Put*, being borne before *Canaan*, and ſo before the flood, ſhould haue entred into the Arke contrary to the Scripture, which remembreth but eight perſons to have beene ſaved in the Arke. 1 *Pet* 3. 20. 2. Neither as *Ambroſe* conjectureth, is Canaan mentioned to exaggerate *Chams* diſobedience, that having a ſonne to whom he was father, did forget his dutie to his father, and therefore was juſtly puniſhed with a wicked ſonne. 3. But this ſeemeth to be the reaſon *Moſes* applieth the ſtory to his times, when as now the Iſraelites were going to poſſeſſe the land of Canaan, that they might know, that now was the time, when the curſe of Canaan and his poſteritie ſhould take place: *ſee Muſcul.*

hom. 28. in Gen.
Canaan not borne in the arke.
de Noe & arc. c. 18.

QVEST. XIV. *Whether Noah was the firſt inventer of Wine.*

Verſ. 20. *NOah planted a vineyard.* 1. *Noah* is ſaid to be a man of the earth, not becauſe he was a great man, or lived in the field without Cities, as *Ramban*, but becauſe he delighted in husbandry. 2. If it be asked whence *Noah* had theſe Vine-plants; either as *Ambroſe* thinketh, they ſprouted afreſh out of the old roots, or as *Toſtatus*, the earth might bring forth wilde Vines of it owne

Ambr. ibid. & a

accord, which by *Noahs* husbandry are made fertile: ſome of the Hebrewes thinke, he might keepe them in the Arke. 3. And mention is made rather of *Noahs* planting of Vines, than ſowing of Corne, wherein he no doubt was occupied alſo: not becauſe the invention of things neceſſary he would leave unto God, and of things for pleaſure unto man, as *Ambroſe* ſuppoſeth (for there is no doubt but that Wheat was in uſe before the floud) but for that it miniſtreth occaſion to the ſtory following. 4. Neither hath it any ground, that there was no uſe of the Vine before the floud, when as they were given to ſuch ſenſuality and pleaſure: but that *Noah* brought the grape to more perfection, (and therefore it is ſaid he planted a Vineyard, not Vines) to make drinke thereof, which might be otherwiſe uſed before: and herein *Beroſus* conceit is not much to be miſliked, that *Noah* was called *Ianus*, becauſe of the invention of Wine, which in Hebrew is called *Iaiin*.

Ambr. ibid.

Ianus whence derived.

QVEST. XV. *Of Noahs drunkenneſſe.*

Verſ. 21. *HE was drunken, and uncovered, &c.* 1. Though *Noahs* drunkenneſſe may have ſome excuſe, as in that being an old man, and unaccuſtomed to this kinde of drinke, and being ignorant of the force and nature thereof, he was the ſooner overcome, yet it can have no juſt defence. 2. For *Noah* was ſo oppreſſed and intoxicate, that he forgat himſelfe, as a man for the time not regarding comelineſſe: for he lay uncovered, not as *Aben Ezra* thinketh, by *Canaans* meanes, but by his owne negligence and overſight, and that in the middeſt of the tent, as it were in the floore and pavement: ſome Hebrewes ſay, that it was in his wives tent, to whom he went in: ſome thinke againe, that his wife was not living, becauſe ſhe would have covered his nakedneſſe: but theſe things are uncertaine, *ex Mercer*. 3. Wherefore the ſimplicity of the divine ſtory appeareth, that concealeth not the infirmities of the moſt perfect men: that by ſuch examples we ſhould rather take heed: for if the ſtrong may be thus overtaken, how much more circumſpect ought the weaker ſort to be.

Ab in experientia profecta eſt ebrietas Noe, non ab intemperantia. Theodor. qu. 65. in Gen.

QVEST. XVI. *Of Noahs nakedneſſe.*

AND *was uncovered.* 1. *Adam* and *Eve* were naked and uncovered in Paradiſe, and were not aſhamed, becauſe as yet they felt not the rebellion of the members, a juſt recompence of mans rebellion and diſobedience to his Creator. 2. But now man is aſhamed of thoſe parts, rather than any other: becauſe whereas other parts, even in the heat of mans affections, *a voluntate moventur*, are not moved without the will of man, but as *Auguſtine* ſaith, *Gentalia libido juri ſuo mancipavit, & poteſtati voluntatis eripuit: luſt hath ſubdued thoſe members to it ſelfe, and taken them from the power of the will.* 3. Hereof it is, that even the barbarous nations, that onely have nature to guide them, doe yet cover and hide their ſecret parts. It was therefore ſo much the greater ſhame for *Noah*, ſo reverend a Patriarke, ſo undecently to lie uncovered.

Lib. 14. de civ. dei. c. 17. 19.

QVEST. XVII. *Of Chams ſonne.*

Verſ. 22. *AND when Cham the father of Canaan ſaw, &c.* 1. *Theodoret* noteth out of the opinion of a certaine Hebrew, that *Canaan* firſt ſaw *Noah* thus lying uncovered (and therefore he is named with his father) and told his father, who chideth not his ſonne for it, but deſireth to ſee the ſame ſight alſo. This might be one ſtep of *Chams* prophaneneſſe. 2. To let paſſe either the opinion of ſome Hebrewes, as *Rabbi Levi* reporteth, that *Cham* did cut off his fathers privie parts, as the Poets feigne of *Saturne*, or that of *Beroſus*, that *Cham* being given to Magicke (who in ſtories is called *Zoroaſter*) did impudently handle his fathers privities, and enchanted them, that he was ever after unapt for generation: we need not deviſe any ſuch matters to exaggerate *Chams* diſobedience: it was great enough, as it is here deſcribed. 3. Theſe then were the degrees of *Chams* ſinne: 1. that he doth not ignorantly, or by chance, but wittingly gaze upon his fathers ſecrets. 2. He doth it to his father, to one by whom he was not onely begotten, but for his ſake preſerved in the Arke: and being the youngeſt ſonne, and ſo much the more beloved of his father, his diſobedience was ſo much the greater, as *Abſaloms* rebellion was againſt *David*, *Muſcul.* 3. Himſelfe not a childe, but now above an hundred yeare old, *Calvin.* 4. Neither is he content thus to diſport himſelfe, but he telleth his brethren, thinking to corrupt them alſo, to deride their father. 5. He rejoyceth in his fathers fall, and as *Ambroſe* ſaith, *improbo lætatur affectu, he wickedly pleaſeth himſelfe:* as the ungodly doe rejoyce at the fall of the godly. Like as Vultures, *ad mala olentia feruntur*, as *Baſil* ſaith, doe paſſe over ſweet meadowes, and pleaſant places, and light upon carrions; ſo the wicked delight in the beholding of things that are evill and uncomely. 6. *Beroſus* writeth of *Cham*, that he was after this given over to all lewdneſſe, corrupting mankinde with his evill manners: and taught them, by his owne example, approving the ſame, that it was lawfull, as the wicked uſe was before the floud, to lye with their mothers, ſiſters, daughters, with the male, and bruit beaſts, and therefore was caſt out from his father, and dwelt in Egypt, where he was made a God under the name of *Saturne*, and they built him a Citie called *Chemmin*, that is, the Citie of *Cham*, the Inhabitants whereof were called *Chemenita. Perer.*

Sup. 9. cap. Gen.

de Noe & arc. c. 30.

The wicked life and behaviour of *Cham.*

QVEST. XVIII. *How Noah knew Chams ſinne.*

Verſ. 24. *KNEW what his younger ſonne, &c.* 1. He neither needed any revelation to know this thing, as *Elizeus* diſcried *Gehezi* his corrupt dealing: neither is it like that *Sem* and *Japheth* did voluntarily declare their brothers fault to their father, for feare of grieving him. But it is moſt like,

that

that *Noah* eſpying his ſonnes garment upon him, did queſtion with his ſonnes, and ſo learned the truth. *Muſcul. Mercer.* 2. This younger ſonne was not *Chanaan*, as *Theodoret* thinketh : nor is hee called the younger, not in yeares but in manners, as *Ambroſe* : neither as *Chryſoſtome*, that he was indeed elder than *Iapheth*, but loſt his eldership, becauſe of his ſinne, as *Ruben* did : neither is hee called the younger onely comparatively in regard of *Sem*, as *Perer.* neither is it like that *Sem* was the youngeſt, as ſome Hebrewes conjecture, but preferred before the reſt, becauſe of his holineſſe, and great prerogatives, as of whom deſcended the Patriarkes, Kings, and Prophets : but *Cham* was indeed the youngeſt of the three, as ſhall bee further ſhewed in the explanation of the 10. chap. v. 21.

Whether *Cham* the youngeſt ſonne. *De Noe & arca c.* 31. *Chryſoſt. hom.* 29. *in Gen.*

Qvest. XIX. *Why Canaan is accurſed by name, rather than Cham.*

Verſ. *Cvrſed be Canaan, &c.* 1. It is not like that *Canaan*, was yet unborne as *Origen* & *Ambroſe* think, when this curſe was pronounced. 2. Neither that hee was the eldeſt ſonne of *Cham*, the reſt of his ſonnes being yet unborne : *Rambam.* 3. Neither is this an imprecation, but a prediction of that, which was to come. *Theodoret : Calvin.* 4. *Canaan* is accurſed, not *Cham*, not for that *Canaan* firſt ſaw his fathers wickedneſſe, *Theodoret :* or becauſe of Gods favour towards *Cham* in preſerving him in the Arke, as ſome Jewes thinke : nor yet leſt that, if *Cham* had beene named, his whole poſterity ſhould have beene under this curſe, whereas *Canaan* only ſtandeth under it. *Perer.* for the whole lineage of *Cham* ſtood accurſed : But *Chams* ſonne is noted, not the father, both to ſhew the greatneſſe of his ſinne, whereby the puniſhment was derived alſo to his poſterity. *Calvin.* And to declare that *Canaan*, following his fathers ungodly ſteps (who was partaker with him deriding *Noah. Mercer.*) was alſo worthy of the ſame malediction *Ambroſe, ibid.* As alſo *Canaan* is ſingled out from the reſt of *Chams* ſons, by the ſpirit of propheſie, whereby *Noah* foreſaw the wickednes of that nation, and now the time was come, when the event was to anſwer the prophecy in expelling the *Canaanites*, and making them ſervants to *Sems* poſterity. *Calvin.* As alſo hereby we are given to underſtand, as *Gregory* well noteth, in that *Cham* ſinning, *Canaan* is curſed, *quod reproborum nequitia hic inulta proficiunt, ſed in poſterum feriuntur : that wicked mens ſinnes goe a while unpuniſhed, but they are afterwards met withall.*

Origen. hom. 20. *in Numer. Amber. de Noe. & arc. c.* 30. *Ambr. ibid.* *Greg. lib.* 26. *Moral.*

Qvest. XX. *How Canaan became a ſervant to his brethren.*

Servant of ſervants. 1. That his condition ſhould be moſt ſlaviſh and ſervile, more vile than the loweſt degree of ſervants : which ſhould be ſo much the more grievous, becauſe he is ſubjected to his brethren, whereas to be a ſervant to ſtrangers is more willingly borne as *Ioſephus* brethren thought great ſcorne, that their brother ſhould be their Lord : *Muſcul.* 2. We ſee, that as in *Adam* ſinne brought forth death, ſo in *Caine* it is the beginning of ſlaviſh ſervitude : *ecce fratrem eodem natum patre peccatum fecit ſervum : behold ſinne maketh the brother borne of the ſame parent a ſervant. Chryſoſt.* A profitable ſervice, and ſubjection ſhould otherwiſe have beene in the world : as when men for order ſake, and their better preſervation obey their mercifull and prudent rulers, that governe them as fathers. But the ſlaviſh life and ſervice had the beginning in curſed *Canaan :* ſuch as their ſtate is, that are taken captives in battell, who being ſaved *alive : ſervi fiebant a ſervando appellati : became ſervants, being ſo called, becauſe they were ſaved : Auguſtine.* 3. Though this curſe did not preſently take place, for the Cananites did hold the Iſraelites a while in ſubjection, yet at the length Gods judgements (which hee in his wiſdome and ſecret counſell, for reaſons beſt knowne to himſelfe ſuſpendeth) were executed to the full upon *Canaans* ſeed. *Calvin.*

Hom. 29. *in Gen.* *Lib.* 19 *de civitat. Dei c.* 15.

Qvest. XXI. *How children are puniſhed for their parents ſinnes.*

But here a great queſtion will be moved, that ſeeing *Canaan* was accurſed for his fathers ſinne, how it ſtandeth with Gods juſtice, to puniſh the children for the fathers tranſgreſſion : for the better reſolving of this doubt, theſe ſeverall conſiderations are duly to be weighed.

1. The judgements of God are of two ſorts, they are either executed in this life, or in the next : in this many times they which ſinne eſcape unpuniſhed, and they which are innocent, are temporally chaſtiſed : but in the next world, every man ſhall receive according to their workes.

2. Gods judgements in this life, are either in ſpirituall, or temporall things : in ſpirituall, which properly concerne the ſoule, none are puniſhed for another : as the Lord ſaith by his Prophet *Ezechiel, the ſonne ſhall not beare the iniquity of the father, nor the father of the ſonne*, but *the ſoule that ſinneth ſhall dye*: But in temporall things, as the loſſe of the commodities and pleaſures of this world, yea of life it ſelfe, one may be puniſhed for another.

Ezech. 18.

3. The judgements in temporall things are to be conſidered, either as chaſtiſements and medicines, or as puniſhments : in the firſt ſenſe they may fall upon innocents, as *Daniel* and *Ezechiel* went into captivity, being not guilty of the peoples Idolatry : but this was a medicine tending to their ſpirituall good : But as they are puniſhments, they are onely incident to thoſe which have deſerved them. So then God in his infinite wiſdome doth lay temporall chaſtiſements upon ſome, even for others ſinnes. 1. That thereby we ſhould be admoniſhed both to deteſt ſinne in our ſelves, and to diſſwade others from it, ſeeing it enwrappeth many in the ſame judgement. 2. God can recompence abundantly the loſſe of temporall things, yea of life it ſelfe, with ſpirituall and eternall bleſſings. 3. Yet none are ſo pure and innocent, but muſt confeſſe, that howſoever, they are free from ſome great offences, yet for other ſinnes, they may juſtly deſerve puniſhment.

Divers Kings judgements.

4. But this courſe to puniſh one for another, is onely to bee left unto God : Man muſt obſerve another rule, to puniſh him onely that ſinned : as it is in the Law, *the father ſhall not be put to death for the ſonne ;*

God may puniſh one for an other juſtly, ſo cannot man.

not

nor the sonne for the father; *Deut.* 24. 16. though in other punishments which tend not to the death or affliction of the body, as in depriving of honours, liberty, goods, it standeth with justice, even among men, to punish the children for the fathers, and many for one, as is seene in the case of treason: yet this privilege in general to punnish one for another, is peculiar to God, because he is both the Soueraigne Lord over man and all he hath, he only knoweth how to make such chastisements medicinall, and how otherwise abundantly to recompense those that are afflicted, which things are not in mans power, who therefore in inflicting of punishment must respect every mans desert.

How God doth visit the iniquity, &c. to the 3. and 4 generation.

5. Yet for the most part, they which are punished for other mens sinnes, are guilty of the same themselves: and therefore the Lord saith, he will visit the iniquitie of the fathers vpon the children, to the third and fourth generation *of them that hate me*, *Exod.* 20. 5. Where is to be considered, 1. That God alwayes thus punisheth not, but rather by this threatning terrifieth, than verifieth the same by his iudgements: *Theodoret.* yet sometime the Lord thus judgeth the posterity of the wicked: as *Gregory* well saith, *si nulla puniret, quis Deum res humanas curare crederet, sin cuncta puniret extremum judicium unde resurget: if God should punish no sinnes, who could thinke that God had any care of humane matters, and if hee punished all, no man would looke for the latter judgement.* 2. Herein the long sufferance of God appeareth, that hee deferreth his judgement sometime to the third and fourth generation, to see if in the meane time the wicked parents, or their children may amend: if they doe not, then the Lord is said to visit their iniquities; that is, to remember them at the length, which he had a great while left unpunished: as the Prophet saith *Let the iniquity of his fathers come into remembrance in thy sight.* 3. If in the meane time the wicked father beget a sonne, that seeth his fathers sins, &c. and repenteth, he shall not die in his fathers iniquity, *Ezek.* 18. 14. 17. As the sonnes of *Core* died not with their rebellious father, *Numb.* 26. 10. 4. And it is just, that God should visit to the third and fourth generation, because by the course of nature so long the father may live to see his sinne punished in his posterity, and the children so long may have the evill example of their parents in their eyes: for whose sins they are said to bee punished, though they have made them their owne by imitation, because their parents were authors, and by their example perswaders, and in their owne persons beginners of that sinne. 5. Neither for Idolatry onely is the iniquity of the parents visited in their children as *Rabbi Moses* thinketh, but for other sinnes also, as here *Chams* prophanenesse and rebellion toward his father is punished in *Canaan*. 6. Neither are the children guilty of their parents sinnes only by imitation, in doing the like: but if they continue in other great sinnes, though not the same: as when the people were plagued, because *David* had numbred the people, though therein *David* was the greatest offender, yet they had deserved diversly by their other sinnes to bee punished: or if the children, though they committed not the same sinnes, yet doe wink at them, and suffer them by silence, and reprove them not, as *Elie* was accessary to his sonnes sinnes, because he held his peace: as *Augustine* well saith, *quamvis bonis vita malorum displiceat, &c. although the life of the wicked displease the righteous, and therefore they are not eternally damned, tamen, quia peccatis eorum parcunt, jure eum eis temporaliter flagellantur: yet because they forbeare and spare their sinne, they are justly together with them whipped temporally.* 7. Neither doth God prescribe vnto himselfe alwayes this rule, to punish but to the 3. or 4. generation: hee may extend his iudgements to the tenth, as here in the posteritie of *Canaan*; but yet the proportion alwayes holdeth, that he is more inclined continually to mercie, than justice *Calvin.*

How children are guilty of their fathers sinnes.

Lib. 16. *de civitat. Dei. cap.* 2.

6. This *Canaan* is accursed, not onely for his fathers sinne, but as being himselfe also which is most like accessarie to it, relating the matter to his father: and the posteritie also of *Canaan*, though they did beare the curse first denounced against their father, yet are worthily punished for their owne sinnes, *Levit.* 18. 28. *for these abhominations the Lord spued out the people, that were before you.*

Pyef. 20. *in Exo.* *Lib.* 26. *Mor.*

Psal. 109. 14.

QVEST. XXII. *Of the blessing of Sem.*

Verse. 26. *Blessed be the God of Sem.* 1. It appeareth in that *Sem* hath the chiefe blessing, that he was the actor and perswader of that reverent and dutifull behaviour toward their father. *Tremel.* 2. In that *Noah* turneth himselfe to God, it sheweth the excellencie of grace, wherewith *Sem* was endued: which also is implyed in his name, which signifieth one famous or of renowne. *Pererius.* 3. He propheseth, that the true religion and Church should remaine in *Sems* posterity: that hee onely should worship the true God, which is to be blessed for ever. 4. And here also is included a propheste of Christ to come of *Sem*, in whom all the nations of the world should be blessed. *Oecolampad.*

QVEST. XXIII. *How Iapheth was to dwell in Sems tents.*

Vers. 27. *God perswade, or enlarge Iapheth, &c.* 1. This cannot be the meaning, that God should dwell in the tents of *Sem*, because there was his temple, and Christ also incarnate walked and dwelled amongst them: *sic Theodoret. Lyran. Tostat. Mercer.* and the Chalde paraphrast referreth it unto God: but the construction of the words following, *let Canaan be his servant*, will draw the sense to bee referred to *Iapheth*, not unto God. 2. Neither doth *Noe* speake here of the great increase and dilating of *Iapheths* posterity into all parts of the world. 3. nor yet of any civill society and league which should bee betweene the Gentiles of *Iapheths* stocke and the Jewes. 4. or that they should surprise the inhabitants of *Sem*, and thrust out the Jewes for all those things did equally befall the posterity of *Cham*: the Ægyptians were in league with them, and sometimes also surprised them. 5. But the word is rather to bee translated, *perswade*, as *Iunius*, then *inlarge*, with *Mercer*: or as *Vatablus* well readeth, *blande reducat*, God shall gently reduce *Iapheth* to *Sems* tents: which was fulfilled, not when the Gentiles became Jewes, Proselytes, as some Hebrewes, but when by the mild voyce of the Gospell the Gentiles, were called

to

to the knowledge of God, and made one Church with the Gentiles. *Rupertus* here also hath a good conceit; that the Greekes and Latines comming of *Iapheth*, by those two languages of Greeke and Latine, did open the Tabernacles of *Sem*, the Hebrew Scriptures, and made them knowne to the Gentiles.

Rupert. lib. 4. comment. in Genes. c. 39.

QVEST. XXIIII. *Of the life and acts of Noah.*

Vers. 28. *And Noah lived, &c.* *Noah* lived 250. yeares after the floud, died but two yeares before *Abraham* was borne: for from the floud to the birth of *Abraham* are counted not above 352. yeares. And *Sem* living 502. yeares after the floud, reached to the 50. yeare of *Isaack*. This then is worthy to bee observed, that three Patriarkes for the space of two thousand yeares and more from the beginning of the world to *Isaack*, might serve to propagate the true religion: *Adam* to *Methuselah* who lived with him 242. yeares: *Methuselah* to *Sem*, who lived almost an 100. yeares after *Sem* was borne: and *Sem* to *Isaack*. 2. Although the Scripture make no mention of the rest of *Noahs* acts, yet no doubt hee was occupied in doing good, and in planting religion. *Berosius* writeth, that he taught the Armenians the skill of husbandry and planting of vines: he distinguished the yeare into 12. moneths: instructed them in the true service of God: and from thence he went to Italy, where he likewise taught Theology, and humane arts: who was honoured of them as a God, under the name of *Sol* and *Cœlus*, and there hee died. This record of *Noahs* acts, as it containeth nothing of any improbability (saving that *Noah* so godly a Patriarke would never suffer himselfe to bee honoured as a god) so there is no necessity to receive or beleeve it, not being expressed in Scripture. 3. But whereas *Methodius* is made the author, that *Noah* should have a certaine sonne called *Iovithas*, that should bee borne in the 100. yeare of the third Chiliad or thousand, who invented Astronomy, and prophesied of the foure Monarchies: this is a meere fiction, for *Noah* lived not till the 100. yeare of the third Chiliad, but died in the sixth yeare thereof: for to the floud are reckoned 1696. yeares and *Noah* lived after 350. And againe the text saith, that all the earth was overspread of *Noahs* three sonnes: there was no place then for a fourth. 4. Though it is most like that *Noah* was exercised in most excellent workes, yet *Moses* omitteth to speake of them, as also of the rest godly succeeding fathers, because he hasteth to the story of faithfull *Abraham*, who was diversly honoured of God: 1. in being selected to be the father of his people and visible Church. 2. hee received the visible signe of the covenant, circumcision: whereby the people of God should be distinguished from all other. 3. to him were given most rich promises, both temporall for the possession of the land of Canaan, and spirituall concerning the Messiah. 5. But whereas it pleased some of the fathers to turne this story of *Noahs* drunkennesse to an allegory; resembling the Jewes to the true vine that *Noah* planted, Christ to *Noah*, that was cast into the sleepe of death by his owne people: the Jewes deriding Christ infirmities and sufferings upon the crosse, to *Cham* scorning his fathers nakednesse: I hold it not safe wading without a bottome, and therefore I omit these allegoricall applications, as mens fancies, and so leave them.

Mercerus and *Pererius* are found here to bee in a great error, who affirme that *Noah* lived in the 58. yeare of Abrahams life, whereas he died two yeares before he was borne: and that Sem attained to the 50. yeare of *Iacobs* age, whereas he died ten yeares before him. *lib. 14. in Gen. disp. 5.* *Berosi. Annian. lib. 3.* *Instor. scholast. lib. 1. c. 37.* Abraham honoured of God. *Noahs* drunkennesse, whether to be allegorized. *August. lib. 10. de civit. dei. c. 2.*

4. *Places of doctrine.*

1. *Doct. Liberty granted to eat flesh.*

Vers. 3 *Every thing that moveth, shall bee meat for you*] Here this liberty to eat flesh is granted to all: wherefore for religion sake (for we speak not of the prohibition politicall) to forbid the eating of some meats, infringeth this liberty granted by the Lord. *Calvin.*

2. *Doct. The prohibition of not eating of bloud not perpetuall.*

Vers. 4 *Flesh with the life thereof.* *Tertullian* writeth, that in his time it was counted an heinous thing to taste the bloud of beasts: but we must know, that this prohibition was not perpetuall, but for those times the better afore hand to inure them to beare the yoke of Legall ceremonies afterward to be given. The Apostles likewise willed for a time the forbearance from strangled and bloud, only because of offending the beleeving Jewes: but these ceremoniall observations, as *touch not, taste not, handle not*, are now abolished in Christ. *Coloss. 2. 21.*

3. *Doct. The liberty of marriage generall.*

Vers. 7. *Bring forth fruit and multiply.* Here the liberty of marriage is granted to all: this blessing of increasing and multiplying is given to all *Noahs* posterity, of all sorts and degrees, wherefore the Papall restraint of marriage in some callings and degrees, is contrary to the divine indulgence and permission in this place. *Oecolampad.*

4. *Doct. The word and Sacraments must be joyned together.*

Vers. 12. *This shall bee the signe of my covenant.* Here wee see the word and the signe or Sacrament goe together: first the Lord maketh a covenant, and then addeth a signe as a seale thereof, for better assurance. The Chalde paraphrast interpreteth not amisse, this shall bee a signe betweene my word and the earth. Wherefore the edifying word must goe before, and the Sacraments concurre as seales.

Vers.

5. Doct. In the viſible Church hypocrites mingled with the faithfull.

Verſ. 22. *When Cham the father of Canaan.* We ſee that in the viſible Church the wicked are mixed together with the faithfull: as in *Adams* family, there was a *Caine* with an *Abel*, ſo in *Noahs* houſe, there is a *Cham* for a *Sem*. So the Apoſtle ſaith, in a great houſe, there are veſſels of gold, and veſſels of ſilver, ſome of honour, ſome of diſhonour. The Church of God ſhall not be purged from all droſſe in this life, till it be made a glorious ſpouſe, without ſpot and wrinkle in the kingdome of heaven.

Rom. 9. 2 Tim. 2. 21.

5. *Places of Controverſie.*

1. Confut. No wickedneſſe to eat fleſh.

Verſ. 3. *Every thing, that moveth.* That which God permitteth, is lawfull: therefore *Ovid* was deceived that thus writ; *heu quantum ſcelus eſt in viſcera condi, &c. it is a wicked thing in deed, with other fleſh our bellies to feed.* How can that be counted a wicked thing which the Lord alloweth?

Metamor. l. 15.

2. Confut. Of negative doctrine.

8. Whereas it is a common objection of the Papiſts, that the Proteſtants doctrine and principles be altogether negative: if it were ſo (which to be otherwiſe, is otherwhere ſhewed at large) yet it might be warranted by this place: whereas *Pererius*, a man of their owne ſide, though more reaſonable than the reſt, confeſſeth, that there are two precepts given to man, and both negative: the one morall and perpetuall, *not to ſhed mans bloud*, v. 5. the other ceremoniall and temporary, *not to eat fleſh with the bloud.*

Antihito the Apolog. Epiſt. p. 112. Perer. in Gen. 9. explanat. v. 4.

3. Confut. The covenant belongeth to infants, though preſently they want Faith.

Verſ. 12. *Betweene me and every living thing, to perpetuall generation, &c.* If God make a covenant, even with unreaſonable creatures, that have no underſtanding, it is no ſufficient reaſon to exclude infants from the covenant, as the Anabaptiſts doe, becauſe preſently they want faith. And ſeeing God made not this covenant only with that preſent age, but with the generations following: why ſhould not the covenant of grace be extended alſo unto infants, which are the ſucceeding generation? *Calvin.*

4. Confut. Noahs drunkenneſſe not without ſinne.

Verſ. 21. *He was drunken and uncovered. &c. Pererius* noteth here, *ebrietatem Noe excuſandum eſſe ab omni peccato: that Noahs drunkenneſſe muſt be excuſed from all ſinne:* becauſe it was involuntary and proceeded of ignorance, for he never is read to have beene drunke againe. But this is a very corrupt gloſſe: for admit that *Noah* was ignorantly overtaken of the force of wine (which yet is not ſufficiently proved) yet ignorance, excuſeth not *ā toto, ſed a tanto*, from all ſinne, but from a greater ſinne: the ſinne is not *adnihilate*, that is, made no ſinne, by ignorance, but onely *extenuate*, made a leſſe ſin: unleſſe they will in like manner excuſe the inceſt of *Lot* from all ſin, becauſe it was involuntary. 2. What though *Noah* committed not the like afterward, no more did *Iudas* lye any more with his daughter in law *Thamar*, *Gen. ſ.* 38. 26. yet that did not exempt his unchaſt action from ſinne, no more doth this *Noahs* intemperancy. 3. We are not afraid therefore to the glory of God, to confeſſe the infirmities of holy men, which the Scripture hath not concealed: and wee ſay with *Ambroſe. Patriarchæ nos inſtruunt non ſolum docentes, ſed errantes: the Patriarkes inſtruct us not only teaching; but erring.*

Perer. in cap. 9. Geneſ. 21.

De Abrahamo. lib. 1. c. 6.

5. Confut. Popiſh Biſhops not the fathers of the Church, and therefore may be diſcovered.

Verſ. 23. By the example of *Sem* and *Iapheth* covering their fathers nakedneſſe, *Pererius* againe noteth, that the like piety ſhould be ſhewed toward our ſpirituall fathers, the Biſhops of the Church, as *Conſtantine* ſaid, that if he ſhould find a Biſhop committing adultery, hee would rather cover that uncleane act with his cloake, than others ſhould be offended, &c.

Theodoret. lib. 1. Eccleſ. Hiſtor. c. 11.

Anſ. 1. True it is, that if thoſe popiſh Biſhops, which he ſpeaketh of, were the fathers indeed and ſhepherds of the Church, ſuch as *Conſtantine* meaneth, and not rather the Miniſters of Antichriſt, and devourers of the flock, their infirmities ſhould be covered. *Calvin.* 2. If their ſins were but ſecret infirmities, they might be borne with for a time, but ſeeing they juſtifie open impieties, and their filthineſſe is manifeſt to all the world, now a cloake cannot hide them. *Muſcul.*

6. Confut. The Pope how a ſervant of ſervants.

Verſ. 25. *A Servant of ſervants, &c.* This title *Pererius* ſaith the Popes doe uſurpe, as a ſigne of great humility: but we rather truſt, that as another *Caiphas* ſo the Pope propheſieth the ruine of his owne Kingdome, that he ſhall become one day, a ſervant of ſervants indeed, as *Canaan* was, and bee made a ſervant to thoſe that have ſerved him,

Perer. in cap. 9. Geneſ. in hoc verſu.

Verſ

7. *Confut. The tents of Sem, not of the Pope or Romanists, have the preheminence.*

Vers. 27. *TO dwell in the tents of Sem, &c.* Thus we see that *Sem* hath the prerogative, and that the Gentiles received their light from the Jewes. But the Pope would draw this privilege from the Jewes to the Romanes: that whereas the Apostle saith, that the Jewes beare the Gentiles as the root the branches, and not they the Jewes, *Rom.* 11. 18. yet the Pope would have the faith and profession of the Romans to be the root and foundation of all beleevers.

6. Places of morall observation.

1. *Moral. Man must not rule over men, as beasts.*

Vers. 2. *THe feare of you shall be upon every beast. Gregory* here hath a good note: that the feare of man must be not upon men but beasts: That man should not by cruelty or tyranny seeke to be feared of men. And yet good men sometimes desire to bee feared of others: but it is when the feare of God is not among them, that they which feare not the divine judgements, may bee by feare of men kept in some awe: and then, *non tam hominib. quam brutis animalib. dominantur: they doe not rule so much over men, as brute beasts.*

Ep. 32

Lib. 21. Moral. c. 11.

2. *Moral. Sobriety in meats commanded.*

Vers. 3. *AS the greene herb:* Although God yeeldeth to the use of man for his food all kinde of fowles, fishes, beasts: yet hee would have man to use them moderately and soberly, not to abuse them to gluttony or excesse: or not contented with such kinds, as are at hand, to search the deep for fish, to ascend the mountaines to catch fowle, to hunt up and downe the wildernesse onely to satisfie his greedy appetite. But he ought to use the flesh of beasts, as the greene herb, that is soberly, and without curiosity to take such things as are at hand.

3. *Moral. Gods great care in preserving the life of man.*

Vers. 5. *I Will surely require your blond:* Where we see the great care, which the Lord hath in preserving the life of man: he will require it at the hands of the beasts, yea of a mans brother: neither shall he goe unpunished: by this it appeareth, *domesticum & familiarem Deo hominis esse naturam, that mans nature is as domesticall and familiar unto God:* and that therefore God will not suffer him to be unpunished: that offereth wrong as it were to his domesticall and familiar: By this men are taught, both to take heed of bloudshed, and so to fall into the judgement of God: neither much to feare the sword of the wicked, seeing the Lord himselfe, will revenge the death of the innocent.

Lib. de Noe & arc. c. 26.

4. *Moral. The bow a signe of Gods justice and mercy.*

Vers. 13. *I Have set my bow in the clouds, and it shall be a signe, &c.* 1. The bow is a notable monument of Gods justice, to call to our minde the sinne of the old world, for the which it was destroyed, that wee feare to offend God in the like: it is also a signe of Gods mercy, in forbearing to bring the like destruction upon the world againe: and if God shew such mercy even to wicked men and bruit beasts, how great are his mercies, that he layeth up in store, for his elect. 2. We see also how farre the justice of God exceedeth his mercy, the rigour of his justice was but for a time, in once destroying the world by water, but his mercy is perpetuall in the continuall preservation thereof: so the Prophet *Isay* saith, for a moment in mine anger, I hid my face from thee, &c. but with everlasting mercy have I had compassion upon thee: *This is unto me as the waters of Noe: Perer.*

Gods mercy exceedeth his justice.

Isay 54. 9.

5. *Moral. The miraculous propagation of mankind.*

Vers. 19. *OF them was the whole world over-spread, &c.* here appeareth the wonderfull providence of God, that by three men the whole world was repleniſhed: when as they were subject to the rage and invasion of beasts, and wanted many necessary things, the earth having not yet recovered her former vigour and force decayed by the floud: the like matter is to be seene (saith *Chrysostome*) in the Christian faith: that God, *per duodecem piscatores, illiteratos, &c. that God by twelve fishermen, unlearned, &c.* hath subdued the whole world to himselfe, and propagated the faith.

6. *Moral. Noahs awaking out of drunkennesse, what it signifieth.*

Vers. 14. *THen Noah awaked, &c.* This were to bee wished, saith *Musculus*, that they which are the Patriarks, and take upon them to be the pastors of the Church, were herein like unto *Noah*, to awake also from their drunkennesse, their ignorance, errour and superstition. As also all intemperate and riotous persons are to learne by this president to awake from their sinne, and not to continue in their licentious course, nor make a continuall trade and occupation of drunkennesse.

CHAP.

CHAP. X.

1. The Method and parts of the Chapter.

THis Chapter hath three parts, according to the severall generations of the three sonnes of *Noah*, *Iapheth*, *Cham*, *Sem*: by whom the world was repleniſhed: the generation of *Iapheth* is expreſſed, from v. 1. to v. 6. their names. v. 2, 3, 4. their habitation and place of dwelling. v. 5. the generation of *Cham* rehearſed, from v. 6. to 21. their ſeverall names together with their habitation: then followeth the generation of *Sem*, their names, from v. 22. to v. 30. their habitation, verſ. 30.

2. The grammaticall ſenſe, or difference of tranſlations.

S. alt. 2. *Thobel, Meſoeth. S. Thubal, Meſech. H. Thubal, Meſech, &c.*
4. *City. Rhodg. H. S. Cethim Dodanim. H. Cittim, Donanim, &c.*
differ pronunt. 7. *Regma, Sabathaca. S. H. Ch. Raamah. Sabtecha. T. B. G. A. heb. Ragmah.*
8. *Agygant, γίγας, in the earth. S. a mighty man, &c. ghibbor. robuſtus, ſtrong.*
Chald. alt 9. *A giant hunter. S. a mighty hunter. H. B. G. a mighty man, Ch. mighty in hunting. T. P. heb.*
Ch. alt. 10. *Arach. S. H. Erech. cat. Eerech, &c. in the land of Babylon. Ch. Sennaer, or Sinhar. cat. ſic & heb.*
Tr. 11. *Out of that land came Aſſur. S. H. cum cæter. Out of this land he came into Aſſur. Tr. built the ſtreets of the City. H. Rehoboth the City, cæter. rachab. breadth.*
H. app. pro. 12. *Daſem. S. Reſen: cæt.*
prop. 14. *Cappadoces. Ch. Captharim, cæter.*
S. alter. 18. *Cynæum. S. H. Ch. Cynæum, cat. cum ſ. Sini. Eveum. Arachæum, S. H. T. Evæos, Arachæos. Ch. Hivi, Archi, Sini. B. G. heb.*
Ch. alter.
Ch. plu. pro. *By theſe were ſpread. H. ἐξ-τούτων after this. S. & cat. achar, afterward.*
ſing. 19 *Gerar. Gaza. S. Ierar. Gaza. H. Gerer. Azzah. cat. grazah.*
differ. pronunt. 21. *The elder brother of Iapheth. H. B. G. Ch. the brother of Iapheth the Elder* ἀδελφῶ Ιαφὲθ τῶ μείζονος. *S. T. hagadhe. Iapheth the great:* for *Iapheth* was the elder, as ſhall be ſeene afterward.
S. add. 24 *Arphaxad begat Cainan. S. the reſt have not Cainan.* Likewiſe another *Cainan* is rehearſed by the 70. among the ſonnes of *Sem*, v. 22.
27. *Iazal. H. Aizal. S. Vzal. Ch. B. G. Vxal. Vzal.*

3. The explanation of doubtfull queſtions.

QVEST. I. *Of the number of the heads of the Gentiles.*

Verſ. 1. *THeſe are the generations, &c.* The fathers have curiouſly endevoured to bring the chiefe heads of the fathers of the Gentiles rehearſed in this Chapter, to the number of 72. and therefore *Auguſtine* following ſome Greeke tranſlations, maketh *Eliſha* to be the 8. ſonne of *Iapheth*, and ſo reckoneth 15. in all to come of *Iapheth*: whereas there are but onely 14. of *Chams* progeny, he counteth only 31. leaving out the Philiſtims: *Epiphanius* 32. of *Sem Auguſtine* reckoneth 27. *Epiphanius* but 25. accounting *Peleg* with *Heber*, and *Ioktan*, together with his poſterity. But the true reckoning is this: of *Iapheth* 14. of *Cham* beſide the Philiſtims, 31. of *Sem*, 26. are rehearſed, which makes in all 71. and with their three fathers, *Iapheth*, *Cham*, *Sem*, 74. and with the Philiſtims, 75. *Iun.* the Hebrewes make but 70. in all beſide the fathers, to anſwer to the 70. perſons, that deſcended into Ægypt of *Iacob*.

QVEST. II. *Of the names of the Gentiles.*

1. NEither are all the heads and fathers of the Gentiles here named, but thoſe which were the chiefe and moſt famous, and ſuch as were beſt knowne and neareſt ſituate to the Jewes: aud therefore leaſt mention is made of *Iaphets* generation, which inhabited further off among the Gentiles, *Calvin.* 2. Concerning the names which the nations retained of their fathers, many are worne out by continuance of time: many changed by the Grecians, that gave them new names, as *Ioſephus* thinketh, many altered by warre and conqueſt, *Oecolamp.* yet the names were not ſo altered, but that in the time of the Prophets and long after, they were knowne, and ſo in Scripture mentioned by theſe appellations.

Ioſeph. 1. lib. Antiquit.

QVEST. III. *Whether theſe heads made ſo many diſtinct nations.*

FUrther, 1. Neither is it like, that theſe heads, and fathers here rehearſed made ſo many divers diſtinct languages and nations: for the Cananites, that contained eleven ſundry people, v. 16, 17. ſpake all but one language: and the text ſaith, they were divided according to their families, v. 5. that is, divers families concurred together according to their language to make one nation. *Iunius.* 2. Neither is it probable, that the whole world was at the firſt diſtributed among the three ſonnes of *Noah* by lot, as *Epiphanius* writeth, or as *Beroſus*, that *Noah* taking a view of the whole world ſayling by Sea, did appoint the three parts of the world, Europa to *Iapheth*, Affrica to *Cham*, Aſia to *Sem*: for in the ages ſucceeding: many

Epiphan. in Enchoriad.

countries

countreyes were diſcovered, unknowne before. But it is moſt probable, that the coaſts and confines of the large and wide countreys, were inhabited by theſe fathers of the world, into the which afterward their poſterity was ſpread and diſperſed: and that *Moſes* eſpecially deſcribeth the habitation and dwelling of thoſe nations, which were neareſt and beſt knowne to the Iſraelites: and in proceſſe of time the three parts of the world were for the moſt part poſſeſſed, Europa by *Iapheths* poſteritie, Africa by *Chams*, Aſia by *Sems*: yet ſo, that in all theſe coaſts, ſome of each were intermingled: as the Medes in Aſia came of *Madai* of *Iapheth*, the Cananites in Aſia of *Chus* of *Cham*.

Now the reaſons, why mention is made of theſe generations may be theſe: 1. to ſhew the effect of that bleſſing, which the Lord gave to *Noah* and his ſonnes to multiply and increaſe. 2. to demonſtrate the judgement of God upon the poſterity of *Cham*, and his bleſſing upon *Sem*, according to *Noahs* propheſie. 3. to acquaint the Iſraelites with the nations of the Gentiles, from whom they were to expect their inheritance: 4. to open a way to the underſtanding of the Scripture, wherein the names of theſe nations doe often occurre.

QVEST. IIII. *The cauſes why Moſes rehearſeth the generations of Noahs ſonnes.*

Verſ. 2. SOnnes of *Iapheth*. *Moſes* beginneth with *Iapheth*, not as ſome thinke, from the younger proceeding to the elder, for it is evident, chap. 9. 24. that *Cham* was younger than *Sem*: neither for that *Iapheth* was the eldeſt, doth he name him firſt, for then *Sem* ſhould be the youngeſt, becauſe he is mentioned laſt: but *Moſes* beginneth where he ended in the former chapter at *Iapheth*, v. 27. that he might determine the ſtory in *Sem*, of whom and his poſterity the reſt of this booke entreateth: and becauſe *Iapheths* poſterity inhabited the countries furtheſt off, he beginneth there firſt. *Mercer*.

QVEST. V. *What countries Iapheths ſonnes inhabited.*

Verſ. 2. GOmer, *Magog*, *Madai*, *Iavan*, *&c.* *Gomer* inhabited the North parts in reſpect of Paleſtina toward the Weſt, *Ezek.* 38. 6. whom *Ioſephus* thinketh to be the Galatians or Gallogrecians called Gomerites, the ſame which *Herodotus* nameth *Cimmerii*, or *Cimbri*, *lib.* 4. they inhabited the inward parts of Aſia, in Phrygia, neare to Troas. Wherefore *Gomer* cannot bee aſſigned to Africa, as *Ieroſolymitan*. *Gomer.*

2. *Magog*: ſome underſtand by *Magog* the Gothes, other the Sarmatians, *Hieroſolymit.* the Germans: but they are moſt like to bee the Scythians, *Mercer*. which before were called *Magogei*: and this may bee an evidence thereof, becauſe the Scythians waſting Aſia, called the chiefe City, *Magog*, afterward named Hierapolis, as witneſſeth *Pliny*, *lib.* 5. *c.* 23. *Iunius*. *Magog.*

3. *Madai*: this was the father of the Medes, who at the firſt were ſubject to the Aſſyrians and Chaldeans, 2 *King.* 17. 6. but afterward the Medes ſurpriſed Babylon, *Iſa* 13. 17. *Behold I will ſtirre up the Medes againſt thee*. *Madai.*

4. *Iavan*: from him came the Grecians, as *Ioel.* 3. 6. *Ievanim*, being the plurall of *Iavan*, is tranſlated by the Septuagint, Ἑλλήνων, of the Greekes: *Hecataus* in *Strabo*. *lib.* 9. ſaith, that the Jonians came out of Aſia into Grecia, from whence the Athenians had their beginning, which at the firſt were called Joues, and their countrey Jonia. *Hieroſolymitan*. ſaith, they were the Macedonians, which had the principality over Greece. *Iavan.*

5. *Thubal*: *Epiphanius* thinketh him to be the father and founder of the Theſſalians: ſome of the Hebrewes underſtand the Italians: others take Thubal for the countrey Iberia in Aſia, neere to Armenia, where *Ptolomy* placeth the towne Thabilaca: of thoſe Iberians *Ioſephus* meaneth that they were called Thubalæi, Thubalians, and not of the Iberians, that is, the Spanyards in Europe, as *Pererius* citeth him: *ſic Iunius*. But ſeeing in Scripture Thubal and Meſech are joyned together, which is taken for Arabia: as *Ezek.* 27. 13. and 32. 6. ſome thinke it more like to be a countrey neare to Arabia, *Perer.* they cannot bee the Spanyards, as *Mercerus* thinketh. Of all the reſt, I judge *Ioſephus* opinion to be moſt probable, as ſhall appeare in the next place. *Thubal.*

6. *Meſech*. 1. This is neither like to bee the Muſcovites, as ſome have thought, becauſe of the ſimilitude of the letters, *Mercer*. 2. Neither is Meſech neare Arabia, as *Pererius* would gather out of the Pſalme, 120. 5. *Woe is me, that I am conſtrained to dwell in Meſech, and in the tents of Kedar*: for although it bee agreed, that Cedar is here taken for part of Arabia, yet the other word is rather appellative, than proper in this place: and commeth of the Hebrew *maſhach*, which ſignifieth, *to prolong*: ſo the ſenſe is, why doe I ſojourne ſo long, as both *Hierome* and *Tremellius* tranſlate: and the Chalde read, I have ſojourned, *cum Aſiavis, &c. cum tabernaculis Arabiani*: with men of Aſia, and in the tabernacles of the Arabians. 3. Wherefore it is moſt like, that Meſech was in Aſia neare to Tubals countrey, confining upon Armenia, rather than Arabia, and to be the countrey called Cappadocia. *Ioſephus* ſaith, that the Cappadocians were firſt called Meſochæi, Meſochians. *Pliny* nameth them Moſſyni, *Epiphanius* Moſſynæci: and *Mela* witneſſeth that there is a certaine hill in Armenia toward Cappadocia, called Moſchicus: and *Ioſephus* teſtifieth, that there was a certaine City in Cappadocia, called Moſecha, afterward Cæſarea: this therefore is that Meſech which is ſoyned ſo often in the Scripture with Thubal. *Meſech.* *Plin. lib. 6. c. 4.* *Mela. l. 1. Geog. c. 19.*

7. *Thiras*. 1. which is neither the Turkes, as the *Hieroſolymitan*. 2. nor the Perſians, as *Selomo Iarchi*. 3. But as it is received of the moſt, this was the father of the Thracians, who inhabited neare unto Pontus Euxinus, not ſo called, *Thraces, tanquam, truces*, of their cruell and ſavage nature, as of the hardneſſe of the countrey, but of their firſt founder *Thyras*. *Mercer. Iun.* *Thiras.*

QVEST. VI. *Where the sonnes of Gomer inhabited.*

Aſhkenaz. Vers. 3. THe sonnes of Gomer, *Aſhkenaz, Riphath, Togarmah:* 1. Some take *Aſhkenaz* for the Gothes or Scithians: *Genebr. ſ. Ierom.* 51.27. 2. Some for Germany, *Ioſephus* for the Rhegini, a people of Italy: *ſic Mercer.* 3. But it is moſt like they were a people inhabiting Aſia: as *Ieroſolymitan* gathereth, *Ierem.* 51. 27. where *Aſhkenaz* is numbred among the aſſiſtants of the Medes and Perſians that came againſt Babylon: And for the better evidence hereof, there is a lake in Bithynia called Aſcania: and certaine Ilands of the Sea Ægeum, are named Aſcania. *Pliny* alſo maketh mention of a famous mart towne in Phrygia called Aſcania: *ex Iunio.*

Plin. lib. 5. c. 23.

Riphath. 2. *Riphath* called alſo *Diphath*, 1 *Chron.* 1. 6. *Epiphanius* taketh them for the Caſpians, *Ieroſolymitan* for the Phrigians, *Mercerus*, for the Riphei. But it is moſt like they were the Paphlagonians, who *Ioſephus* ſaith were called Riphathæi, whereof alſo the mountaines Riphæi were ſo named.

Togarmah. 3. *Togarma:* this neither is like to be Turks, as the Jewes, nor the Germaine, as the Chalde paraphraſt, *Eſech.* 27. 13. for they had no traffick with Tirus, being ſo farre diſtant, nor yet Barbary, as the Jeroſolymitan Paraphraſt: for *Eſech.* 38. 6. the Thogarmians are reckoned among thoſe nations that aſſiſted *Gog*, the Prince of Aſia againſt the Iſraelites: *Ioſephus* taketh Togarma for the Phrigians: but they are moſt like to be a people of Armenia the leſſe, whoſe Kings were called Tygranes, as derived from Togarmah. *Iun.*

QVEST. VII. *Of the ſonnes of Iavan.*

Eliſha. Vers. 4. THe ſonnes of Iavan, *Eliſha, &c. Eliſha*, the Chalde Paraphraſt taketh for Italia: *Eſech.* 27. 7. ſome for the fortunate Iſlands: whereof the Poets tooke occaſion ſo much to celebrate the *campi Elyſii*, the Eliſian fields: *tharg: Hieroſ.* for Hellas, Græcia: *Ioſephus* for the Æolians famous for purple *Ezech.* 27. 7. which is moſt probable: *Iunius. Mercer.*

Tarſhiſh. 2. *Tarſhiſh*: *Ioſephus* taketh it for India, that yeeldeth gold, *lib.* 8. *antiquit.* and ſo doth *Hierome*: the Septuagint *Ezech.* 23. for Tarſhiſh, reade Carthage: the Chalde paraphraſt, *Ierem.* 10. Africa: But Tarſhiſh is rather Cilicia, where was the City Tarſus, S. *Pauls* countrey, *Iunius, Mercer. Act.* 21. 39. And hereupon becauſe the Cilicians were chiefe Navigators and commanders of the Mediterranian ſea: all thoſe coaſts along were called Tarſhiſh.

Kittim. 3. *Kittim*: ſome underſtand the Italians and Romanes, as the Latine tranſlation and Chalde Paraphraſt, *Numer.* 24. 24. *Ioſephus* and *Epiphanius* the Cyprians, where was the Citie Citium, the towne of Zeno Citius chiefe of the Stoikes: *Mercer.* But Kittim are rather the people called Citii, inhabiting in Aſia, neare to Cilicia: of whom that City in Cyprus might be ſo called.

Dodanim. 4 Dodanim or Rhodanim, 1 *Chron.* 1. v. 1. for the Hebrew *daleth* and *reſh*, may eaſily be miſtaken one for another: the Hieroſolymit. underſtandeth Dodana in Epirus, *Mercer.* ſome the countrey by Rodanus the river of Rhone. But the Rodians of the iſle Rodes, are moſt like to take their beginning from hence, as the Septuagint interpret. *Iun.*

QVEST. VIII. *Of the Iſles of the Gentiles.*

Vers. 5. THe Iſles of the Gentiles: that is all the ſea coaſts upon the Mediterranean ſea, not only the Iſlands, as Rhodes, Cyprus, but the countries bordering upon the ſea were inhabited by theſe ſonnes of *Iavan*: for as *Hiereme* citeth out of *Varro* and others, the Grecians repleniſhed the ſea coaſts from the mountaines Amanus and Taurus, almoſt to the Britiſh ſea: the other ſonnes of *Iapheth* inhabited the Aſian and Eaſt parts, as is before ſhewed: And as yet there was no diviſion of tongues, whereof *Moſes* entreateth: c. 11. but he here ſpeaketh thereof by way of anticipation.

Tradition. in Geneſ.

QVEST. IX. *Of the ſonnes of Cham.*

Vers. 6. THe ſonnes of Ham were *Chus: Ham* or *Cham* with his poſterity diſperſed themſelves into the Meridionall or Sotherne parts of the world, both in Aſia and Africa: whereupon the tents or Tabernacles of *Cham*, are taken for Ægypt, *Pſal* 78 51. and Chemmis was the name of a great Citie in Thebais and of an Iſland: Chuſh is taken in Scripture both for Arabia in Aſia, and the great countrey Æthiopia in Africa: *Geneſ.* 2. 13. the land of Chuſh muſt needs bee underſtood to bee Arabia: *Numb.* 12. *Zippora Moſes* wife, is ſaid to bee *Chuſitis*, a Chuſite, or as other read an Æthiopian: and yet ſhee was a Madianite, which countrey bordered upon Arabia: ſo 2 *Chron.* 14. 9 *Zerah* King of Chuſh or Æthiopia, came againſt Aſia: which is not like to have beene King of the African Æthiopia, which was a great way diſtant from Paleſtina, neither was there cauſe of hoſtility or enmity betweene the Jewes and them, being ſo farre disjoyned: and the text ſaith, that *Aſa* purſued the Æthiopians to Gerar, and ſmote the Cities about it, which did belong (as ſhould ſeeme) to Zerah: But this Gerar was in the confines of Paleſtina, as may appeare by the peregrination of *Abraham* and *Iſaack*: *Geneſ.* 20. 26. But that in ſome places Chuſh is taken for the greater Æthiopia beyond Ægypt, is evident alſo in the Scripture: as 2 *King.* 19. 9. *Tirhaka* King of Æthiopia, came out againſt *Senacherib*, under whoſe dominion Arabia and the countries adjoyning in Aſia were: likewiſe *Ierem.* 13. 23. can the Æthiopian or Chuſhite change his skin? &c. Wherefore *Beroaldus* opinion, that would have Arabia only taken for Chuſh upon the reaſon before alleaged, wanteth ſufficient ground: there was then two countries called Chuſh or Æthiopia, one in Aſia, the other in Africa, one in the Weſt, the other toward the Eaſt: which two countries were ſevered by the Arabian ſea. This diſtinction *Pererius* well noteth to have beene obſerved by forreine writers. *Homer, Herodotus, Pliny.*

Herodot. in Euter.

Of Chus.

Two countries of Æthiopia.

Beroald. in ſuo Chronic.

Mizraim. *Mizraim* is by a generall conſent taken for Ægypt, which was ſo called of *Ægyptus*, brother to *Danaus*, who

who there reigned, having expelled his brother: which happened, as *Auguſtine* following *Euſebius* ſaith, in *Ioſua* his time, more than 800. yeares after the floud: But according to the computation of *Manethon* an Ægyptian Chronographer cited by *Ioſephus, lib.1.cont. Appion*: it was 390. yeares after *Moſes* leading of the Iſraelites out of Ægypt. [*Put*, otherwiſe called *Pul. Iſac.66.19.* from him came the Lybians, ſo the Septuagint tranſlate: *Ezech.* 30.5. the inhabitants were firſt called Puthæi: and in Mauritania there was a river of that name called Phut: *Ioſephus, lib.1.antiquit. Plin.lib.5.c.1. Epiphanius* taketh them to be the people called Axumitæ beyond Ægypt, among the Troglodites: from this name ſome conjecture *Phaeton* to be derived, which gave occaſion to the Poeticall fictions: So it is moſt like, that *Phut* and his poſterity inhabited the African coaſts: the people ſince were called Libians of *Libya* the daughter of *Epaphus*, and the country Africa, of *Apher* ſonne of *Hercules* the Lybian. *Phut.* *Epiph. cont. Sethianos.* *Solin.c.27.*

Chanaan: the poſterity of this *Canaan* is exactly deſcribed, v.15. theſe were all called by one generall name of Cananites, but diſtinguiſhed into divers other people: whoſe countrey was afterward given unto *Abraham* and his poſterity. *Canaan.*

Quest. X. *Of the Sabeans.*

Verſ.7. *THe ſonne of Chuch, Saba, &c.* Theſe Sabeans, were neither people of Æthiopia, as *Ioſephus*, nor yet ſo called, ἀπὸ τῆς σέβεσθαι, of worſhipping, becauſe the incenſe, which came from them was uſed in ſacrifices: But they inhabited Arabia Fælix: of theſe Sabeans the Prophet *Iſay* ſpeaketh, 45.19. prophane authors alſo make mention of them: *Pliny* maketh them a people of Arabia, famous for incenſe, dwelling betweene the two Seas, the Perſian and Arabicke: *Strabo* ſaith alſo, *Sabæi fælicem Arabam incolunt, &c.* they inhabited the fortunate or happy Arabia: and he further deſcribeth them by their rich commodities of incenſe, mirrh, cynamon, balme: wherof they have ſuch abundance, that they uſe cynamon and caſia, in ſtead of wood for the fire: they have their beds, tables, ſtooles, veſſels of ſilver, and gold, &c. *Plin.lib.c.28.* *Strabo lib.16.*

2. *Chavilah. Ioſephus*, and *Hierome* following him to whom ſubſcribeth, *Mercer.* thinke this to be the Getulians in the remote parts of Africa: but it is moſt like to bee a countrey not farre from the Iſmalites and Amalekites in Aſia, confining upon the countrey Suſiana, in Perſia: for the Iſmalites dwelt from Havilah to Sur, *Gen.*25.18. and *Saul* ſmote *Amaleck* from Havilah to Sur, 1 *Sam.*15.7. yet this is another Chavilah from that mentioned, v.29. *Chavilah.*

3. *Sabthah*: which cannot be the people Aſtabari in Æthiopia, ſo called of the river Aſtabarus, which runneth into Nilus, as *Ioſephus* thinketh, and *Mercerus*. But theſe people called of the Greekes Sabbatheni, inhabited a part of Arabia Fælix neare to the Perſian Sea: where *Ptolomy* placeth the City Sabathe: which ſeemeth to be the ſame that *Pliny* calleth Sabbatholes, which hath within the wals 60. temples. *Lib.1.antiq. Sabthah.* *Plin.lib.6.c.28.*

4. *Rahma, Hier. Regma*: *Epiphanius* agreeing with *Ioſephus*, thinke this Regmah to bee the countrey Garaon, Garamantus, in Lybia: but by their merchandize of precious ſtones and ſpice, *Ezech.* 27.22. they are rather thought to inhabite Arabia Fælix: where *Ptolomy* placeth the City Ragamah. *Rahma.*

5. *Sabthaca*, the founder of the people Sacalitæ, in Arabia Fælix, neare to the Perſian gulph: *Iun.* *Sebteca.*

Quest. XI. *Of Sheba and Dedan.*

Verſ.7. *THe ſonnes of Raamah, Sheba, Dedan*: This Sheban is another, from Saba before mentioned: the firſt being written with Shin, the other with Samech: and this Sheba differeth from that Sheba, which was of *Abrahams* poſterity. *Geneſ.* 25.3. that Shebah inhabited Arabia deſerta: but this in Æthiopia. It was the Queene of this countrey that came to *Salomon*, 1 *King.* 10.1. called the Queene of the South, *Matth.* 12. But Arabia is more Eaſt than South, from Paleſtina: the Queenes of this countrey were called by the name of Candaces, *Act.*8. The Sabeans that drove away *Iobs* cattell, were not as *Pererius* thinketh, and *Mercerus* of this people, but of the other Shabeans of Arabia deſerta.

Dedan Ioſephus and *Hierome*, place the Dedanæans in Æthiopia, ſo alſo *Mercerus*: but that is not like becauſe they did trafficke with Tyrus, *Ezek.*27.20. which they could not conveniently doe, if they dwelt in the remote and farre diſtant country of Æthiopia. It is more probable, that they inhabited ſome part of Arabia Fælix, not farre from Idumea: as may appeare, *Ierem* 49.8. where the name of Dedan are threatned to bee deſtroyed, together with Edom, as being their aſſiſtant and coadjutors in evill. But let this further bee noted, that there are two other of the ſame name. Dedan and Sheba, which came to *Abraham* by Ketura, *Gen.*25. which inhabited Arabia deſerta. *Dedan.*

Quest. XII. *Of Nimrods cruelty.*

Verſ.8. *ANd Chus begat Nimrod.* 1. *Auguſtine*, as the Septuagint alſo tranſlate, thinketh he was a gyant in the ſtature of his body. 2. *Hierome*, that he firſt exerciſed tyranny and cruell dominion: whereas before there was no ſuch violent rule practiſed. 3. Wherein his ambition appeareth, to ſeeke to be Lord of all, *Noah* yet living. *Calvin.* 4. *Ioſephus* ſaith that he provoked men to pride and contempt of God, teaching men to aſcribe their happineſſe to themſelves, not unto God. 5. *Hugo* ſaith, he brought in Idolatry, teaching men to worſhip fire, that was ſo commodious to men, which errour the Chaldeans followed. 5. Hee is called a Hunter by a Metaphor, becauſe hee hunted men, as beaſts are chaſed, *Ierem.*4.18. *Auguſt.lib.16. de civit.c.3.* *Hier. in tradit. Gen.* *Hug. annotat. in Gen.*

Quest. XIII. *How Nimrod is ſaid to be a mighty hunter before the Lord.*

Verſ.9. *A Mighty hunter before the Lord.*] 1. which words are neither to be ſo taken, as if it ſhould have been ſaid, that *Nimrod* was the mightieſt man under heaven, *ſic Vatablus*, and *Mercerus* following

following *Ramban*. 2. Neither that *Nimrod* did offer in sacrifice to God, the beasts which he hunted for, *Aben Ezra*. 3. Nor yet that *Nimrod* did *simulate*, dissemblingly professe himselfe a worshipper of God, *Cajetane*. 4. Neither doth this clause onely serve to amplifie, as *Psal.* 104. 16. the Cedars are called the Cedars of God, that is, high trees: So *Nimrod* should here bee said to bee a hunter before the Lord, that is, a mighty hunter: as *Ramban*: for that is said before. 5. As for that fable of the Hebrewes, that *Nimrod* was cloathed with the same skinnes which *Adam* and *Eve* did weare, by vertue whereof both man and beast were obedient to him, we utterly reject it. 6. Neither need we to turne the word, *before the Lord*, *against the Lord*, as *Augustine* sheweth the use of the word ἐναντίον, which signifieth both, *lib.* 16. *de Civit. cap.* 4. 7. But the right meaning is, that even in the sight and presence of God, without all feare of God, Nimrod practised tyranny and cruelty: so that it grew unto a proverb, to resemble a cruell tyrant and oppressor to *Nimrod*.

Quest. XIII. *Who that Nimrod was.*

Histor. schol. in Gen. 37.

NImrod. 1. This *Nimrod* was neither the sonne of *Iouthus*, whom *Noah* should beget after the floud, who should for rule and dominion-sake associate himselfe to the stocke of *Cham*, as forged *Methodius* fableth: for the Scripture testifieth, that he was the sonne of *Chush*. 2. Neither was *Nimrod* the father of *Iupiter Belus*, the father of *Ninus*, as *Berosus Annianus*, *lib.* 5. *antiquit. Chaldaic.* who should beginne the Empire of the Babylonians, *an.* 130. yeare after the floud: for it is not like that Monarchie grew so soone to be so mighty, the world not yet being replenished. 3. Neither can he be *Ninus*, because he is said to build Ninive, vers. 11. as *Meacator*: for that City might be begunne by *Nimrod*, and enlarged by *Ninus*.

Meacator in Chronolog.

4. Neither can *Mercators* conjecture be sound, that *Nimrod* was not the immediate sonne of *Chush*, because he is reckoned after the Nephew of *Chush*: but this might be (to omit their conjecture, that he was begotten of an harlot) either because he was borne after his nephewes *Sheba* and *Dedan*: or else the Scripture speaketh of him alone, as the most eminent person, and to take occasion thereby to touch his tyranny: *sic Augustin. Mercer.* 5. Neither is it like, that this *Nimrod* was *Zoroaster*, as *Epiphanius*. 6. But it is most like, that this *Nimrod* was the same, whom forren stories call *Belus*, whom they make the founder of the Babylonian Monarch: and both of them were the first inventors of Idolatry: So *Iosephus* saith of *Nimrod*: and it is evident, that many Idols names among the Gentiles in those East parts were derived from *Belus*: as *Belial*, *Belzebub*, *Belphegor*.

Aug. lib. 9. *de Civit. Dei.* 36 *q.* 3.

Quest. XIV. *Of the Countries Arach.*

Vers. 10. *The beginning of his Kingdome was Babel, &c.* 1. Babel was so called, because there the Lord confounded their languages: of *balal*, *to confound*. 2. Arach: it may bee Arecha, in the Province Susiana in Persia: but more like to be Edessa in Mesopotamia neere Euphrates, not that Edessa which was afterwards called Antioch: *sic Hierosolym. Hieronym. Mercer.* 3. Accad is Nisibis in that part of Mesopotamia, which is corruptly of Geographers called Acabene, for Accadene, *Mercer*. 4. Calne, which is not Selucia, as *Hierome* or *Ctesiphon*, as *Hierosolomyt.* and *Mercer*, but rather the famous Mart Towne Callinisum, *Iun.* that it was a Towne of fame, may appeare, *Amos* 6. 2. *goe unto Calneh, &c.* 5. Sinhar: this is the Countrey of Chaldæa and Mesopotamia, where is the mountaine Singaras, and the Towne Singara thereof called. *Iun.*

Accad.

Sinhar.

Quest. XV. *Of the building of Babel.*

COncerning the building of Babel. 1. *Q. Curtius* seemeth to ascribe it to *Belus*, *lib.* 5. 2. Others to *Semiramis*, *Herodotus lib.* 1. *Diodor. lib.* 2. 3. *Berosus* cited by *Iosephus*, to *Nebuchadnazar*: *lib.* 1. *cont. Appion.* 4. *Berosus Annianus* maketh all three builders of Babylon: *Nimrod* began the Tower, *an.* 131. after the floud: then *Belus* built the City, who reigned after *Nimrod* 62. yeares, and he himselfe reigned 56. yeares: then *Semiramis*, the wife of *Ninus*, which reigned 24. yeares, much enlarged and fortified the Citie. To this purpose *Berosus Annianus*. And after all this, when Assyrian kings had made Ninive, the Imperiall seate, so that Babylon was neglected, and much decayed, at the last *Nebucadnazar*, having conquered the Citie of Ninive, reedified and beautified Babylon, as it is in the 4. of *Dan.* But yet the beginning and foundation of Babylon was laid by *Nimrod*, as the Scripture here testifieth, *the beginning of his Kingdome was Babel.* Hereunto agree *Iosephus*. *Orosius lib.* 6. *Augustlib.* 16. *de Civit. Dei. cap.* 4.

Quest. XVI. *Of Assur.*

Lib. 16. *de Civit. Dei cap.* 3.

Vers. 11. OVt of that land came *Assur*, *or he went to Assur*. 1. Neither *Assur* is here taken for the proper name of *Sems* sonne, who as *Augustine* thinketh, first obtained the dominion of *Nimrod*: and then went and built other Cities, whereof the first was afterward called Ninive: the same also is the opinion of *Iosephus* and *Mercerus*, following *Kimchi*. For it is not like that *Assur* of godly *Sem*, was such another mighty hunter as *Nimrod* was: and if *Assur* obtained *Nimrods* Empire, he was the mighty hunter and not *Nimrod*. 2. Neither is it like as *Hierom* writeth, *de terra illa pullulavit Assyriorum imperium*, that the Empire of the Assyrians did spring out of *Nimrods* Countrey: for it is not probable that *Sem* and *Chams* stocke were so soone confederate together. 3. Neither was this *Assur* the sonne of *Iapheth*, as *Ab. Ezra*, or the son of *Nimrod*, as *Epiphanius*. 4. Nor yet is *Assur* here taken for the King of Assyria: that *Ninus* King of Assur came out from the land of Sinhar to conquer other Countries, as *Pererius* seemeth to thinke: for it is not like that *Moses* would call *Ninus* by the proper name of *Assur*, the one comming of *Cham*, the other of *Sem*. 5. But the better reading is, that out of that land, he, that is *Nimrod*, or some of his posterity,

Lib. 1. *antiqu.*

Hieron trad. in Gen.

poſterity, came into Aſſyria, *Iun.* ſo that Aſſur is here taken, neither for the King or Kingdome of Aſſyria, or for the proper name of Aſſur, but for the region and countrey of Aſſyria. This *Iunius* following *Ramban*, to whom conſenteth *Mercator*; ſaving that hee erroneouſly thinketh, that *Nimrod* and *Ninus* the founder of Ninive, were all one. But it is more probable, that *Nimrod* firſt came into the countrey called Aſſyria, and began to build that City, which was afterward inlarged by *Ninus*, and called by his name. *Mercator in Chronolog.*

QVEST. XVII. *Of the beginning and continuance of the Aſſyrian Monarchy.*

BUt here occaſion is offered, briefly to touch the beginning and continuance of the Aſſyrian Monarchy. 1. *Ninus* is held to have beene the firſt Monarch of the Aſſyrians, as *Hierome* ſaith, moſt hiſtoriographers conſent therein: in the 43. yeere of his reigne *Abraham* was borne, 352. yeares after the floud: the laſt King of the Aſſyrians, was *Sardanapalus*. 2. The number of the Kings (comming between) is uncertaine: *Velleius Paterculus* reckoneth 33. *Euſebius*, 36. *Oroſius*, 50. *Diodorus*, 30. onely: but the matter is not great: for few or none of all this number, were famous for their vertue or worthy acts: neither doth the knowledge thereof give any light to the divine ſtories. 3. Likewiſe authors diſagree about the continuance of the Monarchy: 1. Some aſcribe unto it too much, as the Ægyptians, 5000. yeares, as *Alexander* writeth in an epiſtle to *Olympias*, cited by *Auguſtine*. 2. Some give too ſmall a time, as *Herodotus*, of 500. yeares, *lib.* 1. 3. But others yeeld a longer time: as *Velleius* a 1070. yeares, *Iuſtinus* a 1300. *lib.* 1. *Euſebius*, *Cyril*, *Iſidor*, *Beda*, a 1240. yeares: *Diodorus* a 1390. which opinion is moſt probable: for from *Abrahams* birth to *Manaſſes* raine under the which the Aſſyrian Monarchy ceaſed, are counted yeares an 1310. adde hereunto 40. yeeres of *Ninus* raine before *Abrahams* birth, and they make a 1350. And if the Aſſyrian Empire were ſurprized in the 40. yeare of *Manaſſes*, as *Pererius* thinketh, the whole time will make a 1390. yeares. *Perer.*

In 2. Oſea. The number of the Aſſyrian Kings.

Lib. 12. de civit. Dei. c. 10.

QVEST. XVIII. *How long the City of Ninive ſtood.*

Verſ. 11. *And builded Ninive, &c.* Concerning the continuance alſo of this City of Ninive, and the finall overthrow thereof, many opinions there are. 1. It is not like, that this City was deſtroyed either in the 7. yeare of *Ozias*, as *Euſebius* thinketh, or in the reigne of *Manaſſes*, as *Ioſephus*: either in the 14. yeare of his reigne: as *Diodorus*, or the 40. as *Pererius*: nor yet under *Ioſias*, as *Hierome*: for in the laſt yeare of *Ioſias* reigne, *Pharao Necho* went up againſt the King of Aſſur, 2 *King.* 23. 29. As yet then the Kingdome of Aſſur flouriſhed and Ninive alſo the head City thereof. 2. Neither is it like that Ninive was ſurprized by *Ciaxares* King of Medes, after whom *Aſtiages* reigned 35. yeares; whom *Cyrus* ſucceeded, as *Herodotus*: for thus the deſtruction of Ninive ſhould fall within the 70. yeares captivity of the Iſraelites. But whereas the Prophet *Nahum* propheſieth that Ninive ſhould bee deſtroyed by the Chaldeans, *Nahum.* 3. 7. The opinion of the Hebrewes is moſt like, that *Nabuchadnezer* deſtroyed Ninive (and not the King of the Medes,) in the firſt yeare of his reigne, about the beginning of *Iehoiakims* reigne: for it is not like that the King of the Chaldeans could ſo prevaile and begin his Monarchy, till hee had conquered the King of Aſſur, and ſubdued the chiefe City the ſtrength of his Kingdome; ſo then the Kingdome of Aſſyria, and ſtate of Ninive continued almoſt 50. yeares beyond the 40. yeare of *Manaſſes*: that is 15. yeares more of *Manaſſes* reigne: and of 29. *Ioſias*, and ſome part of *Iehoiakims* reigne: which make in all a 1440. yeares, or thereabout.

Diodorus li. 9. Strab. lib. 16. The largenes of the City Ninive.

QVEST. XIX. *Of Rehoboth, Calah, Reſen.*

Verſ. 11. *The City Rehoboth, and Calah, Reſen. &c. This is a great City.*] 1. Rehoboth is here the proper name of a City, not to be taken appellatively for the broad ſtreets of Ninive, as *Hieroſolymit.* and *Hierome*: for the addition of the word (City) ſheweth it to bee a peculiar place ſo called: and therefore it is called Rehoboth of the river: *Geneſ.* 36. 37. likely to bee the City Oraba, which *Ptolome* placeth upon the river Tygris. 2. *Calah*, *Epiphanius* taketh for Thobel: *Hieroſolym.* for the City Hariatha, which *Ptolome* calleth Artagicarta. But it was rather the chiefe City, of the countrey Calacina, or Calachena in Aſſyria: whereof *Strabo* maketh mention, as confining upon Ninive. *Iun.* 3. *Reſen*, not as the 70. read *Daſe*: ſome take it for the Towne Reſama in Meſopotamia, ſome for Arſianes in the province Suſiana: *Epiphanius* calleth it λόβομ, Lobus: *Hieroſolym. Theleſſarum*: But it is moſt like to bee the City Beſſarum in Aſſyria, according to *Ptolome*, *ſic Iunius*. 4. Ninive was this great City (not Reſen before ſpoken of, as *Mercerus* following. *R. Levi*:) not ſo great in the beginning, but at that time when *Moſes* did thus write: the wals were in compaſſe 60. miles: the height of 102. feet: the breadth able to receive three carts one meeting another, it had an 150. towres, of the height of 200. feet. In this Citie, when *Ionas* preached, were an 120. thouſand little children, which could not bee above the 5. part, ſo that the City may be ſuppoſed to have had no leſſe than 600. thouſand inhabitants: It is called a City of 3. dayes journey, that is, to walke about the compaſſe or circuit thereof, or as *Pererius* thinketh to take a view of the ſtreets and parts thereof.

Strabo prin. lib. 16.

QVEST. XX. *Of the ſonnes of Mizraim.*

Verſ. 13. *Miſraim begat Ludim, &c.* 1. *Ludim* are not the Lydians of Aſia minor, but a people rather confining upon the Ægyptians, and confederate with them, as *Ierem.* 46. 9. the Prophet nameth the Æthiopians, Lybians, Lydians, as aſſiſtants to the Ægyptians: the Ludæi then are the inhabitants of the countrey Meræotis in Ægypt; ſome take Ludim for Mauritania. *Mercer. Hieroſol.* 2. The Hanamæi, Hananims, are the Pentapolites or Cyrenians in Ægypt. *Hieroſ.* or rather a people in Æthiopia: *Mercer.*

Ludeans. Hananims.

Lehabims. 3. Lehabims, they are the Lybians in Africa, where alſo the people called before *Phutei*, inhabiting the inward parts. *Hierom. in traduction in Geneſ.* 4. The Naphtahims, are certaine Æthiopians in the further part of Ægypt: where there was a City called Napatha: *Plin. lib. 6. c. 29.* 5. Pathruſims: not the Peluſians in the edge of Ægypt, as *Hieroſol.* or the inhabitants of Arabia Petrea, but the Pharuſians rather, as *Ptolome* and *Pliny* call them: a people inhabiting the middle part of Ægypt: whereof *Iſay* maketh mention, *Iſay* 11. 11. *Mercer.* 6. The Caſlahims are the inhabitants of the countrey Caſſiotis, and the Capthorims of the region Sethroitis, about the mouth of Nilus, bordering upon Paleſtina. *Iun.*

Naphtahims
Pathruſims.
Caſlahims.
Capthorims.

QVEST. XXI. *Of the originall of the Philiſtims.*

Verſ. 14. *Out of whom came the Philiſtims.* 1. Theſe are they whom the ſeptuagint call Allophyli, that is, aliens or ſtrangers, and the Latines Paleſtini, and their countrey Paleſtina, which contained five regions, according to five principall Cities, of Gaza, Aſcalon, Gath, Accaron, Azotus: all bordering upon the Mediterranean ſea. 2. Theſe Philiſtimes came of the Capthorims: for ſo are they called the remnant of the Iſle of Capthor. *Ierem.* 47. 4. which Capthorims cannot be the Cappadocians as the Chalde readeth here, and both the Greeke and Latine interpreter. *Deut.* 2. 28. for the Cappadocians inhabited a large countrey neare to Pontus and the hill Taurus, farre diſtant from Paleſtina: and therefore it is not like the Philiſtims ſhould come from ſo farre: and of any other Cappadocia nearer hand, we find no mention: But theſe Capthorims inhabited in the nearer parts of Ægypt, as is before ſhewed. 3. Whereas here the Philiſtims are ſaid to come from the Caſluhims; and in other places from the Capthorims: it may be explained thus, that the Capthorims came firſt up to the Caſluhims, which is in the way to Paleſtina, and joyning with them, (being yet the chiefe ringleaders themſelves) invaded the country Paleſtina: 4. Some thinke, that both the Philiſtims, and Capthorims, came of the Caſluhims, *Mercer*: but the better reading is to make this a parentheſis (*of whom came the Philiſtims*) ſo that the Capthorims, ſhall be the ſeventh ſonne of *Mizraim.* 5. Some Hebrewes will have the Philiſtims, and Capthorims, to come both of the Pathraſims, and Caſluhans: of whom marrying together, they ſay were the Philiſtims Giants, and the Capthorims dwarfes: But the Philiſtims are here ſaid to come of the Caſluhims. 5. This Paleſtina then was firſt inhabited by the Cananites, which were expelled by the Capthorims, *Deut.* 2. 23. and though afterward it was inhabited by the Philiſtims, yet it was part of the land of Canaan, and ſo of right belonged to the land of promiſe.

The Capthorims are not the Capadocians.

Reconciliation.

QVEST. XXII. *Of the progeny of the Cananites.*

Verſ. 15. *And Canaan, begat Zidon, &c.* 1. He was the founder of Sidon, a City in Phænicia, called a great Sidon, *Ioſu.* 19. 28. becauſe it was a famous City, more ancient than Tirus, which the Prophet nameth the daughter of Sidon, *Iſay* 23. 12. *Iuſtinus* thinketh it was ſo called of the abundance of fiſh, for in the Phænician language, a fiſherman is called Said; but it is more like that Sidon beareth the name of the founder to this day.

Iuſtin. lib. 18. Zidon.

Cheth. 2. *Cheth or Heth*: from him came the Hethites, that dwelt about Hebron, as it may appeare by the cave, which *Abraham* bought of them: *Geneſ.* 23. 19. This was a warlike people, and of them were there gyants, men of great ſtature: of whom the Syrians were afraid, leſt the King of Iſrael had hired them. 2 *King.* 7. 6.

Iebuſi. 3. *Iebuſi*, the founder of the City Jebus, afterward called Jeruſalem, *Ioſua* 18. 28. from whence they could not be expelled till *Davids* time, 2 *Sam.* 5.

Emori. 4. *Emori*, father of the Amorrheans, or Amorites: which inhabited about Baſhan and Gilead, whoſe king was Og: their country fell to the lot of *Gad* and *Ruben*, and the halfe tribe of *Manaſſes*, *Num.* 21. theſe Amorites were diſperſed into divers parts of the land of Canaan: and therefore the whole country, beareth their name, *Geneſ.* 15. 16. *the wickedneſſe of the Amorites is not yet full:* their ſtature of body was great: therefore compared to the Cedars: *Amos* 2. 9. But their wickedneſſe was greater: as the Prophet to ſet forth the ſinne of Iſrael ſaith, *their father was an Amorite, &c. Ezech.* 16. 3.

Girgaſhi. 5. *Girgaſhi*: of whom came the Gergaſenes: *Matt.* 8. by the lake Tiberias, where was the Towne of Ptolome, called Geraſa, of *Ioſephus* Celæra, of *Pliny* Gelaſa, hence ſome thinke the lake Geneſar had the name. *Mercer*

Hivi. 6. *Hivi*: of him came the Hivites: theſe dwelt under mount Hermon: *Ioſua* 11. 3. which is a part of mount Lebanon, *Iud.* 3. 3. toward the Eaſt, belonging to Trachonitis: *Perer.* ſome of the Hebrewes take the Hivites and Rephaim for all one: and for that cauſe *Geneſ.* 15. 20. where the nations of the Cananites are rehearſed, the Rephaim are named, and the Hivites omitted.

Arki. 7. *Arki*: who built the City Areas, over againſt Tripolis, under Lebanon, *Hierom.*

Sivi. 8. *Sivi*: of whom the deſart of Sin tooke the name. *Perer.* and the City Sin, not farre from Lebanon *Hierom.* of him came the inhabiters of Caparorſa, Hieroſal. a towne in Idumea, not farre from Jebus toward the ſouth: *Ptolom.*

Arvadi. 9. *Arvadi*: of whom came the Aradians, that inhabited the Iſland Aradus, famous for their skill in ſeafaring: *Ezech.* 27. v. 8.

Zemari. 10. *Zemari*: *Hierom* placeth the Semareans in Colo Syria, with their city Edeſſa: *Hieroſol.* taketh them for the *Emiſſeni* in Syria, whom *Pliny* calleth *Hemiſeni*: But it is moſt like that he was the author of thoſe that inhabited Zemaraim. *Ioſua* 18. 22. of whom alſo the mountaine Zemaraim was ſo called, 2 *Chron.* 13. 4.

Camathi. 11. *Chamathi* two Cities of this name Chamath we read of in the Scripture, one in the land of Canaan, which

which belonged unto the poſſeſſion of *Nephthaly*, *Ioſua* 19.35. called *Hamoth Dor*, one of the Cities of refuge, *Ioſua* 21.32. The other was a chiefe Citie of Damaſcus, *Ierem*, 49.23. *Toi* the King of this Hamath, was in league with *David*, 1 *Chron.* 18.9. This *Chamath* the ſonne of *Canaan* was the father of the Inhabitants of this Country, which *Zoiglerus* would have to be Ithurea: *Ioſephus*, and *Hierome*, and *Hieroſol.* thinke this Hamath to be Antiochia, the chiefe City of Syria, *Iunius* taketh it for the Province Camatha, which extendeth from Lebanon to Arabia deſerta, the chiefe City whereof in time paſt was called Amathus.

Quest. XXIII. *Of the Perizzites.*

But whereas *Geneſ.* 15.20, 21. two other Nations are named which inhabited the promiſed land: the Canaanites and Perizzites, whereof no mention is made in this place. The reaſon hereof may bee, 1. either becauſe thoſe were of ſome of theſe kindreds: the one called Canaanites, as being the chiefe among them; the other might be the Samareans, as *Pererius*, or ſome other, ſo called, becauſe they inhabited the plaine Countrey, in unwalled Townes, for ſo the word is taken, *Eſther* 9.19. where the Jewes are called Perazim, that is, dwelling in Villages. 2. Or which is moſt like, as all theſe eleven ſonnes of *Canaan* dwelled not in Canaan, as the Arvadians, and Camatheans: ſo ſome forrainers of other kindreds might inhabite amongſt them which came not of *Canaan*, as the Kenites, Kenizites, Cadmonites, whoſe Countrey is promiſed to *Abraham*, *Gen.* 15.19. Such were the Philiſtims that came of the Capthorims, which expelled the Anims, *Deut.* 2.23. *Ioſua* 13.3. There were alſo the Geſhurites and Maachathites, *Ioſu.* 13.13. Such alſo might theſe Perizzites be. 3. And beſide theſe people of the Canaanites, the ancient Inhabitants being expelled and removed, might change their names, *Mercer.*

Quest. XXIV. *Of the borders and bounds of Canaan.*

Verſ. 19. *Then the border of the Canaanites, &c.* 1. *Moſes* doth carefully limit the Countrey of Canaan, becauſe it was that land, which the Lord had promiſed to the Iſraelites. 2. The foure bounds of the Countrey of Canaan, are Zidon in the North, and Gaza on the South on the Weſt ſide: and on the Eaſt ſide the five Cities Sodoma with the reſt (Zoar is not named becauſe it was but a ſmall Towne and of no great account, *Gen.* 19.20.) in the North corner, and Laſha in the South: the ſame is Calirrhoe (as *Hierome* thinketh) where was a Bath of hot waters. 3. This is the deſcription of the whole land of Canaan, which comprehended the ſeven Nations of the Canaanites, expelled by the Hebrewes. But that land of Canaan, which is deſcribed by *Ioſua*, 13.3. was but one Countrey on the Weſt, toward the Sea, a part of this great Country of Canaan, which was the land of the Philiſtims.

Quest. XXV. *Iapheth the eldeſt ſonne, Cham the youngeſt.*

2. *The brother of Iapheth the elder.* It is rather thus to bee read, than *the elder brother of Iapheth.* 1. Some thinke that *Sem* was the youngeſt ſonne of *Noah*, and *Cham* the next, and *Iapheth* eldeſt: as *Lyranus*, *Toſtatus*, *Genebrard.* But the contrary is evident, *Gen.* 9.24. where *Cham* is called the younger ſonne in reſpect of *Sem* and *Iapheth.* 2. Neither was *Sem* the eldeſt: as *Auguſtine* thinketh, *lib.* 16. *de Civit. Dei*, *cap.* 3. and *Cajetanus*, *Vatablus*, and ſome Hebrewes, as *Kimhi*, for *Noah* was five hundred yeare old, when he beganne to beget his children, *Gen.* 5.32. and when the floud came he was 600. yeare old, *Gen.* 7.6. Now two yeare after the floud, *Sem* at an hundred yeare old begat *Arphacſad*, *Gen.* 11.10. but then the eldeſt ſonne of *Noah* muſt be an hundred and two yeare old: it remaineth then that *Iapheth* was the eldeſt, *Sem* the next, *Cham* the youngeſt, *Mercer*, *Iunius.* But *Sem* is named firſt, becauſe of his prerogative, as *Iſaach* before *Iſmael*, and *Iacob* is ſet before *Eſau*. *Cajetanus* to make his opinion good, is forced to ſay, that *Sem* might be an hundred and two years old when he begat *Arphacſad*; and *Pererius* is alſo driven to this ſhift, to ſay that *Noah* might not be five hundred yeare old preciſely, but five hundred and two, both which evaſions, are manifeſtly contrary and repugnant to the text, as hath beene ſhewed.

Quest. XXVI. *Of the ſonnes of Sem.*

Verſ. 22. *The ſonnes of Sem, Elam, Aſſur, &c.* *Elam* from whence came the Elamites, or Perſians: *Ioſephus*, *Hieron.* as Suſan (the head City of Perſia) was in the Province of Elam, *Dan.* 8.2. *Elam.*

2. *Aſſur* gave the name to Aſſyria. 3. *Arphacſad*, of whom the Chaſdim, that is, the Chaldeans. *Pererius* derideth this derivation, and yet bringeth no other in ſtead thereof: hence was named the Countrey Arphaxitis in Aſſyria, *Mercer.* 4. *Lud* the founder of the Lydians in Aſia *minor*, of the which Country rich *Cræſus* was King: there was another *Lud*, one of the ſonnes of *Miſraim*, father of the Lydians in Africa, as is ſhewed before, *queſt.* 20. 5. *Aram*, of whom came the Aramites or Syrians, whereof it is that the Scythians after their returne out of Aſia and Syria, were called *Aramæi*, Aramites, *Plin. lib.* 6. *cap.* 17. This Country of Aram or Syria, was divided into ſundry regions, as the Scriptures make mention of Aram of Damaſcus, 1 *Chron.* 18.6. of Aram Maharaim, that is of the flouds, Aram Maachah, 1 *Chron.* 19.6. Padan Ara, *Gen.* 28.6. *Aſſur.* *Arphacſad.* *Lud.* *Aram.*

Quest. XXVII. *The ſonnes of Aram.*

Verſ. 23. *The ſonnes of Aram, &c.* 1. *Vz* or *Huz*, the founder of the region Trachonitis, *Ioſephus*. *Hier.* whoſe poſterity inhabited the land of Vz, *Iobs* Countrey, *Iob* 1.1. which belonged to Idumæa, *Ierem. Lament.* 4.22. the Septuagint call it, *ἀυσίνις*, *Hauſitis*, 2. *Chul*: which *Ioſephus* and *Hierome* take for Armenia: but it is rather the region *Palmyrene*, where *Ptolimie* placeth the Towne Cholle. *Vz.* *Chul.*

3. *Gether*:

Gether. 3. *Gether:* which *Iosephus* taketh for the Bactrians, *Hierome* for the Carians, or Acarnanians: but it is most like to bee the middle part of Syria, about Cassiotis, where *Ptolome* findeth the Towne Gindarus, whence are the people Gindareni, *Plin. lib. 5. c. 23.* which may very well be derived of *Gether*, by an *epenthesis* the interlacing of u. 4. *Mesch*, *Hierome* saith, they are the *Moeones*, Moenians: *Iosephus* the Mesanci, now the Inhabitants of Pasinum in Susianna: *Iunius* taketh it for that Countrey that lieth betweene Cilicia, and Mesopotamia, and that part of the hill Amanus, which they call *Masium*: which may very well take beginning of *Mesch*. *Luther* thinketh that the region Massa in India, tooke denomination from hence.

Mesch.

Quest. XXVIII. *Of Heber, whether the Hebrewes were named of him.*

Vers. 25. *Vnto Heber were borne two sonnes.*] Hence it appeareth, that of this *Heber* were the Israelites called Hebrewes: and not as some thinke were they so called of *Abrahams* passage or comming over the River Euphrates, and dwelling on this side: because the Hebrew *gnabbar*, signifieth a passage or going over. Hence also of this *Heber*, the Hebrew language is named, which continued in *Hebers* stocke, in the division of languages, *Mercer.*

Quest. XXIX. *Of Phaleg. Whether the division of tongues happened in his time.*

The name of the one was Phaleg, for in his dayes was the earth divided. *Phaleg*, signifieth to divide. 1. Some thinke that this name was given to *Phaleg* at his birth, by way of prophesie: and that the division of tongues happened in the end of *Phalegs* age, who lived 239. yeares, and was borne *ann.* 103. after the floud: so that this fell not out in their opinion, till 340. yeares after the floud, some ten yeares before *Noahs* death, who lived 350. yeares after the floud: of this opinion seemeth *Hierome* to be, *Tostatus*, *Lyranus*, and divers other Hebrewes. But this is not like that the divisions of tongues fell out so long after in the end of *Pelegs* dayes: for why should it be said, that in his dayes rather than of *Reu*, or *Serug*, or of the rest, that the earth was divided? for all these, *Reu*, *Serug*, *Nahor*, *Terah*, were borne before *Peleg* died. And againe, whereas most of the Inhabitants of the world dwelt together before the building of the Tower of Babel, and all concurred to set forward that worke; it could not possible bee, if this happened 340. yeare after the floud, when the world must needs have beene exceedingly increased, that such a multitude of people could either dwell together, or assemble into one place, to intend one worke.

2. *Mercerus* judgement is, that this division of tongues fell not out either in the birth or end of *Peleg*, but about the hundred yeare or middle part of his age, some 200. yeares after the floud, because of *Iocktans* sonnes: And although *Reu* and *Serug* might be then borne, yet *Moses* rehearseth them not here, because they were all of one family and language: But if this be admitted, the reason doth not appeare, why this division should be said to be in *Pelegs* dayes, rather than of the other fathers, who were then alive, but were not at that time borne as *Peleg* was.

3. I rather approve therefore *Augustines* opinion, (to the which learned *Iunius* and *Pererius* subscribe,) that this division was made at the birth of *Peleg*, about 100. yeares after the floud: The onely doubt is, that because *Iocktan* the younger brother of *Peleg*, had 13. sonnes, which all are supposed to have beene men growne, and their languages divided at the building of the Tower of *Babel*, this should seeme not to be done at the birth of *Peleg*. *Augustines* answer here is not sufficient, that *Iocktan* was elder than *Peleg*: for if this were granted, yet *Iocktan* could not bee many yeares borne before *Peleg*, whom *Heber* begat at 30. yeares: but for *Iocktan* to have 13. sons, men of years, when *Peleg* was a childe, would require the oddes at the least of forty or fifty yeares. Wherefore the better answer is, that it is not necessary to thinke that all those sonnes of *Iocktan* should have their tongues divided, but that most of them kept the tongue of *Heber*: as the eleven sonnes of *Canaan* spake all the Canaanitish tongue: And hereof it is, that the posterity of *Heber*, who consented not to that wicked enterprise at *Babel*, were not punished with division of tongues, nor dispersed into remote Countries, as the rest, but dwelt all toward the East: Neither is it to be supposed that all *Iocktans* sonnes were borne before the building of the Tower: seeing *Moses* stayeth in *Peleg*: but he setteth downe all *Iocktans* sonnes at once, that hee might proceed afterward in the righteous line without interruption.

Quest. XXX. *Of the sonnes of Iocktan.*

Vers. 26. *Then Iocktan, &c.* Concerning these thirteene sonnes of *Iocktan*, *Hierome* confesseth, that he could not finde out their names; but thinketh they inhabited in the remote parts of India, and so were not so well knowne as the rest. *Iunius* also, a most diligent searcher of Antiquities confesseth as much. 28. *Sheba.* We read of three of this name in Scripture: one *Sheba* came of *Chus*, vers. 7. which inhabited in Æthiopia; another *Sheba* came of *Abraham*, which confined upon Persia: see before, *qu.* 11. and *Dionysius* reckoneth the Shabeans among the Persians: the third *Sheba* is this of *Iocktan*; of whence came the Shabeans in India.

Sheba.

Dionys. de situ orbis.

29. *Havilah* of *Iocktan*, is another beside *Havilah* of *Chush*: for the Countrey was adjoyning to Mesopotamia, not farre from the Ismaelites and Amalekites. But this *Havilah* of *Iocktan*, *Iosephus* placeth in the Region of India, called Jeria, which is the East or Portugals Indies.

Havilah: see before *qu.* 10.

Quest.

QVEST. XXXI. *Where Ophir is.*

OPhar: *Ioſephus* taketh it to be Sophira, a Countrey in India which yeeldeth gold, ſome take it for the Iſland Molucca: ſome for Taprobana: *Toſtatus* thinketh it is that Country, where the golden mines are kept by the Griphins and Lions, ſo that the acceſſe unto them is very hard. But this Countrey *Mela* placeth in Scythia, *lib.2.c.1.* if it be any where: for *Plinie* holdeth both to be fables, that of the Pegaſi, or winged horſe in Æthiopia, and this of the Griphins or winged Lions in Scythia. This Ophir is moſt like to be in the Weſt Indies, the ſame region which is called Peru, which ſeemeth to be derived of the Hebrew *Pervaim*, mentioned, 2 *Chron.cap.3.verſ.6.* Hence the gold of Ophir is tranſlated, *aurum obrizum*, by the Latine tranſlator, *Iob* 28.16. not ſo called, as *Plinie* thinketh, *quia rubet*, becauſe it is of a red and fierie colour, or as *Iſidore*, *quia obradiat*, becauſe it gliſtereth: but rather it may be called *obrizum*, *quaſi Opherizum*, as *Pererius* conjectureth.

Plin lib. 10. c.29.

Gold why called obrizum. *Plin. lib.33.c.3.*

QVEST. XXXII. *Of Meſha and Sephara.*

3. THeir dwelling was from Meſha, as thou goeſt to Sephar, &c. 1. *Junius* taketh this Meſſa for the region under the hill Maſius; a part of the hill Amanus, which is an hill parting Syria from Cilicia and Sephara for a Towne of Meſopotamia ſituated upon Euphrates; and by the Mountaine of the Eaſt, he underſtandeth the hilly Countrey of Chaldea. 2. *Hierome* out of *Ioſephus* maketh Meſſia a Countrey in India: and Sephara a Mountaine there; where the ſonnes of *Iocktan* inhabited from the River Cophen, to the Countrey Jeria: and this ſeemeth the more probable, that the ſonnes of *Iocktan* were diſperſed into the regions further Eaſt: becauſe the Countries of Chaldea, Syria, Meſopotamia, and the reſt thereabout, were poſſeſſed by the children of *Canaan*, as hath beene ſhewed already. 3. Though that *Sems* iſſue were divided farre into the Eaſt, yet he himſelfe remained in the land of Canaan, which hee knew (as it was revealed to *Abraham*) ſhould be given to his poſterity. And he is *Melchiſedech*, that did meet *Abraham*, the King of Salem, *Gen.*14. as ſhall be proved in that place againſt *Pererius* and others, that hold the contrary opinion.

Sem dwelt ſtill in the land of Canaan.

QVEST. XXXIII. *Cainan none of the ſonnes of Sem.*

Verſ. 13. *THeſe are the ſonnes of Sem.* 1. Hence appeareth the errour of the Septuagint, that beſide the five ſonnes of *Sem* here expreſſed, adde a ſixth, one *Cainan*. 2. It is not to be thought, that every one of theſe families had a divers language, or made a divers Nation, as *Mercerus* thinketh it probable, is before ſhewed *queſt.*3. but that they ſorted themſelves according to their diverſity of tongues, ſometimes divers families of one language concurring to make one Nation, ſometime one family dividing it ſelfe into divers Nations, as appeareth in the poſterity of *Eber*, in *Abraham*, of whom came the Iſmaelites, and Iſraelites, in *Iſaach*, of whom deſcended beſide the choſen ſeed, the Edomites of *Eſau*. 3. Hereof it is, as *Auguſtine* well conjectureth, that the iſſue of all the ſonnes of *Iapheth*, *Cham*, *Sem*, are not here named: for of *Iapheths* ſeven ſonnes, the Genealogie of two onely is rehearſed, and of two likewiſe of *Sems* five: not that it is likely, the other had no iſſue, but becauſe they were not the fathers and founders of Nations, as the reſt were, but were adjoyned and numbred with the reſt.

Whether all the iſſue of *Noahs* ſonnes are rehearſed. *Lib.16.de. civ. dei.c.3.*

4. *Places of Doctrine.*

1. *Doct. Hebrew text authenticall.*

WHereas the Septuagint doe adde one *Cainan* to the ſonnes of *Sem*, verſ.22. and another *Cainan* to the ſonnes of *Arphaxſad*, verſ.24. whereas there is no ſuch addition in the Hebrew: it appeareth that the Hebrew is the authenticall language, and other tranſlations to be amended by it.

2. *Doct. The antiquity of Moſes writings.*

IN that *Moſes* rehearſeth the fathers and firſt founders of the Gentiles, by whom they were named: we ſee the antiquity of *Moſes* ſtory, more ancient than any forraine writer: who are not able to ſhew the derivations and beginning of the names and generations of the Nations.

5. *Places of Confutation.*

1. *Confut. Againſt the fained antiquity of the Egyptians.*

THe errour of the Egyptians is diſcovered, that boaſt of their antiquity: that write in their Annales, of 330. Kings before *Amaſis*, and of their continuance for thirteene thouſand yeares. In the like errour is *Mercator*, that fetcheth the originall of the Egyptians from before the floud, even from the firſt age and beginning of the world. But they are both here confuted by *Moſes*, who ſheweth that *Mizram* the father of the Ægyptians, came of *Ham*, *Noahs* ſonne.

Pompon. Mela. lib.1.c.9.

2. *Confut. The Scriptures not ſimply obſcure.*

WHereas verſ.2.21. it is ſaid, *theſe are the ſonnes of Sem according to their tongues*, this being a prepoſterous ſpeech, as *Bellarmine* calleth it, ſetting that firſt, which was laſt done: for as yet all the earth

Bellar. lib.3.de verb. interp. cap.3.

Bellar. lib. 3. de verb. interpr. cap. 3.

earth was of one language, *Gen.* 11. 1. hence he woud prove among other arguments, that the Scriprures are obscure. Whereunto we answer, 1. that this proveth not the Scriptures obscure; because sometime an *hysteroſis* used: some things are set before in story, which were afterward done. This difficulty may easily be helped by the least direction and caveat to the Reader: and this kinde of preposterous speech is found in other forraine histories, which are notwithstanding read of all, and not laid aside for any obscurity herein pretended. 2. Though an obscurity be admitted herein, yet this proveth not an obscurity thorowout in the Scriptures: that became of some darke places, they should not at all be read of the simple. 3. And although there be many difficult places in Scriptures, yet are there also more plaine and easie: yea the most necessary matters, that concerne faith and manners, are plainly expressed in Scriptures: and what is obscurely handled, is found not to be so necessary to salvation: as *Augustine* well saith, *In iis, quæ aperte in Scripturis posita sunt, invenientur ea omnia, quæ fidem continent moresque vivendi*: in those places, which are plainly set downe in Scripture, are found all those things which concerne faith and manners.

De doct. Christ. lib. 2. cap. 9.

3. *Confut. The Pope Nimrod and Antichriſt.*

AS old Babylon was the beginning of the Kingdome of *Nimrod*, vers. 10. so Rome, the second or new Babylon, is the head of the Kingdome of Antichriſt, the *Nimrod* of the world, that hunteth mens soules, as the other did tyrannize over their bodies. *Muscul.*

9. *Places of Morall obſervations.*

1. *Moral. The wicked mixed among the righteous.*

Vers. 1. WHere the sonnes of *Noah* are reckoned together, *Cham* is set in the middest betweene *Sem* and *Iapheth*: wherein is shadowed forth the state and condition of the Church, that Chamites, hypocrites, and ungodly persons, in the visible face of the Church, are mingled among the midst of the faithfull, *Muscul.*

2. *Moral. The prosperity of the wicked continueth not long.*

WHereas *Nimrod* of *Chus*, of *Cham*, beganne first to be Lord over his brethren: and *Canaan* with his sons inhabited the best parts of the world, it will be demanded, how that curse upon *Canaan* tooke place, that he should be a servant to his brethren. The answer is, that the ungodly may flourish for a time: we must doe as *David* did, *Enter into Gods Sanctuary, and consider their end, Psal.* 37. 17. for in the end, when the wickednesse of *Canaan* was ripe, they were cast out of that pleasant land, and made servants to Israel of *Sem*.

Chap. XI.

1. *The Method and contents of the Chapter.*

THis Chapter hath two parts: 1. It entreateth of the attempt of the carnall and worldly sort, in building the tower of Babel: where is expressed, first their attempt, with the circumstances: 1. Who they were, vers. 1. 2. Where, vers. 2. 3. Of what matter, vers. 3. what they went about, to build a tower. 4. Wherefore, to get them a name, vers. 4. Secondly, the disappointing of this their purpose by the Lord: his *consultation*, vers. 6, 7. the *execution*, 8, 9.

2. The second part containeth a *genealogie* of the faithfull; first of *Abrahams* progenitors, from vers. 10. to 27. described every one, 1. by their names; 2. *their age*, both before they begat children, and afterward: 3. their issue, first of the righteous, then of other sonnes and daughters: secondly, of *Abraham* his *birth*, with his children, vers. 27. his *marriage*, vers. 29. his *travell*, departing with his father out of Chaldea.

2. *The divers readings.*

differ. ver. Chal. cor. S. H. cor. Ch. cor. Hier. prop. pro appell. differen. ver.

v. 2. *It came to passe. S. Ch. it fell out. Tr. and as &c. G. when they went. B. it was, as they went. A. heb. as they went in the beginning. Ch. as they went from the East. cat.*

v. 4. *Before we be dispersed. S. H. lest we be dispersed: cater. pen. lest, &c.*

v. 5. *The Lord appeared, to be revenged over the worke of the City. Ch. the Lord came downe to see, &c. cat. Which the sonnes of Adam had made. H. sonnes of men. cater.*

7. *That they heare not. S. H. Ch. understand not one anothers speech: cat. shamang, to heare, understand.*

9. *The name was called confusion, σύγχυσις, S. Babel. cat. ballall, to confound.*

12. *Arphaxad lived an hundred five and thirty: S. five and thirty. cat. and begat Cainan. S.* the rest have not *Cainan.*

S. add. So readeth the vulgar Latine in the great Bible.

13. *Arphaxad lived 430. yeares. S. 303. yeares: Hier. 403. yeares. cat. And Cainan lived an 130. yeares, and begat Sela: and Caman lived after he begat Sela, 330. yeares, and begat sonnes and daughters:* all this is added by the Septuag. which is not in the Hebrew.

14. *Sela*

14. *Sela lived an* 130. *S.* 30. *yeares: cat.* *S. add.*
15. *And he lived* 330. *yeares: cater.* *S. ad.*
16. *For* 34. *the S. read an.* 134. *vers.* 17. *for* 430. *they read* 370. *vers.* 18. *for* 30. *yeares, the S. have an* 130. *Sep. del.*
vers. 20. *for* 32. *yeares, they read, an* 132. *vers.* 22. *for* 30. *yeares, the S. read an* 130. *vers.* 2, 4. *for* 29. *yeares.* *S. ad.*
an 170. *yeares, vers.* 25. *for an* 119. *S. read an* 125. *S. del.*
28. *ante, before. H.G. ενώπιον, in the presence of Thare. S.T.B. Thare yet living. Ch. before the face, heb. P.* *S. cor. add.*
that is in the presence. *differ. verb.*
29. *Sara. S. Sarai. cater sic etiam hebr.* *S. ap. pr.*
31. *Out of the region of the Chaldeans. S. from Vr of the Chaldeans; cat. and they came to Aran, H. Ch. Haran. B.G. Charran. S.T.P.* so it is read, *Act.* 7, *heb. Charan.* *diff. pronunt.*

3. *The Explanation of doubts.*

Quest. I. *Who and from whence, and for what they came that built Babel.*

Vers. 1. *All of one speech*, vers. 2. *went from the East.* 1. By this it is evident, that all the world at the first used but one language, which was the Hebrew tongue, preserved still in *Hebers* familie: but whether they used the same dialect, and stile of speech, as *Aben Ezra*, and the same manner of pronouncing, as *Cajetane* thinke, is uncertaine. 2. These that came into the Plaine, were not as *Cajetane* thinketh, some certaine men: or as *Rasi*, onely the posterity of *Sem*, whom *Ramban* confuteth, but generally all: for the language of the whole world was confounded and changed at the building of the Tower: But *Abraham* could not be of this number, as *Aben Ezra*, being yet unborne: And whither *Noah* removed, it is uncertaine: but it is most sure, that he joyned not with the unruly company in their proud enterprises. 3. They came from the East: that is that part of Armenia, where the Arke landed being afraid at the first, as *Iosephus* conjectureth, because of the late flood to leave the hilly Countrey: But by degrees they descended, first dwelling in the hils, afterward at the bottome and foot of the hils, then they sought into the plaines: either to seeke more roome for their multitudes, that were increased, or of an ambitious minde, not contented with their lot, or for both. 4. They came into the land Sinhar, or Singar, not in Pontus, as the *Hierosolim:* but in Mesopotamia where is the hill Singara: which *Rupertus* will have to signifie, *excussio dentium; the smiting out of the teeth:* because their language was smitten, which is caused by the teeth: for so *shingar* may be derived of *Shen*, a tooth, and *gaurah, to evacuate.* 5. Neither is it like that they beganne to build Babel, as soone as they came into the Plaine, or that they were penned up an hundred yeares, in the hillie Countrey of Armenia: (for so long it was from the flood to the confusion of the tongues,) but after they were descended into this plaine Countrey, then when they espied their time, they entred into this consultation.

Whether all the people of the world came.

Lib 1. *antiqu.*

Quest. II. *Why they built of bricke.*

Vers. 3. *Come let us make bricke, &c.* The reason why they resolved to build of bricke, was neither for the continuance, as *Iosephus* thinketh: for though bricke buildings are very durable, as *Plinie* testifieth, there were to be seene at Babylon that had lasted 700. yeares: yet edifices of hewen stone are stronger: as it is, *Isay* 9. 10. *The brickes are fallen, but we will build with hewen stones.* 2. Neither did they so, as some imagine, to provide against the second destruction of the world by fire, as *Noahs* Arke was a refuge for the water: because brickwork will endure the fire: for they were not so foolish to imagine, that the whole world could be preserved in one Tower: and though the building might stand against the rage of fire, yet the men enclosed should not be able to endure the heat. 3. But the cause of chusing this matter for building was the necessity of the place, *Mercer.* where stone was not to be had: and yet the earth of that plaine being of a fat and slimie substance, was very fit to make bricke: which was the cause why *Pharao* built his Cities in the plaine Countrey of Egypt of brickes, *Exod.* 1. and beside, that region afforded a kinde of naturall lime, of slimie nature like pitch, which issued forth of the River Is, in great abundance, as *Herodotus* saith, and out of a fountaine neere to Naptha, which in the Babylonian language signifieth liquid Pitch, or Brimstone, *Strabo.* 4. This stuffe which they used for morter, was neither *argilla*, a kinde of Potters clay, as *Vatablus*, nor yet Creta *chalke*, as *Oleaster*, or *lutum, a soft earth*, as *Pagnine:* nor *calx viva, lime*, as *Diodor. Tharsense.* but as the Hebrew word *chemer* signifieth, which the *Septuag.* translate *asphalton*; it was a reddish sulphurious earth, clammie like pitch, which was in stead of *cementum*, as *Hieron.* or *intritum. Tremell. morter:* so that this *chemer*, slimie earth, was in stead of *chomer, morter:* by which meanes of bricke and *bitumen Semiramis* afterward enlarged the wals of Babylon. *Perer.*

Iosephus lib. 1. *antiquit.*
Plin. lib. 35. *cap.* 14. *quest.* 2.

Herodotus in Clion.
Strabo. lib. 16.
What their slimy matter was which they used for morter.

Quest. III. *Who was the chiefe in this worke.*

vers. 4. *Let us build a City and Tower.* 1. *Cajetane* gathereth from hence, that all the people of the world were not here assembled, because one City could not suffice for them all: But that is no reason, for they built not this City for the habitation of all, but to be a monument of their fame, and as the chiefe City of all other which they should build afterwards. 2. *Nimrod* seemeth to have beene the captaine and ring-leader of this company: for Babel was the beginning of his Kingdome, *Gen.* 10. 10. so thinketh *Iosephus* and *Augustine.* 3 Though the counsell came first from *Nimrod*, or some few: *abiit tandem in studium catholicum:* it grew to be the catholike, that is common desire of all. *Muscul.*

Iosephus lib. 1. *antiqu. Aug. lib.* 16. *de civit. cap.* 4.
Nimrod beginneth, the rest consent.

Quest.

Quest. IV. *Of the heighth of the tower of Babel.*

Euseb. lib. 9. de prepar. Evangel. c. 9.

Whose top shall reach to heaven.] 1. It is not like, that as *Augustine* supposeth they indeed thought to build a tower so high, whose top should touch the clouds: *quæst. 21. in Gen.* and so these words to be taken according to their literall sound. 2. And that report of *Abydenus*, cited by *Eusebius*, is to be held but a fable, *that when they had builded almost up to heaven: it was tumbled downe by a mighty wind*: and it is very like, that the Poets tooke occasion hereby to devise that fiction of the warre of the Giants, and their laying the great hils of Pelion, Ossa, Olympus, one upon another to climbe up to heaven. 2. Neither to answer the objection of the heathen, who tooke exception to this story, it being unpossible, though all the earth were laid for a foundation, to build up to heaven, need we with *Philo*, to make an allegory of the building of this Tower, who understandeth thereby their proud and high attempts against God. 3. Neither yet is it like as *Berosus Annianus*, that they reared this tower so high to make it equall to the mountaines: or that as *Iosephus* writeth, they imagined to bring it so high, and accordingly performed it, that it exceeded the mountaines in height, to be a defence from like generall floud: or that this tower was foure miles high, as *Hierome* saith he was enformed by some: in 14. *Esai.* much lesse 27. miles high, as some Hebrewes imagine. 4. But in these words there is an hyperbolicall speech (wherein more is expressed, than meant usuall, both in the Scriptures, and in forraine writers: as *Deuter.* 1. 28. *Their Cities are walled up to heaven:* their meaning then is, that they would build this tower exceeding high: And it is very like that it was of a very great and unwonted height, although no certainty thereof is extant in any writer: *Herodotus* speaketh of a Temple consecrate to *Belus* in Babylon, foure square, containing two stadia or furlongs in breadth, and a tower in the middest, being one furlong in height, and another above that, till it came to eight one above another: so that by this account, it should seeme to have beene an Italian mile in heighth: *Diodor.* saith, it was so high, that the Chaldeans made it a Sea marke: *Pluie* writeth, that it continued till his time: and *Hierome*, that it remained till his: and *Theodoret* also in his memorie. The Hebrewes thinke, that one third part of this tower sunke, another was burnt, the third part stood: but howsoever that were, it is like that some part of it remained as a perpetuall monument of their pride and follie, *Mercer.*

Lib. 1. Stadium containeth an 135. paces, whereof eight make a mile.

How long the tower of Babel continued Diodor. Lib. 3. c. 4. quæst. 55. in Genes.

Quest. V. *What moved the Babylonians to build this tower.*

That we may get us a name, lest we be scattered, &c. 1. It is not like that they built this tower to keepe them from the like generall inundation: as *Iosephus* thinketh, for they could not be ignorant, that God had made a covenant with *Noah* never to destroy the world so againe. 2. Neither did they make this bricke tower, to be a defence against the rage of fire, wherewith they knew the world should be destroyed: for what was one tower to save the whole world. 3. But one cause might be of the building of this tower, the ambitious desire of dominion, as *Hugo* saith, *Factum esse cupiditate regnandi: Nimrod set forwards this worke, that it might be the beginning and chiefe of his kingdome, Genes.* 10. 10. 4. Another reason is here expressed, lest they should be disperst, not as the Latine Interpreter, before they should be dispersed: for they knew it not: they built them a City and Tower, to maintaine society, that they might dwell together, and not be scattered here and there: and *Iosephus* thinketh that they did it of purpose to oppose themselves against the ordinance and commandement of God, who would have them dispersed into divers parts, that the world might be replenished. 5. As also another end of their purpose is here insinuated: *to get them a name:* as the Psalme saith, *They thinke their houses shall endure for ever, and they call their lands by their names, Psal.* 49. 11. as *Absolon* reared up a pillar, to keepe his name in remembrance, 2 *Sam.* 18. 18. and *Philo* saith, that these Babylonians did write their names also in this tower, to revive their memories with posterity.

Quest. VI. *Whether they sinned in building this Tower.*

Tostatus paradox confuted.

HEnce appeareth *Tostatus* errour, that thinketh, it was not a sinne in them to build this tower to preserve their memory, because he thinketh that *Noah* was one of the chiefe builders: and that God hindred this worke, not because it was evill, but for that it hindred a greater good, namely, the peopling and replenishing of the world. But the contrary is evident, that they greatly sinned, in this their proud enterprise. 1. Their impiety toward God appeareth: *Augustine* saith, *erigebant turrim contra dominum*, they erected a tower in despite of God: as the Prophet *Isay* according to this paterne bringeth in the King of Babel vaunting himselfe. *I will ascend above the height of the clouds, I will be like the most high, Isay* 14. 14. 2. Their vanity appeareth that seek to be famous in earth, not by good works to be glorious in heaven *Calvin: vide radicem mali*; saith *Chrysostome, see the root of evill*, they seeke to be famous, *ædificiis non eleemosynis*, by buildings, not by almes: 3. *Iosephus* noteth, their disobedience, that knowing, as it is most like from *Noah*, that it was Gods ordinance, that by them the earth should be replenished, yet wilfully oppose themselves to the counsell of God: 4. *Philo* observeth their impudency: *ô insignem impudentiam*, that whereas, they should rather have covered their sinnes, they proclaime their pride, tyranny, voluptuousnesse to all posterity.

August. lib 4. de civit. Dei. c 4.

Noah whether present.

It is uncertaine whether *Noah* were present: it is most like he was not, or that he consented not unto them: And it appeareth by the punishment, that God misliked their very act: for he saith, vers. 6. *neither can they now be stopped from whatsoever they have imagined:* that is, they proceeded with a violent rage, that nothing could stay them, neither the feare of God, nor the expectation of his judgements: but whatsoever they had proudly devised, they will as wickedly prosecute.

Quest.

Quest. VII. *How the Lord is said to descend.*

Vers. 5. *But the Lord came downe to see the City, &c.* God is not said to descend to see, 1. as though any thing hindred his sight in heaven: *for all things are naked and open to his eyes. Hebr.* 4.13. 2. Neither as though God went from place to place, or were absent any where: for the Lord filleth heaven and earth: *heaven is my throne, earth is my footstoole, &c. what place is it that I should rest in? Act.* 7. 49.

But the Lord is said to *descend* to see, &c. 1. In respect of the new effect, in manifesting his judgement; *re ipsa patefecit*: he shewed indeed, that hee was not ignorant what hee did. *Augustine, Calvin.* 2. Or for that he caused his Angels to descend; and so is said to descend in his Ministers. *Augustine.* 3. Or as *Cajetane, quia extendit se cura & providentia usque ad infima*: because God extendeth his care even unto the lowest things in the world: as it is in the Psalme; *Who is like unto the Lord, &c. who abaseth himselfe to behold things in the heaven and earth? Psal.* 112. 5. 4. God hereby also sheweth his patience, *non ab initio illorum repressit insaniam, &c.* he did not at the first represse their madnesse, but used lenity towards them. 5. *Vult nos admoneri, ne fratres temere condemnemus, &c.* God would have us taught hereby, not rashly to condemne our brethren. *Chrysost.* God therefore giveth a rule to man, first to examine a cause before they judge, as the Lord first seeth and knoweth before he punisheth. *Musc.* 6. And by descending, here is understood the punishment which followed: as if God should have said, *Non amplius dissimulemus eorum scelera, sed quam primum ea puniamus*: Let us no longer winke at their sinnes, but presently punish them, *Rabbi Moses: Ægyptius. Basil* maketh this distinction, that God *de cœlo aspicit*, is said from heaven to behold the righteous: but *descendendo dicitur invisere deus, &c.* God is said to descend to visit the ungodly: but this distinction alwayes holdeth not; for both the Lord is said *to looke downe from heaven upon the wicked. Psal.* 141. and the Lord is said to descend for the deliverance of his people. *Exod.* 3. 8.

Del. civit. Dei. l. 11. c. 2. p. 5.

Basil. in Psal. 32. descending taken not alwaies in evill part.

Quest. VIII. *To whom God spake, saying, come let us goe downe.*

Vers. 7. *Come let us goe downe, &c.* 1. The Lord speaketh not here to the Angels, as *August. Gregor., Philo, Cajetane*, with others; or to the persons of the Trinity and Angels together, *Mercer.* 2. But this is the consultation of the whole Trinity, as v. 8. it is said, *Iehovah* scattered them. This speech is answerable to that, *Gen.* 1. in the creation of man: *Come let us make man*: and those to whom God speaketh here, hee maketh as equall in the same degree, *Come let us goe downe*: *sic Raban. Rupert. Calvin.* 3. God indeed sometime useth the ministery of Angels, not that he needeth their helpe; but as *Philo* saith, *videt quid se, quid creaturas deceat*, God seeth what is meet for himselfe, what for the creatures: for God is more honoured in such Ministers, and mens infirmity thereby helped. But at this time, and in this case, God needed not the ministery of Angels: this confusion of tongues was his immediate worke, as was the gift of tongues, *Acts* 1. 4. Wherefore to dispute there, how God speaketh to Angels and invisible spirits, is superfluous, which may notwithstanding bee done two wayes: either, as *Augustine* saith, *veritas incommutabilis per seipsam ineffabiliter loquitur*: the unchangeable verity speaketh by it selfe after an ineffable manner, *Gregory* sheweth another way, *Quicquid agere debent in ipsa contemplatione veritatis legunt, &c.* They do as it were read in the contemplation of the verity, what they should doe. The Angels are either inspired by God to know his will, or they behold in God, as the Schoolemen say, as in a glasse, what is to be done. But the first is the way, whereby God speaketh to Angels, the other is but a speculatiō of men.

Rabban. in Glos. interlinear. Rupert. li. 4. in Genes. c. 42. Lib. de confus. linguar.

How God speaketh to Angels. *Aug. lib. 16. de civ. Dei. c. 6. Lib. 2. moral. in 1. cap. Iob.*

Quest. IX. *Whose language was confounded.*

Vers. 7. *And confound their languages, &c.* 1. Pride bringeth confusion of tongues, humility as in the Apostles obtained uniting of tongues, *Act.* 2. *Greg.* 2. It appeareth how hurtfull the conspiracy of the wicked is, for if now in the beginning, they abused the uniting of their tongues to so great madnesse, how outragious is it like they would have beene afterward, when their multitudes had beene more increased. *Chrysost.* 3. Not every mans language was confounded, for then all society would have beene taken away even in families, but the speech of certaine kindreds and companies was changed.

Greg. hom. 30. in Evangel. Hom. 30. in Genes.

Quest. X. *What caused them to leave off building.*

Vers. 8. *They left off building, &c.* 1. The confusion then of tongues made them leave off building, not any great wind or tempest that tumbled downe their worke, as *Sybilla* and *Abidenus* in *Eusebius*, neither were the tongues confounded by little and little, as *Aben Ezra*, but all at once. *Mercer.* 2. The building of the City was intermitted for an hundred yeares, untill *Semiramis*: but the Tower of Babel was not heightened, but only enclosed in the Temple of *Belus*, which continued till *Herodotus* time, an 1400. yeares. *Perer.*

Euseb. lib. 9. de prepar. Evangel. c. ult.

Quest. XI. *Of the name of Babel.*

Vers. 9. *The name was called Babel.* 1. It was not so called of *Belus*, as some have imagined, but of confusion, for so *Balal* signifieth. 2. Neither was it ever called ἀγχυσις, which betokeneth confusion in the greeke tongue, as the Septuagint, but after the Hebrew. 3. So God disappointed them of their purpose, that where they looked to gaine credit, they found shame and confusion: *vide quot res fiant, &c.* behold how many things were done, saith *Chrysostome*, to keepe a memory of this fact: for *Phaleg* had his name of this division: Babel of the confusion of tongues: and of Heber, in whom the holy tongue remained unchanged, that language tooke the name: *sic Chrysost. Perer.*

Hom. 30. in Gen.

Qvest. XII. *Why God saw it good to disperse the people.*

From thence the Lord did scatter them, &c. 1. They were not then scattered before, as some thinke, but now upon this occasion they began to be divided into all quarters. 2. Though this division of tongues were imposed upon them as a judgement: yet God turneth it to the benefit of the world, in dispersing them, which was many wayes profitable: both because, if they had continued in one place, many goodly Countries in the world should have lyen desart, waste, and untilled. As also sufficient food could not have beene provided in one place, for such a multitude. And further, if they had continued together, they might have beene in greater hazard by warre or pestilence: as also wicked people inhabiting together, would have beene more stronge to doe mischiefe.

Qvest. XIII. *That the Hebrew tongue was the common language of all the world.*

Lib. 16. de Civit. Dei. c. 11. & 38. 39.

NOw if any be desirous to know what language this was, which before this confusion of tongues was used through the world: it is agreed by the most learned interpreters, that it was the Hebrew. 1. *Augustines* reason is, *Quoniam in familia Heber communis omnium lingua remansit*, because the Hebrew tongue is so called of *Heber*, in whose family that which was the common tongue before remained: that tongue which *Heber* used before the division of tongues, was the common speech, but that was the Hebrew. 2. *Hieromes* reason to prove the Hebrew to bee *matricem*, the mother of all other languages; is because every tongue hath borrowed some words of the Hebrew, as the Greeke φορεῖον, which is the same in Hebrew *pherion. Cantic.* 3. 9. a bed or beare: so the Latine hath borrowed the word *nugæ*, which is in Hebrew *nuge. Sophon.* 3. 18. where *Hierome* in his translation keepeth the same word: so *saccus*, a sacke, as *Oleaster* noteth, commeth of the Hebrew. *Hierom* likewise sheweth, that *gualmah* signifieth a Virgin both in the Hebrew and Punicke language, from whence the Latine *alma* seemeth to be derived: Many words also are used in our English tongue, derived from the Hebrew, as *fag* which is a figge. The Grecians further seeme to have derived the word ἡδονὴ, *hedone*, pleasure, from *Heden* the place where Paradise was: the Latines call Whales *thynnos*, of the Hebrew *tavaim*: the Italians call a thing that is light and vaine, *Bay*, of the Hebrew *Bohu*: the French of Gallia Narbonens. call a species or kinde, *meane*, of the Hebrew *min*. 3. *Tostatus* reason is, because these names, which were first given, as of *Adam*, *Eve*, *Cain*, *Seth*, are Hebrew words, as may appeare by their severall derivations in that tongue: as the first so called of the red earth, the second because she was mother of all living, the third a possession, the fourth because he was put in *Abels* place. 4. *Cajetanus* proveth the same by the word Jehova, which is an Hebrew word, used before the floud, and the name Babel given unto the tower in this place. 5. *Oleaster* bringeth these reasons: that it is most like, that the common language remained there, where the first division of tongues was made, namely in Babylon, the Chalde therefore and Hebrew, betweene the which there is great affinity, are most like to be the most ancient: as also for that this was the language of the East: from whence they came which builded Babel.

In 3. cap. Sophon. In cap. 7. Isaiæ.

Other tongues borrow of the Hebrew.

It appeareth then, that *Philo* is in an error, that thinketh the Chalde tongue to be the most ancient: true it is, that *Nahor*, *Thare*, *Abraham*, dwelt in Chaldea, but yet they spake the Hebrew tongue, and so in that respect it may be called the Chaldean tongue, because some Chaldeans used that language: like as the Syriake tongue, which the Jewes used in our Saviour Christs time, might bee called the Hebrew language, because the Hebrewes used it, *Mercer.*

Qvest. XIV. *Whether the Hebrew or Syriake be most ancient.*

Theodoretus opinion examined.

HEnce also it is evident, that *Theodoret* was much deceived. 1. He thinketh that the Syriacke tongue was the most ancient, because those names, *Adam*, *Cain*, *Abel*, are Syriacke names. *Answ.* The Syriake or Chaldaike, and Arabike language, were derived as Rivers out of the fountaine of the Hebrew: and therefore it is no strange thing, if some Hebrew words are retained in those languages. 2. He thinketh that the Hebrew speech was not so called of *Heber*, for then all the posterity of *Heber*, as the Syrians, Idumeans, Ismaelites, Ammonites, should also speake that language. *Ans. Augustine* giveth the reason hereof: that they were called Hebrewes only among whom *& lingua prior & pietas conservaretur*, where both the ancient tongue, and religion were preserved: although *Heber* was the father of many nations beside, yet they beare his name, that did heire his faith. 3. *Theodoret* thinketh, that the Hebrew tongue was brought in by *Moses*, and was not the naturall speech of the Israelites, but such as they learned: for the Jewes at this day naturally speake the language of the Countrey, where they are borne: they doe learne the Hebrew by teaching. *Answ.* 1. It is evident by those ancient Hebrew names of *Adam*, *Cain*, *Abel*, that the Hebrew tongue was used before *Moses* time. 2. While the Hebrewes lived in their owne nation and common-wealth, they naturally from their mothers breasts speake that language, but now being dispersed into divers nations, not conversing together, they are forced to use that Countrey speech where they dwell. 3. *Augustine* thinketh, that not onely the Hebrew tongue, but the Hebrew letters were used and well knowne before *Moses*: and he doth gather it from that place, *Deut.* 31. 28. where the Septuagint translate the word, *shoterim grammaton Isagogis*, the teachers, instructers, or beginners in letters. But it is very like, howsoever this place giveth no strength to it, in that the people were commanded to write the Law upon the posts of their gates, that the Hebrew letters were then very well knowne, not as newly taken up, but used of long time.

Whether *Moses* brought in the Hebrew tongue and letters. *August. lib. 18. de Civit. Dei, c. 18.*

QVEST. XV. *Of the number of languages.*

COncerning the number of the tongues and languages, which were divided in the building of the tower of Babel: the common and received opinion is, of *Epiphanius*, *Hierome*, *Augustine*, that they were 72. according to the number of the families rehearsed, chap. 10. *Arnobius* goeth further, and distinctly sheweth, how many nations and languages came of *Sem*, *Cham*, and *Iapheth*: upon these words, *Psal.* 105. 8. *he hath remembred his promise, that he made to a thousand generations*: hee sheweth that there are in the world a thousand generations, and 72. languages: from Persia to the Indians and Bactrians of *Sem*, he maketh 27. languages and 406. nations: from Euphrates and Nilus, to the Gades, of *Cham* 394. nations, 22. languages from Tigris westward of *Iapheth*, were multiplied 200. nations, and 23. tongues,: *ex Perer.* But this is set downe onely by meere gesse and conjecture, that there should be divided 72: languages: for there are but 70. fathers named: 14: of *Iapheth*, 31: of *Cham*: 25. of *Sem*, for Heber and Peleg must be counted for one familie: & whereas tenne of the sonns of *Noahs* sonnes, are set forth with their issue and posteritie, two of *Iapheth*, fower of *Cham*, fower of *Sem*: they make not severall nations, without their sonnes, no more than *Noahs* three sonnes: and therefore tenne more must be detracted from the number of 70. and so there will remaine but 60. As Canaan must not be reckoned for a severall nation, beside those that came of him: and so of the rest. And if those whose generations are not expressed, whereof there are 11. five of *Iapheth* two of *Cham*, fower of *Sem*, did not make severall nations, as *Augustine* thinketh, but were incorporate to the rest, then so many more are wanting of this number, and there will remaine but 50. But admit that this last conjecture of *Augustine* be uncertaine, yet it is most probable that all the Cananites of Canaan, of whom came an eleven severall nations, as they are rehearsed *Gen.* 10. 15. spake but one language: *Isa.* 19. 18. *they shall speake the language of Canaan*: which if it be so, then could there not be 72. languages divided, in the confusion of Babel.

Epiph. in Panar. haeres. 26. Aug. lib. 16. de civi. Dei. c. 3.

Whether 72. languages then tooke beginning.

Wherefore, concerning this matter, there are some things certaine, some things uncertaine: first it is certaine, that the tongues and languages were divided; then, that every particular person had not a severall language; for then there could have beene no society: but that the principall and chiefe families onely had their proper speech. Secondly, as uncertaine it is, 1. whither 72. languages, or more or lesse, tooke then beginning. 2. whether some of those nations are not now utterly perished: as *Pliny* out of *Eratosthenes* alleageth, that divers people in Asia, as of the Solymans, Lelegians, Bebrycians, Calycantians, are extinguished. 3. Neither is it certaine whether every particular language now used, was then founded: or only the mother & originall tongues, out of the which other since have bin derived, which is most like. *Mercer.*

Plin. l. 1 c. 10.

QVEST. XVI. *Where Cainan first added to the genealogie reconciled.*

Vers. 12. THe Septuagint betweene *Arphaxad*, and *Sale*, place *Cainan*, and so doth S. *Luke* in his Gospell, ca. 3. according to most copies, but *Cainan* is not found in the Hebrew: to reconcile this doubt: 1. We neither allow *Cajetanes* solution, that the septuagint have set downe the true genealogie, and that the Hebrew copies are imperfect, and have beene corrupted by the Jewes: for the Jewes had no reason to corrupt the genealogie, which giveth the Christians no advantage, neither maketh against them: and beside the Chalde Paraphrast, which is most ancient, leaveth out *Cainan*. 2. Neither is it like as *Eugubinus* saith, that the Septuagint erred herein, and that S. *Luke* followeth their error: for although an error may be admitted in the Septuagint, in this place, as in many other: yet the holy Evangelist was farre from approving their error, being directed by the spirit of God. 3. Neither doth the answer of *Ioannes Lucidus*, and before him, *Nauclerus* satisfie; that *Cainan* and *Sale* were one and the same; and that the place in Luke should be read; *which was of Sala, which was of Cainan*, *Luke* 3. 36. But this cannot be; for beside that, that there was no cause why *Luke* should set downe two names, only of *Sala*, and of none of the rest beside; in the Septuagint, *Cainan* is made the father and begetter of *Sala*. *Genes.* 11. 4. *Lippoman*, and *Canus* answere, that as *Matthewe* omitteth three of the kings in his genealogie, betweene *Ioram* and *Ozias*, to make the line of 14. generations equall from *Abraham* to *David*, from *David* to the captivitie, and from thence to Christ, so *Moses*, to make tenne generations from *Sem* to *Abraham*, correspondent, to the ten patriarkes before the floud, might omit *Cainan*.

The place, Luke 3. 36.

Caten. in 11. Gen. Can. lib. 2 de loc. Theolog. c. 18.

But the reason is not alike. 1. For those three Kings, *Ahaziah*, *Ioas*, *Amaziah*, are thought by some to to bee omitted for another cause, because they were killed for evill government. *Concent.* 2. And againe *Moses* summeth the yeeres of these Fathers, which *Matthewe* doth not, and therefore if *Moses* should of purpose leave out *Cainan*, a great error would fall out in the Chronologie and computation of yeares. 3. If *Moses* had left out *Cainan* to make the genealogie equall: yet if there had beene any such: hee should not have beene omitted in that catalogie of their names. 1 *Chro.* 1. 18. where was no such cause of omission.

Ianſen. in c. 14. Canon. Evang. Genebrard in Chron.

5. Some thinke that the Septuagint erred in adding of *Cainan*, and that *Luke* followed that text, not approoving that error, but giving way to the time, because the Septuagint was then well knowne among the Gentiles: least if he had departed from that translation, it might have hindred the credit of his Gospell. Thus *Ianſenius* and *Genebrard* among the pontificall writers: and learned *Iunius*, among the Protestants: who saith, that it was not μνημονικὸν ἁμάρτημα, but συγχώρησις ἀναμάρτητος, a slip or fault of memory, but a faultlesse confession in respect of the time: so also *Mercerus*, who thinketh that this being but a matter of genealogie, is not much to be stood vpon, which *Paul* calleth ἀπαρτεῖς, *endlesse*, 1. *Tim.* 1. 4.

6. But I approove rather *Beza* his answere, that *Cainan* was put into the text in *Luke*, by the ignorance

of some that tooke upon them to correct it according to the Septuagint: for in that ancient manuscript which he followed, *Cainan* was not to be found: and therefore *Beza* in his translation upon good ground left it out, and so doth the great English Bible.

Beroald in Ioseph. lib. 1. antiquit. Epiphan. 55. Heres.

Other thinke further, that the translation of the septuagint was also herein corrupted by some: that at the first these Greeke interpreters put not in *Cainan*; for neither *Iosephus*, nor *Epiphanius* which follow the septuagint, rehearsing the fathers before *Abraham*, make mention of this *Cainan*: and in the best Greeke copies, it is left out. 1 *Chronic.* 1.

Quest. XVII. *When Arphaxad was borne.*

Vers. 10. BEgat *Arphachsad two yeare after the floud*: the question is, whereas *Elam* and *Asshur*; the sonnes of *Sem* are named before *Arphacsad* the third sonne, how *Sem* could have these three in two yeares; I answer, 1. Neither with *Aben Ezra*, that *Sems* wife might bee with childe in the Arke, when the waters began to decrease; for I thinke rather, that was a time of abstinency. 2. Neither, as some that for the more speedy increase of the world, children were borne in a shorter time, as at 7. moneths: 3. Nor yet that *Elam* and *Assur* might bee twins, both borne at a birth. 4. But I rather thinke that *Arphacsad* might be either the eldest of all, or the second of *Sems* sonnes; for the scripture observeth not the order of time in setting downe names, as we saw before in rehearsing of *Sem*, *Ham*, and *Iapheth*.

Quest. XVIII. *Why it is here omitted in the genealog. of these fathers. and he died.*

FVrther, whereas in the Patriarkes lives before the floud, it is added, and hee died, which is omitted here; 1. Some thinke it is, to shew that *Henoch* died not a common death as the rest did. 2. Some to signifie, that none of them perished in the floud. 3. Some yet are more curious, as *Bæbai*, who thinketh, this clause, *and he died*, to bee here omitted, becaus: Messiah was to come of this line: whom they hold to be immortall: and further he prescribeth Messiah his age, that hee should live 837. yeares before the end of the sixt millenary or thousand yeare: which hee would gather by the letters of the word *Lemarbaty* used by the Prophet *Isay* 9. 7. which is, *of the increase* of his government, there shall bee no end: where the first letter, *lamed* signifieth 30. men, 600. *resh*, 200. *beth* 2. *he*, 5. which maketh together 837. But it is evident to all the world how they are deceived: for the six thousand yeare is expired within lesse than 400. yeares, and yet their supposed Messiah commeth not: and againe Messiah came as well of the line of the fathers before the floud, as of them after the floud. 4. Wherefore this is more like to bee the reason: because then after *Adams* transgression, *Moses* would shew how the curse tooke place: *thou shalt dye the death*, in those long lived patriarkes: that although they lived divers hundred yeares, yet in the end they dyed. *Mercerus*.

The Rabbines conceit of the Messiah.

Quest. XIX. *At what age of Terah Abraham was borne.*

Vers. 26. TErah *lived 70. yeares and begat Abraham, &c. Terah* lived 205. yeares, and died in Charran, at what time *Abraham* was 75. yeares old: *Genes.* 12. 5. *Abraham* then was borne when his father was an 130. yeare old, not in his 70. yeare: for the reconciliation then of these places. 1. We need not with *Hiereme*, that followeth therein the Hebrewes, to say, that *Abrahams* age of 75. yeares is not counted from his birth, but from his departure from Vr. of the Chaldes, and his miraculous deliverance out of the fire wherein they cast him, because he would not worship their Idols: for beside that, this tradition of *Abrahams* deliverance hath no sufficient ground to warrant it; a great inconvenience will follow it, if it bee admitted that *Abraham* was an 130. yeare old at this time, when he is said to bee but 75. which must of necessitie followe, if *Abraham* were borne in the 70. yeare of *Therah*: then it would follow: that *Isaack* borne when *Abraham* was an 100. yeare old, was borne 30. yeare before hee came into the land of Canaan, which is contrarie to the Scripture, or if they will count those hundred yeares also from *Abrahams* departure out of Chaldea: and that he was indeed an 160. yeares old, when *Isaack* was borne, and *Isaack* was 40. yeare old, his father yet living, when he tooke *Rebeccah* to wife, *Genes.* 25. 20. *Abraham* should have lived above 200. yeares, whereas the Scripture saith, he lived but an 175. *Genes.* 25. 7.

Hier. tradit. in Genes.

2 Neither is it a sufficent answer that *Abraham* went out of Charran at 75. yeares of his age, long before his fathers death, and that *Moses* doth recapitulate the story afterward as *Aben Ezra*, for *Steven* saith, that God brought him out after his father was dead, *Act.* 7. 4. And to say his father was spiritually dead, not naturally because he staied still, and refused to goe into Canaan, living in idolatrie (which is the devise of one *Andreas Masius*, cited by *Pererius*) is a forcing of *Stephens* words, which in an historicall narration must be taken properly.

Quest. 25. in Gen. lib. 16. & de civit. Dei. c. 15.

3. And with *Augustine* to make two departures of *Abraham* into the land of Canaan: the one when *Terah* was yet living, being an 105. yeare old, and *Abraham* 75. sojourning there 60. yeares, while his father lived in Charran, and another after *Therahs* death, whome *Abraham* might visite before, going and comming into Canaan: but now he came from thence, his father being dead, and returned no more; that in the first departure, his bodie remooved, but his affection was toward that place where his father was, but now his affection and all was removed: This imagination of two departures into Canaan, dissenteth from *Stephens* narration: *Act.* 7. where indeed he speaketh of two journeyes of *Abraham*, one out of Mesopotamia, the other out of Charan: But into Canaan the Lord brought him after his father was dead, v. 4. and not before.

4. That also is a meere fancy, that the rest of *Abrahams* age is concealed, who should be an 130, when he

hee is ſaid to be but 75. to this intent, becauſe God would keepe ſecret the end of the world: *Calvin.* for this would nothing have helped to the knowledge of that ſecret: the account of yeares paſt will not tell us what yeares are to come, and our Saviour ſaith, the Angels know not of that day, and yet they knew very well the age of *Abraham*.

5. Wherefore the beſt ſolution is, that *Abraham* though he be named firſt, becauſe of the privilege and preeminencie of his faith, yet was not the firſt borne; *Terah* at 70. yeares began to have ſonnes, but *Abraham* was not borne till the 130. yeare of his fathers age: for he was but 75. at his fathers death, who was then 205. So *Noah* is ſaid to be 500. yeare old when he begat *Sem*, *Cham*, and *Iapheth*: yet was not *Sem* borne till two yeares after. *Gen.* 11. 10. beſide, *Sarah* is held to have beene *Abrahams* brothers daughther: *Abraham* then could not be the eldeſt brother, for *Sara* was but 10. yeares younger than *Abraham*. *Gen.* 17. 17. *Iun.*

Abraham was borne when *Terah* was an 130. yeare old.

Quest. XX. *Sarai not ſiſter but neece to Abraham.*

Verſ. 29. *The father of Milcha, and of Iſcah, &c.* 1. Some thinke that this *Iſcah* was not *Sarai Abrahams* wife, but that ſhee was rather the daughter of *Thare*, and *Abrahams* owne ſiſter by the fathers ſide, than the daughter of his brother *Aran*: and that it was lawfull then for the halfe brother by the fathers ſide to marrie his ſiſter, *ſic Clement. Alexand. Lippoman. Cajetan. Scotus.* 2. Others thinke that *Sarai* was not the naturall, but the adopted daughter of *Thare*. 3. But the truer opinion is, that *Sarai* was the daughter of *Haran*, ſiſter to *Lot* and *Milcah*, and the ſame that is called *Iſcah*: as may appeare by theſe reaſons: thus thinke *Ioſephus* and *Auguſtine*. *Iunius*. 1. It is like that as *Nachor* married the one ſiſter, ſo *Abraham* married the other: becauſe it was their great care, not to take them wives abroad, from among the Idolaters. 2. v. 31. *Sarai* is ſaid to bee *Thare* his daughter in law, but if ſhee had beene his naturall daughter, ſhee ſhould have beene ſo called. 3. It was alwaies unlawfull, ſaving in the beginning of the world upon neceſſitie, for brethren or ſiſters, of halfe or whole bloud to marrie together: as *Auguſtine* ſaith, *Abraham* lived in thoſe times, when it was unlawfull for brethren, *ex utroq; vel altero parente natos nelli conjugio: of one or both parents to bee coupled in marriage*: as it may appeare alſo by this, becauſe *Abraham* to perſwade *Abimelech*, ſhee was not his wife, ſaid ſhe was his ſiſter: ſhe could not then be both his ſiſter and his wife. Indeed, among ſome barbarous Gentiles, as the Egyptians, it was permitted to marry their ſiſters, as *Ptolomeus Philadelphus* did take to wife *Arſinoe* his ſiſter: which is condemned by *Pauſanius* but among the faithfull it was never ſuffered, nor practiſed. *Thamer* ſaying to inceſtuous *Ammon, ſpeake to the King, for he will not deny thee*, 2 *Sam.* 13. 13. ſought but a delay, to put off his wicked act: not as though ſhee thought the King might or would grant any ſuch thing. 4. *Abraham* calleth *Sarai* his ſiſter, as he did call *Lot* her brothers ſonne his brother. chap. 13. 8. for ſo the Hebrewes uſe to call their neare kinſmen by the name of brethren: and he ſaith, ſhe was the daughter of his father, not of his mother: becauſe her father *Haran*, who might be 50. yeare elder than *Abraham*, was the ſonne of *Thare* by another woman, and not by *Abrahams* mother. 5. So then this *Iſcah*, is alſo *Sarai*: for to what end elſe ſhould *Iſcah* here be mentioned as a ſtranger, and not pertinent to the ſtorie. 6. It is moſt likely then that *Sarai* was the daughter of *Haran*, elder brother to *Abraham*: who and not *Abraham*, was borne in the ſeventie yeare of *Thare*, not as *Pererius* ſuppoſeth that *Abraham* was borne in the ſeventie yeare, and *Aran* many yeares before: for it is evident by the text, that *Thare* had no children before he was 70. yeare olde. *Gen.* 11. 26. *R. Sel.* affirmeth alſo that this *Iſcah*, was *Sarai*, and he noteth, that they are both of one ſignification: for *Iſcah* or *Iacah*, is a name of principalitie, as *Sarai* is: yet *Aben Ezra* thinketh otherwiſe, that if *Sarai* had beene *Harans* daughter, *Moſes* would have called her the daughter of *Haran*, as *Lot* is ſaid to be the ſonne of *Haran*, v. 31. but that is no reaſon, for in ſtead thereof, ſhee is called the wife of *Abraham*, of whom ſhe now was rather to take denomination, than of her father. *Mercerus* alſo thinketh that this *Iſcah* was not *Sarai*, becauſe in the ſame verſe there would not bee ſo ſudden a change and mutation of the name: but I thinke the firſt opinion more probable, that *Iſcah* is *Sarai*, for the reaſons before alleaged. 1. becauſe it had not beene pertinent to make mention of *Iſcah*, if ſhe had not belonged to this ſtory. 2. It is like that as *Nahor* married the one ſiſter, ſo *Abraham* did the other. 3. that they might take them wives out of their owne kindred, and not marry into the idolatrous ſtockes of the Chaldeans.

Lib. 2. Stromat. in fine. *Lip. Caten. in Gen.* *Cajetan. in Gen.*

Lib. 22. conf. ſan & c. 35. The marriage of brethren and ſiſters not practiſed among the faithfull.

Sarai and *Iſcah* the ſame.

Quest. XXII. *Why mention is made of Sarai her barrenneſſe.*

Verſ. 30. *But Sarai was barren, &c. Sarai* her barrenneſſe is noted, 1. not as ſome Hebrewes imagine, that ſhe ſhould be reſerved for the birth of *Iſaak*, and not bee polluted with other births: for the birth is no pollution of the wombe: and if this were the reaſon, *Iſaack* might have beene the firſt borne. 2. neither was *Sarai* barren, that by this meanes *Iſmael* ſhould be borne of *Agar*, to bee a plague afterwards to the Iſraelites, as ſome Hebrewes thinke. 3. But this was the cauſe, that Gods power might afterward appeare, in giving her a ſonne in her old age.

Quest. XXIII. *Abraham whether caſt into the fire, and then delivered by his faith.*

Verſ. 31. *They departed together from Vr of the Chaldeans.* It ſeemeth to bee an old tradition among the Hebrewes, that *Abraham* was complained of by *Thare* his father in the dayes of *Nimrod*, for refuſing to worſhip the fire, which the Chaldeans adored as God, and therefore he was caſt into the fire, but was delivered by his faith: and that this was the Ur, that is, the fire of the Chaldees, out of the which *Abraham* was brought: and they adde further, that *Aran* ſeeing his brother delivered,

refuſed likewiſe to worſhip that Idoll, and was caſt into the fire, wherein becauſe hee had but a weake faith, he periſhed; and therefore it is ſaid he died before his father, that is, in his preſence. This tradition *Hierome* ſeemeth in part to allow of, and *Lyranus* alſo, and *Paulus Burg.* But it is a meere fable, as may thus appeare: 1. becauſe *Abraham*, as moſt Chronographers agree, was not as yet borne in *Nimrods* time, but in the 43. of *Ninus*, that ſucceeded *Nimrod* or *Belus*. 2. If *Abraham* had beene ſo miraculouſly delivered, it is like that either *Moſes* would have remembred it in this ſtory, or the Apoſtle, *Heb.* 11. where he commendeth the faith of *Abraham*: or *Eccleſiaſticus*, chap. 45. would not have omitted, where of purpoſe he ſetteth forth the praiſe of *Abraham*, *Ioſephus* alſo *lib.* 1. *antiquit.* and *Philo* that wrote two bookes of *Abraham*, remember no ſuch thing. 3. This Ur was the name of a City in Chaldea, which *Euſebius* in *Euſebius*, calleth Camerinis: *Ammianus* Ur, *lib.* 25. *Plinie* Orchoen, the Septuagint tranſlate it, the regton of the Chaldeans. And here not onely *Abraham*, but *Thare*, *Lot*, and *Sarai*, all depart from Ur: then it ſhould ſeeme they were all caſt into the fire. *Ioſephus* ſaith, that in his time the Sepulcher of *Haran* was to be ſeene in Ur of the Chaldeans: *Haran* then was not burned, but buried. *Aben Ezra* taketh Ur for the name of a place, and *Abrahams* Countrey, though *Rambam* would have Cuthena in Meſopotamia rather his Countrey.

Euſeb. lib. 9. de prepar. Evang. cap. 4.
Plin. lib. 6. c. 26.
lib. 1. antiq. ii.

QVEST. XXIII. *Whether Nachor went out with Terah from Chaldea.*

Verſ. 31. AND *Terah tooke Abraham.* 1. It is certaine, that God was the author of this journey, who ſpake to *Abraham*, before he dwelt in Canaan, *Act.* 7. 2. and that *Terah* was made acquainted with Gods oracle by his ſonne, and obeyed the ſame, *Calvin.* 2. *Terah* is ſaid *to take Abraham, &c.* becauſe he was the chiefe, and maſter of the family, *Muſcul.* 3. No mention is made of *Nachor*, who choſe rather to remaine in his Countrey, and obey not Gods calling: who afterwards notwithſtanding followed, and left his Countrey, but went no further than Meſopotamia, *Gen.* 24. 10. and dwelt alſo in Charran, *Gen.* 28. 1. *Mercer.*

QVEST. XXIV. *Whether Terah Abrahams father were an Idolater.*

COncerning *Terah*, whether he were given to the Idolatry of the Chaldeans, becauſe he departed from Ur, is a great queſtion, which may thus be decided. 1. It is neither probable, that (as *Suidas* ſaith) *Sarug* the grandfather of *Terah* brought in Idolatry, commanding holy men departed, to bee worſhipped: both *Noah* and *Sem* being yet living to direct the righteous ſeed. 2. Neither is it to be thought, that *Terah* was ſo groſſe an Idolater, that he made images of clay to be worſhipped, as *Epiphanius*. 3. Neither is it probable, that *Terah* was altogether free from the Idolatry of the Chaldeans, and that he was caſt out thence and conſtrained to flee into Meſopotamia, as it is in the ſtory of *Iudith*, chap. 5. verſ. 7, 8. for the contrary is affirmed, *Ioſu.* 24. 2. that *Terah* ſerved other Gods. 4. Neither is it to be ſuppoſed, that *Terah* and his family, as *Auguſtine* thinketh, were perſecuted of the Chaldeans for the true worſhip of God: for herein *Abrahams* faith had not beene ſo commendable in obeying the calling of God, as the Apoſtle noteth, *Heb.* 11. 8. if he were driven out before, and forced to flee his Countrey. 5. And to thinke that *Terah* was firſt a worſhipper of God, and afterward fell to Idolatry in Charran, it is not like, ſeeing *Abraham* left not his father till he died, as *Toſtatus* and *Pererius* imagine. But it is more like, that *Terah* was at the firſt an Idolater, when he dwelt beyond the River in Chaldea, as is expreſſed by *Ioſua.* 24. 2. who afterward obeying Gods calling, left his Countrey, with the Idolatry and ſuperſtition thereof, and came out with his ſonne to Haran, thinking to goe to Canaan, but being ſtricken in yeares, he there ſtayed, and after ſome few yeares died, *Mercer.*

Suidas in vocal. Sarak.
Epiph. adverſ. hæreſ. ſub init.

QVEST. XXV. *Whether Abraham at any time inclined to ſuperſtition.*

AS touching *Abraham* alſo, whether he were at any time infected with the ſuperſtition of the Chaldees, there are divers opinions, as they are cited by *Pererius*. 1. *Suidas* thinketh that *Abraham* at fourteene yeares reproved his father for his Idolatry. But it is not like, that *Abraham* being brought up under ſuperſtitious parents, not yet acquainted with Gods voice, and wanting other meanes, was ſo ſoone called. 2. Neither doe I thinke with *Philo*, that *Abraham* knew not God: but *poſtquam ſolum vertit*, after he had changed his Countrey, when he was welnie 70. yeares old: that *Abraham* was ſo long nuſled up in ſuperſtition. 3. Neither doe I conſent to *Ioſephus*, that *Abraham, ex ſiderum obſervatione, &c.* that *Abraham* by the obſervation of the ſtarres, the earth, and Sea, beganne firſt to acknowledge the true God. But *Abrahams* firſt calling was from God, the Lord ſaith, *I tooke your father Abraham from beyond the ſloud*, *Ioſua* 24. 2. God called him both from that Countrey, and the Idolatry thereof. 4. The opinion of ſome Hebrewes, is more probable, that *Abraham* at forty eight yeares beganne to acknowledge the true God, *ex Perer.* But at what time of his life *Abraham* was called, it is uncertaine: yet as certaine it is, that he at the firſt, before God called him, was tainted with ſuperſtition. 1. That place in *Ioſua* ſeemeth directly to prove it: *Your fathers dwelt beyond the ſloud in old time, Terah the father of Abraham, and father of Nachor, and ſerved ſtrange Gods, Ioſua* 24. 2. All thoſe that dwelt beyond the River, were at the firſt Idolaters, even the whole family of *Terah, ſic Lutherus.* 2. Gods mercie more notably appeareth, in that hee called *Abraham* firſt before he knew God: that not *Abrahams* ſincerity, but Gods love was the beginning of his calling: as *Moſes* ſaith, *becauſe God loved your fathers, he choſe their ſeed, Deut.* 37. 3. It is not like but that *Abraham* being brought up in a ſuperſtitious family, did alſo at the firſt favour of their ſuperſtition, and therefore is bid to come out of his fathers houſe, *Gen.* 12. 1. And ſeeing *Terah Abrahams* father, as is ſhewed before, and as *Chryſoſtome* thinketh, *hom.* 13. *in Geneſ.* was addicted to Idolatry

Philo in lib. qui inſcribitur. Abraham in lib. antiquit.

till

till he obeyed the calling of God, to goe out of that countrey, it is more like, that *Abraham* alſo, did ſleep in the ſame ſinne, till God rouſed him, and called him away, then that he was never inclined to Idolatry, as *Pererius* thinketh. *Perer. lib. 6. in Gen. à ſpat. 17.*

4. *Places of doctrine.*

1. *Doct. Of Gods providence.*

Verſ. *BVt the Lord came downe, &c.* Here wee learne, that God ſitting in heaven, beholdeth all things that are done in the earth: not as the wicked ſay in their heart, *God hath forgotten and hideth away his face, and will never ſee, Pſalm.* 10. 11. But as the Pſalmiſt ſaith in another place, *Hee that dwelleth in the heavens ſhall laugh, the Lord ſhall have them in deriſion, Pſal.* 2. 4.

2. *Doct. Of the Trinity.*

Verſ. 7. *LEt us goe downe and confound, &c.* This is the ſpeech of the whole Trinity, whereby may bee prooved the diſtinction of perſons: and whereas verſ. 9. it is ſaid in the ſingular number, the *Lord confounded, &c.* thence is gathered the unity of ſubſtance: *ſic Calvin. Rupert. lib. 4. comment. in Gen. c.* 42.

3. *Doct. Conditionall preſcience in God.*

Verſ. 6. *THey cannot now be ſtopped, from whatſoever they have imagined, &c.* God did foreſee that they would by no meanes give over their enterpriſe, if they were not letted of their purpoſe: ſo that by this it is evident, that God foreſeeth not only what ſhall be certainly done in the world, but what might be conditionally done, if there were no let: as the Lord telleth *David* that the men of Keilah would deliver him, if he ſtaied there, 1 *Sam.* 23. 12. So our Saviour ſaith, that if the great workes, which were done in Corazin and Bethſaida, had beene done in Tyrus and Sidon, they had repented, *Matth.* 11. 12. foretelling what was likely to have beene done, that condition preſuppoſed. Where we ſee a manifeſt difference betweene Gods power, his preſcience, and decree or predeſtination: God in reſpect of his omnipotent power can abſolutely doe more, than he doth or will doe: in reſpect of his all-ſeeing preſcience, he doth foreſee not only ſimply what ſhall be done, but conditionally what is likely to bee done, if other conditions and circumſtances concurred. But God decreeth no more but what ſhall come to paſſe, his counſell muſt ſtand, his decree is alwayes abſolute, not conditionall: as the Lord ſaith by his Prophet: *As I have purpoſed, it ſhall come to paſſe, as I have conſulted, it ſhall ſtand. Iſay,* 14 24.

5. *Places of Confutation.*

1. *Confut. Againſt Iulian that there is but one God.*

Verſ. 7. *COme let us goe downe.* Wicked *Iulian* urged this place to prove his impious *polythian*, a multiplicity of Gods: for here not one ſaith hee, but many of like authority come downe to confound their languages, *ex Muſcul.* But if this wicked Apoſtata had looked a little further into the ninth verſe; there he might have found, that the Lord, *Iehovah* (not many, but one) did confound their languages: they were then divers, not Gods, but perſons, yet one Godhead and divine power.

2. *Confut. Againſt Origen, that the Lord, not the Angels confounded tongues.*

SEcondly *Origen* thought that the Angels confounded thoſe languages. And according to the number of thoſe nations, ſo were there ſeverall Angels preſidents over them, that gave them their ſeveral tongues *hom.* 11. *in Numb.* But the text it ſelfe overthroweth this opinion, v. 9. The Lord *Iehovah* did confound their languages.

3. *Confut. Againſt Celſus, that ſaith Moſes borrowed of other writers.*

THirdly, *Celſus* objected, that *Moſes* borrowed this ſtory, of the towre of Babel, of thoſe that write of the Gyants, called *Aloides*, how they caſt downe a great towre. But *Origen* anſwereth, that the writers of that hiſtory were after *Homer*, who was after *Moſes*, ſo that he could not take any thing from them, *lib. 4. cont. Celſ.* It is more like, that they corrupted the true ſtory of *Moſes*, with the Poeticall fictions.

4. *Confut. Againſt the Pagans, that fable of the beaſts, that they had ſometimes one language.*

4. CErtaine Pagans, not beleeving, that the world was not any time of one language: compare this narration of *Moſes*, to that fable of the beaſts: that ſometime they had all one language, and one underſtood another, till ſuch time as they ſent an embaſſage to the Gods, that they might bee alwayes in their flouriſhing youth, and never be old; and for this their proud requeſt, their ſpeech was confounded, that now one underſtandeth not another. The like truth (ſay they) is in this narration of *Moſes*. For how is it like, that they could in that inſtant, every man forget his former ſpeech: *ex Philone.* But this is a doltiſh compariſon, betweene reaſonable men, and unreaſonable beaſts: thoſe being no more capable of ſpeech, than they are of reaſon. And ſeeing all the world tooke beginning from one man, before the floud

from

from *Adam*, after the floud from *Noah*, why should it seeme incredible, that the world used one language. And why should it seeme unpossible, that God to whom all things are possible, in that instant could make them forget their language; seeing that some diseases, as the Lethargy, doe bring such forgetfulnesse, as that the patient knoweth not how to call things by their names: and *Pliny* writeth of *Corvinus Messala*, that he forgot his owne name.

5. *Confut. Against Philastrius, that all the world was of one language not divers, before.*

Philastrius, contra hæres. ca. 106.

5. *Philastrius* counteth it an hereticall opinion, that all the world was of one language before the tower of Babel: they are said so to be (saith he) that although they spake divers languages, yet they one understood another, and so in effect it was but as one. But the text is contrary, that the whole earth was of one language and one speech, not of one understanding, but of one lip, as it is in the hebrew, that is, they framed their words and language after the same manner. And how could every man understand so many languages, (which are held of most to have beene not so few as seventy) without a miraculous gift, such as the Apostles had: and whereas *Moses* maketh mention of divers languages in the 10. chap. v. 5. 20. 31. there that is spoken by way of anticipation. And here *Moses* setteth forth the beginning and occasion of the diversity of languages, by a certaine figure, called *hysteroſis*, which declareth that last, that was done first, setting the effect before the cause.

6. *Confut. Against Philo, that this division of tongues, is to bee understood historically, not in allegory.*

6. Fourthly: *Philo* draweth this story of the confusion of tongues to an allegory, to signifie the confusion of vices, *Hoc est nunc propositum sub figura confusionis linguarum dijcere constipatum vitiorum cuneum*: This is *Moses* purpose under this figure of confusion of tongues to cast downe the conjoyned muster of vices: for to speake properly, this parting of one language into many, is a separation, rather than a confusion. *Contra.* 1. After this manner the whole story of Genesis, may bee allegorized, so that we should have neither creation of the world, nor inundation of the same in true history, but in devised allegory. 2. This division of tongues is called a confusion, not in respect of the divers speech, which was indeed divided, not united, or confounded, but of the speakers, who were confounded in their affection, in being astonished at so suddaine an alteration: in their memory, in forgetting their accustomed speech: in their understanding, because they one understood not another in their worke, which was confused: the server bringing one thing, when the builder called for another.

7. *Confut. Against Plato and Aristotle.*

In Cratyl. God the author of languages.

7. *Plato* his opinion is, that words have their force and meaning from nature, *Aristotle*, that they were first framed, as it pleased man: But here wee learne, that God gave unto man speech: and he infused into men at once diversity of languages.

8. *Confut. Against the Lutherans, that make an omnipresence of Christs body.*

8 Vers. 5. *The Lord came downe*: the *Lutheranes Vbiquitaries*, that maintaine an omnipresence and ubiquity, that is an *every-where* presence of Christs flesh, being pressed by this argument, that Christs body doth move from place to place, therefore it is not every where: doe answer out of this place, that God is said to move and descend, and yet he is every where: But the reason is not alike, for to ascend and descend, is spoken of Christs body truly, and properly, but of the God-head only metaphorically, and figuratively.

9. *Confut. Against the latine service in popery.*

9. Vers. 9. *Therefore the name was called Babel*: because their language was so confounded, that they one understood not another: so what is the Church of Rome to bee counted, but another Babel and synagogue of confusion, where the people understand not the Priest, nor one another in their latine service and prayers. *Muscul.*

10. *Confut. Against Pererius: the marrying of the uncle and neece unlawfull.*

10. Vers. 29. *The name of Abrahams wife was Sarai*: who is held to be the daughter of *Haran Abrahams* brother: which marriages were not then forbidden by any law, but afterwards they were: where the errour of the papists and namely of *Bellarmine* and *Pererius* may be noted: who affirme, that it was not forbidden by *Moses* law, for the uncle to marry his neece; for *Othoniel* the younger brother of *Caleb*, married *Achsa Calebs* daughter. *Iud.* 1. 13. *Contra.* 1. To marry in this degree is forbidden in Leviticus, by necessary collection. *Levit.* 18. 12. *Thou shalt not uncover the shame of thy fathers sister, for she is thy fathers kinswoman*: doth not the same reason hold for the other sex: thou shalt not uncover the shame of thy fathers brother, for hee is thy fathers kinsman. Where the degree is prohibited in the male, it holdeth also in the female sex, unlesse they will say; because the law saith, *thou shalt not covet thy neighbours wife*, and expresseth not thy neighbours husband, that therefore the one should bee lawfull and not the other. 2. *Othoniel* was not the brother of *Caleb*, but either his nephew, as the Septuagint read; *Othoniel* the sonne of *Kenez adelphon*, the brother of *Caleb*, namely *Kenez*, for so is the construction in the greek; or else, as *Iunius* collecteth, *Othoniel* and *Caleb* were brothers children, *Caleb* of *Iephunne*; *Othoniel* of *Seraiah* which *Iephunne* and *Seraiah* were the sons of *Kenaz*, for *Caleb* was not the son of *Kenaz*, but

Perer. disput. 14. in 11. Genes. art. 208.

Othoniel proved not to be the brother of Caleb.

but of *Iephunne*. 1 *Chron.* 4. 15. yet it ſeemeth that he was of the ſtocke of *Kenaz*, as grand-child unto him; becauſe he is called a Kenazite: *Num.* 23. 12. and yet the ſonne of *Iephunneh*. *Othaniel* then is called the brother of *Caleb*, not properly, but in a large ſenſe, as *Lot* is called *Abrahams* brother, being indeed his brothers ſonne. Wherefore *Pererius* in following the blind latine text, was much deceived. *Iun. 2. Chro. c. 4. lib 3.*

6. Morall obſervations.

1. *Obſerv. Againſt diſcontentment.*

Verſ. 2. AS *they went from the East, &c. Chryſoſtome* hereupon noteth, that as theſe men not contented with their ſtate ſought out a new countrey: ſo *mankind*, ſaith hee, *non poteſt intra ſuos limites conſiſtere, can never keepe it ſelfe within the bounds, but alwayes coveteth more.* *Chryſoſt. hom. in Geneſ.*

2. *Obſerv. Againſt continuing in ſinne.*

AND *there they abode*: *Philo* noteth here, that as theſe men having found a pleaſant field, did not paſſe thorow, but continued there: ſo ſinners doe delight to continue and dwell in ſinne: *ejus malum fuiſſet, ſi poſtquam in peccata inciderant, pro alienis non pro domeſticis habuiſſent, &c. it had beene a leſſe evill, after they had fallen into ſinne, if they had uſed it not as a domeſticall, but as a ſtranger.*

3. *Obſerv. Againſt vaine and momentary pleaſure.*

Verſ. 3. COME *let us make bricke*: Like as theſe, that dwelt in Shiner build of bricke: *ſic qui voluptatib. carnis inſerviunt, de fragili materia, &c. ſo they that are the ſervants of pleaſure, doe build with brittle matter, that cannot continue*, but they which follow vertue; *lateres in lapides mutant, doe turne brickes into hewed ſtones*: *Gregor.* This appeareth in the parable of the rich man. *Luke* 16. whoſe pleaſure was ſoone over, but *Lazarus* joy was everlaſting. *Greg. in 4. Pſal. pœnitent.*

4. *Obſerv. Difficulty ſhould not hinder vertuous workes.*

SO *they had bricke for ſtone, &c.* Many times the difficulty that occurreth, doth cauſe men to ceaſe off from their enterpriſe. But nothing could hinder theſe men: though they had neither ſtone nor mortar, yet they will build a tower, ſuch as was never ſeene in the world before, or after. *Calvin.* We learne hereby, that nothing ſhould diſcourage us, or make us give over in a good worke, ſeeing theſe were ſo laborious in compaſſing this their proud and ungodly enterpriſe.

5. *Obſerv. Againſt building for oſtentation.*

Verſ. 4. THAT *we may get us a name, &c. Chryſoſtome* here well noteth the vanity of worldly men, that build houſes, and make great workes, *ut immortalem nominis memoriam relinquant*: to leave an immortall memory of their name; whereas both they faile of their purpoſe: *hodie domus dicitur hujus, cras alterius: to day it is called one mans houſe, to morrow another*: and ſo their name is extinguiſhed: and they might take a more ſure way to preſerve their name, by doing of good, while they live, as it is in the *Pſalme* 112. 9. *he hath diſtributed and given to the poore, his righteouſneſſe remaineth for ever.* But worldly men doe as *Abſolon* did, becauſe he had no children left to keepe his name, he built him a pillar: 2 *Sam.* 18. 18. So they wanting good workes, which are the true fruits of the ſpirituall men, ſeeke to make themſelves famous by ſumptuous buildings.

6. *Obſerv. Wicked men proud before their fall.*

Verſ. 4. LEST *wee be ſcattered*: *Philo* readeth *before we be ſcattered*: and thereupon obſerveth, that ſuch is the obſtinacy of the wicked, though they ſee that great judgements are hanging over their heads, yet they will goe on in their wickedneſſe, as the conſcience of theſe proud men gave them, that they ſhould not goe unpuniſhed, yet for all that they proceed in their purpoſe. Thus we ſee verified that ſaying of the wiſe man, *Prov.* 16. 18. *pride goeth before deſtruction*: as theſe men when they were in the height of their pride, were diſperſed and ſcattered: like as *Saul* made a goodly place for himſelfe, as triumphing for the late victory obtained againſt *Amelech*, even then when he was caſt off from being King: 1 *Sam.* 15. 13. *Oecolampad. in hunc locum.*

7. *Obſerv. Not to condemne any raſhly.*

Verſ. 5. THE *Lord came downe to ſee, &c. Chryſoſtome* noteth: *vult erudiri nos, ne unquam fratres temere condemnemus*: *In that God commeth downe to ſee and examine, hee would have us learne never without due examination to condemne our brethren raſhly*: And it is eſpecially a rule for magiſtrates, not to condemne any their cauſe unheard, as *Putiphar* did *Ioſeph*, *Gen.* 39. 20. *Muſcul.*

8. *Obſerv. The diviſion of the wicked profitable.*

Verſ. 8. SO *the Lord ſcattered them, &c.* Hence *Gregory* well obſerveth, that the unity of the wicked is pernicious, their diviſion profitable: So *Paul* eſcaped, while his enemies were divided. *Act.* 23. *eripiuntur juſti, dum dividuntur injuſti, the righteous are delivered, while the unrighteous are divided*: like as the Iſraelites by the dividing of the waters, had a ready paſſage thorow the red Sea: ſo here this proud and vaine-glorious enterpriſe, by the diviſion of tongues was diſappointed.

CHAP.

CHAP. XII.

1. *The Argument and parts.*

THis Chapter hath two parts: the first sheweth the occasion of *Abrahams* comming into the Land of Canaan, v. 1. to 6. the second containeth such things, as hapned to him there: from v. 6. to the end.

In the first part. 1. Gods calling is set forth, v. 1. with his large and ample promises, both temporall to *Abraham* himselfe, that his name should be great: to his posterity, that a great nation should rise of him: v. 2. and spirituall: to *Abraham*, *I will blesse thee*, to his posterity, *all the families of the earth should be blessed in him.* v. 3. namely in Christ. 2. *Abrahams* obedience is set forth, with the circumstances of his age: v. 4. of his company that came with him into the land of Canaan, v. 5.

In the second part is described. 1. *Abrahams* travell and journeying in Canaan: toward Shechem, where *Abraham* built an altar, and the Lord appeared to him, vers. 6. 7. toward Bethel, vers. 8. the South, vers. 9. 2. his going downe into Ægypt: 1. The *occasion*, by reason of the famine, vers. 10. 2. His *consultation with Sara*, to say she was his sister to save his life, vers. 11, 12, 13. 3. *Pharaohs* presumption in taking *Abrahams* wife, to vers. 17. 4. Gods revenge or punishment, vers. 17. which brought forth these three effects, 1. *Abrahams* admonition by *Pharo*, vers. 18. 2. the restitution of his wife, vers. 19. 3. his safe deliverance and dimission, vers. 20.

2. *The grammaticall construction, or sense.*

differ. ver. T.G.r. v. 1. *And the Lord had said. S.Ch.A.B. but the Lord: H. for the Lord. T.G. Come into the land. S. H. into the land, cæter.*

S.H.ad. C.cor. v. 5. *The soules, which they possessed, S. which he had subjected to the Law. C. which he had made. H. gotten. T.B.G. gnasah, made.*

Into Canaan they came, the Sept. have not these words, the rest have.

S.de. S.H.ap.f.pr. v. 6. *unto an high oake. S. famous valley. H. unto the plaine of Moreh. cæt. eelon*, signifieth both an oake, and a valley or plaine.

T.B.G.r. v. 8. *Bethel toward the west: cæter. toward the sea. S. heb.* because the Mediterranean Sea, was in the west side of Canaan.

diff. sig. S. c. v. 9. *in the desart. S. toward the South: cæter. negebh.* signifieth both.

Tr. v. 11. *tooke his journey toward the East. T. tooke his journey first: C. from the East: cæt. heb. micchedem, toward the East, Gen. 28.*

S. mut. pers. v. 13. *Say, I am his sister. S. thou art my sister: cæt.*

S. ver. diff. *I shall live for thy sake. H. T. by thy occasion. B. shall be preserved by thee: G. for thy words. C.* ἕνεκα σου, *because of thee. S.P. heb. biglal, propter, because.*

S. ver. diff. diff. temper. v. 16. *mules and Camels,* ἡμίονοι, *S. she asses and camels, cæt. athon. a she asse, chamer, an hee asse: the mule is the shee.*

T.B.G.I. v. 19. *I have taken her to my wife. S.C.P. I might have taken her. cæt.*

3. *The Exegesis or Theologicall Explication.*

QUEST. I. *Where and how the Lord spake to Abraham.*

Vers. 1. FOr *the Lord had said, &c.* 1. God thus spake to *Abraham*, not after his fathers death, but while he was yet in Mesopotamia, *Act.* 7. 2. for to what end should the Lord have thus said, *Get thee out of the country, &c.* if hee had beene come out thence already? *Calvin.* 2. Wee read that God spake unto *Abraham* eight times, *Gen.* 12. 1. againe, v. 7. and c. 13. 14. and c. 15. 4. and 17. 1. also c. 18. 9. and c. 21. 9. and 22. 1. It is like that divers other times, the Lord spake unto him: but these are expressed. 2. And how God spake unto *Abraham*, *Basil* thinketh it was *citra ullam corporis vocem*, without any corporall or outward voyce, but by the illumination of his minde: *Ramban* thinketh it was by dreame: some, that God spake to him by *Sem*, or some other Prophet: but in this place it is like that God spake to *Abraham* either by himselfe, or his Angels; when he spake by dreame in sleepe, or by vision, when he was waking: it is so expressed in the text, as c. 15. 1.

in c. 7. Isa.

QUEST. II. *Whether God named it a countrey to Abraham, whither he called him.*

TO *the land, that I will shew thee, &c.* 1. When the Lord thus called to *Abraham*, hee named no certaine countrey, whither hee should goe, for the better triall of his faith: for the Apostle saith, *He knew not whither hee went, Hebr.* 11. 8. and *Stephen, Act.* 7. 3. nameth no countrey whither hee was called 2. Whereas Canaan is named in the former chapter, vers. 31. either *Moses* setteth downe the name of the country, by way of anticipation, or God might afterward shew unto *Abraham*, as he went, whither hee would have him to goe. *Calvin. R. Isaach Carus* thinketh, that at the first *Abraham* understood that

countrey

countrey to the which hee was called, to be Canaan, becauſe of the curſe, that hee ſhould be a ſervant, &c. but that is not like.

QVEST. III. *Wherefore Abraham was called out of Chaldea into Canaan.*

AND *the Lord called Abraham out of Chaldea into Canaan.* 1. Becauſe Chaldea was given to abominable Idolatry, and other great corruptions of life, where *Abraham* could not remaine without great danger. 2. That Gods bleſſing in the multiplying of *Abrahams* ſeede might better appeare abroad in a ſtrange countrey. *Perer.* 3. But the greateſt cauſe was, not as ſome thinke to converſe with *Sem*, who is held to be *Melchizedek*; but that *Abraham* might take poſſeſſion of that countrey, and by faith and hope enioy that, which was promiſed to be given to his ſeede. *Calvin.*

QVEST. IIII. *Where Abraham was, when the Lord firſt called him.*

WHere *Abraham* ſhould be, when as God firſt called him, there are divers opinions. 1. It can neither be, as *Auguſtine* thinketh, that *Abraham* was called, after he was departed out of Chaldea, before he came to Charran, beeing yet in Meſopotamia: for to what end ſhould the Lord have bidden *Abraham* to goe out of his countrey, if he had beene removed alreadie? To ſay with *Auguſtine* and *Eucherius*, that now he is commanded to leave his countrey in affection, as he had alreadie done in bodie, hath no probabilitie: for both *Abraham* ſhould have beene diſobedient to Gods Vocation, beeing wedded ſtill in deſire to his countrie, and it is not like that he had a minde to returne to an idolatrous countrey, where he was to expect nothing but perſecution. *Steven* indeed ſaith, he was in Meſopotamia, when God called him: but Meſopotamia is there taken largely as it comprehendeth Siria and Chaldea: and ſo *Steven* ſaith, that he came out of the land of the Chaldeans. *Act.* 7. 4. *Mercer.*

Auguſt. lib. 16. de civit. Dei. c. 15.

2. Neither was *Abraham* twice called, once in Chaldea, and againe in Charran, as *Rupertus* and *Toſtatus* thinke upon this place: for this had argued *Abrahams* ſloth and negligence, if hee had made no more haſte to obey the calling of God. *Steven* alſo, *Act.* 7. maketh mention but of one calling.

3. To ſay further, that *Steven* beeing occupied with other matters might forget himſelfe, and not well remember the circumſtance of time: or that he was contented to follow the vulgar account, is to doe wrong to ſo holie a man, being directed by the ſpirit of God to ſpeake: neither doth *Eucherius* anſwer ſatisfie, that expoundeth *Steven* thus, *that Abraham was placed in the land of Canaan after the death of Terah*: he might depart from Charran his father yet living, but all that while hee was a ſojourner in Canaan, & had no certaine place till after his fathers death: *Contra.* But this ſenſe is contrarie to the text, that God after his fathers death μετῴκισεν, tranſlated or brought *Abraham* into Canaan: this muſt be underſtood not of Abrahams ſetling in Canaan, but his firſt remove thither.

4. Neither is *Lyranus* opinion ſound, who therein followeth *Raſi* and *Mizrahi*, that the calling, which *Moſes* here ſpeaketh of, was that in Charran: for *Abraham* is bidden to come out of his countrey: but Charran was not his countrey: and the Lord ſaith, hee brought him out of Vr of the Chaldeans, chap. 15. 7. not out of Charran But *Paulus Burgenſis* opinion is farre wide that Charran was *Abrahams* countrie, not Chaldea: for Vr of the Chaldees is called the land of his brother *Arans* nativitie: now whereas *Abraham* calleth it his countrie where *Nahor* dwelt in Charran in Aram Naharahim, or Meſopotamia, *Gen.* 24. 8. 4. 10. there Meſopotamia or Naharaim, the countrie betweene the rivers, is taken in a large ſenſe, as it containeth both Siria and Chaldea as is before ſhewed: or for that all his kindred were now remooved thither. *Mercer.*

Reconciliation of places.

5. Wherefore the truth is, that *Abraham* was in Chaldea, when the Lord called him: ſo *Aben Ezra*, *Mercer.* for ſo the Lord ſaith, *cap.* 15. 7. and although he is bid to leave his kindred, who came with him, as *Terah*, and *Lot*, yet for all this his calling was in Chaldea: for *Abraham* was ready to have left his kindred, if they had refuſed to goe with him. And *Terah* is made the Author of this journey, not as though they went forth without Gods calling, but for that hee was willing to goe with *Abraham*, whether for griefe of his ſonnes death, as *Ioſephus*, or for that though hee was ſomewhat ſuperſtitiouſly bent, hee was deſirous to goe out of that Idolatrous countrey: therefore *Terah Abrahams* father being the head of the family, is named as the chiefe.

Why *Terah* is named as the chiefe in the journey.

QVEST. V. *Of divers kinds of calling and renouncing the world.*

THere are divers kinds of callings: ſome are called immediately of God, either by manifeſt revelation as *Abraham*, or ſecret inſpiration: ſome are called by men, as the Iſraelites by the Prophets: ſome are called by affliction, as *Pſal.* 88. 34. *When hee ſlew them, they ſought and returned.* And three wayes doe men forſake the world; 1. by actuall leaving and forſaking all they had, as *Abraham* here, and the Apoſtles under Chriſt. 2. by mortifying their affections, as *David* was like a weaned childe, *Pſal.* 131. 2. 3. by ſequeſtring their thoughts to the contemplation of heavenly things: which S. *Paul* calleth *the having of our converſation in heaven. Phil.* 3. 20.

QVEST. VI. *Seven great bleſſings upon Abraham.*

Verſ. 2. *I Will make of thee a great nation, &c.* 1. God calling *Abraham* from his countrey, leaveth him not deſtitute, but promiſeth a great recompence: for his countrey, hee is brought into a better land: for a ſmall kinred, a great nation ſhall come out of him: he is called from his fathers houſe, but God will make him a father of many nations. 2. The Lord beſtoweth upon *Abraham* ſeven great bleſſings. *Perer.*

Perer. ex Cajetan. 1. *I will make thee a great nation*: either becauſe many and populous nations came of *Abraham*, by *Hagar*, and *Ketura*, *Gen.* 25. or in reſpect of the people of Iſrael, which was great, not ſo much in number, as renowne, becauſe of the Kings, Prophets, wiſe and vertuous men, that came of them.

How *Abrahams* name was great.

2. *I will bleſſe thee.* This bleſſing was able to make his barren wife *Sara* fruitfull, *Vatablus*. I will make thee rich, proſperous, *Muſculus*. Or I will bleſſe thee ſpiritually, *Rupertus*.

3. *I will make thy name great.* 1. *Abrahams* name was reverenced even among the heathen, as *Ioſephus* ſheweth, *lib.* 1. *antiquit.* 2. It was great, in reſpect of the faithfull, that are called the children of *Abraham.* 3. Great, becauſe the Lord vouchſafeth to call himſelfe the God of *Abraham*, *Iſaak*, and *Iacob.* 4. Great in reſpect of Chriſt, that came of *Abraham*, *Matth.* 1. 1. *Perer.*

4. *Thou ſhalt bee a bleſſing.* 1. It ſignifieth the certainty of this bleſſing: whom man bleſſeth, they are not alway bleſſed: but he that God bleſſeth, ſhall ſurely bee bleſſed. 2. The excellency of this bleſſing: he ſhall not only bee bleſſed, but a bleſſing it ſelfe. 3. And he ſhould be a forme of bleſſing: as they ſhould ſay, the God of *Abraham*, *Iſaac*, &c. bleſſe thee. *Calvin.*

5. *I will bleſſe them that bleſſe thee, &c.* *Abrahams* friends ſhould bee bleſſed for his ſake: as *Lot. Gen.* 14. *Iſmael*, 25. therefore *Abimelech* being a King, did deſire to make a league with *Abraham*, becauſe he ſaw God was with him.

6. *I will curſe them, &c.* So periſhed *Pharao*, *Og*, *Sehon*, the Aſſyrians, Chaldeans, were puniſhed for their enmity againſt the people of God: *Luther.* Therefore *Balaam* durſt not curſe the people of God, becauſe the Lord had not curſed them, *Numb.* 23.

How all nations are bleſſed in *Abraham.*

7. *All the families of the earth ſhall be bleſſed in thee.* 1. Not only becauſe they ſhall take up a forme of bleſſing, as the Hebrewes interpret, *the Lord bleſſe thee like Abraham*, for this forme among all the families of the earth, was not uſed: the Romanes in the coronation of their Emperours were wont to ſay, *ſis felicior Auguſto, melior Trajano*, be more happy than *Auguſtus*, better than *Trajane.* 2. Neither ſo onely, becauſe all Gentiles ſhould be bleſſed for imitating the example of faithfull *Abraham.* 3. *Non tantum ſignificat ipſum fore exempler, ſed cauſam benedictionis*: it ſignifieth he ſhould not only be an example or patterne, but a cauſe of bleſſing: becauſe in Chriſt the ſeed of *Abraham*, as the Apoſtle expoundeth, *Galath.* 3. 16. all the nations in the world were bleſſed. *Calvin.*

Quest. VII. *Of the computation of the 430. yeare mentioned by S. Paul. Gal.* 3. 17.

FRom this promiſe made to *Abraham*, are we to account the 430. yeares, which S. *Paul* ſaith were betweene the promiſe and the law, *Galath.* 3. 17. 1. Hereunto agreeth the computation of *Moſes*, that the Iſraelites dwelt in Ægypt foure hundred and thirty yeares, *Exod.* 12. 40. not in Ægypt onely, but in Ægypt and Canaan, as the Septuagint doe interpret that place; for ſo long it was ſince *Abraham* firſt began to ſojourne in Canaan, at what time alſo by reaſon of the famine hee went into Ægypt: ſo *Ioſephus* maketh his computation; to the building of *Salomons* temple, from the departure of the Iſraelites out of Ægypt, 592. yeares, and from *Abrahams* comming into Canaan, a thouſand and twentie: ſo that there ſhall be betweene *Abrahams* arrivall in Canaan, and the deliverance of the Iſraelites out of Ægypt, by this account foure hundred twenty eight. 2. *Genebrard* then is greatly deceived, that counteth ſix hundred yeares from *Abrahams* comming into Canaan, to the Iſraelites going out of Ægypt: for both Saint *Paul* is directly againſt him, who (as *Genebrard* would enforce) hath no relation in that number to the time of the Iſraelites dwelling in Ægypt: neither doth the computation of the yeares agree: for from *Abrahams* comming to Canaan till *Iacobs* going into Ægypt, are but yeers 215. which are gathered thus: from the promiſe to the birth of *Iſaak*, 25. from thence to the birth of *Iacob*, 60. from thence till hee went into Ægypt, 130. and the time from thence till the Iſraelites going out, though it cannot bee ſo certainely gathered, is thought not to exceed two hundred and fifteene yeare more: as ſhall bee ſhewed, when wee come to that place of the fifteenth chapter. 3. Though Saint *Paul* make mention of that promiſe, which was made to *Abraham* and his ſeed, which ſeemeth to bee that, *Gen.* 22. 18. yet by the account of the yeeres, it muſt bee referred to this promiſe: for the other renewed, when *Iſaak* ſhould have beene offered up. was fifty yeeres, if *Iſaak* were then 25. as *Ioſephus*, or if hee were 37. as ſome other Hebrewes thinke, it was 62. yeeres after: and ſo many yeeres ſhould we want of foure hundred and thirty. And then the ſame word, *ſeed*, is not here uſed; yet there is the ſame ſenſe: for the Lord in ſaying, *in thee ſhall all the families of the earth bee bleſſed*, meaneth his ſeed. 4. Further, whereas *Abraham* is ſaid to bee ſeventy five yeere old at his departure out of Charran, and the promiſe was made before hee came out of Chaldea: his time of abode could not bee long there, not five yeares, as *Iunius* ſuppoſeth, but I rather thinke with *Auguſtine* and *Encherius*, that all was done in a yeare or two at the moſt. *Mercer.* his going out of Chaldea, ſtaying at Charran, and departure from thence: for it is not like but that *Abraham* made all haſte to obey Gods call.

Kib. 8. antiq.

Genebrards errour.

The true computation of the yeeres from *Abrahams* comming into Canaan to the going of the Iſraelites out of Ægypt.

Lib. 16. de civit. dei. cap. 16. & 24.

Quest. VIII. *Why Lot accompanied Abraham.*

Ioſeph. lib. 1. antiquit.

Verſ. 5. *ABraham tooke Sarai, &c. and Lot.* 1. *Lot* followed not *Abraham*, becauſe he was his adopted ſon, as *Ioſephus* thinketh, for then he would not have ſuffered him to goe apart from him, *Gen.* 13. and he called him his brother, not his ſonne. *ibid.* But *Lot*, as one ſet apart alſo to be a worſhipper of God, is content to leave his other kindred, and accompany righteous *Abraham.* 2. Where mention is made of the ſoules, which they had gotten in Charran, it is neither like that *Lots* two daughters were there borne, but rather at Sodome: neither by ſoules (with ſome) doe wee underſtand cattell, for that were

What ſoules *Abraham* got in Charran.

were improper: neither need we referre it to the winning and converting of ſoules, as the Chalde text ſeemeth to interpret, alleaged before: but it is taken for the ſervants which *Abraham* had purchaſed there, *Muſcul.* And ſuch as were borne of thoſe ſervants. 3. But as for that opinion of *Nicolaus Damaſcenus*, and *Iuſtinus*, that *Abraham* before he came into Canaan was King of Damaſcus: I leave it as a fancie; for the text ſheweth that *Abraham* came forthwith from Charran to Canaan: and it had ſhewed ſome diſobedience in *Abraham* in foreſlaking the time to follow the calling of God: yea wee finde not that *Abraham* had any certaine dwelling place, but removed from place to place, and was as a pilgrime and ſtranger, therefore not like to have beene a King.

Euſeb. lib. 10. de prepa. Evang. cap. ultim. Iuſtin. lib. 36. Abraham not King of Damaſcus.

QVEST. IX. *What place Sechem was, and the valley of Moreh.*

Verſ. 6. *ABraham paſſed thorow the land, to the place of Sechem, and to the Plaine of Moreh.* 1. This Sechem was not on the Eaſt ſide of Canaan, as *Perer.* but rather toward the Weſt where the Sunne goeth downe, *Deut.* 11.30. 2. It is called the place rather than Citie of Sechem, becauſe afterward there was built the City Sechem, *Gen.* 33.18. ſo called of *Sechem* the ſonne of *Hemor*. 3. *Euſebius* maketh two Sechems, this, which in his time was called Neapolis, deſtroyed by *Abimelech*, *Iud.* 9. re-edified by *Ieroboam*, 1 *King.* 12.25. and another in Mount Ephraim, which pertained to the lot of the Prieſts, *Ioſu.* 21.21. but it is evident that theſe were all one: for *Ieroboams* Sechem was alſo in Mount Ephraim, 1 *King.* 12.25. Neither doe we finde mention made of two Sechems in the Scripture: not farre from this City was the Mountaine that had two tops, Hebal and Garrizim, *Deut.* 11.30. from whence the bleſſings and curſes were delivered: this is the ſame City which is called Sychar, *Ioh.* 4. neare unto which was *Iacobs* Well, *Mercer.* 4. Not farre from Sechem was the Plaine of Morch, (ſo called of *More* the poſſeſſor thereof, as the Plaine of Mamre was named of the owner, *Mercer.*) which the Septuag. tranſlate the high Oak: the truth is, that it was both a Plaine and ſet with Oakes, *Deut.* 11.30. another word is uſed, *Gnerabah*, which ſignifieth a Plaine: there *Iacob* under an Oake buried the images which were in his houſe, *Gen.* 35. 4. *He hid them under an Oake that was by Sechem: Ioſua* made a covenant with the people in this Sechem, and pitched a ſtone under an Oake, in witneſſe thereof, *Ioſua* 24.26. In this Plaine was *Abimelech* made king by the men of Sechem, *Iud.* 9.6. Some thinke that in this Plaine were ſituated the fiue Cities, Sodome, Gomorrha, Adama, Seboim, Zoar, *Lyran. Toſtat.*

QVEST. X. *Why it is added the Canaanites were in the land.*

THe Canaanite was in the land. 1. Theſe Canaanites were not they, which gave denomination to the whole Countrey and land of Canaan: but theſe were ſome one people of *Canaans* poſterity, which were eſpecially called by that name, who inhabited in the Weſt part of Canaan, by the Sea and the coaſt of Jordan, *Num.* 13.30. 2. This is expreſſed that the Canaanites dwelt in the land, not to ſhew *Abrahams* right, becauſe he came of *Sem*, to whoſe ſeed this Countrey appertained, which was uſurped by the Canaanites; for it appeareth not, that *Sems* poſterity ever inhabited this Countrey: and if it had beene *Abrahams* right, God ſhould have given him but his owne: whereas it was Gods love toward *Abraham*, that brought him to this Countrey, *Dent.* 4.37. and theſe people were caſt out for their wickedneſſe, *Abrahams* ſeed did not poſſeſſe it for their righteouſneſſe, *Deut.* 9.6. Neither had they any right unto it, but of Gods favour. 3. But this is added, to ſhew that *Abraham* was a ſtranger in Canaan, to whom God gave not ſo much as the breadth of a foot, as Saint *Stephen* ſaith, *Act.* 7.5. that his faith hereby might bee exerciſed, in beleeving God, who promiſed it to his ſeed, *Iun.* as alſo ſeeing *Abraham* was called to a land where the wicked dwelt, wherein he had no certaine poſſeſſion given him, the Lord would have him thereby to be put in minde of his celeſtiall countrey, as the Apoſtle ſheweth, *Heb.* 11.16. *Calvin.*

QVEST. XI. *How God appeared to Abraham.*

Verſ. 7. *THe Lord appeared to Abraham.* 1. God is not ſaid before to have appeared to *Abraham*: and how he appeared, it is not expreſſed, whether in a dreame, in viſion, or face to face, that is, manifeſtly, not darkly, for theſe are the three wayes wherby God appeareth, *Num.* 12.6.8. it is not like, that God ſhewed himſelfe by a dreame, as *Cajetane* thinketh, for the Scripture uſeth to expreſſe that kind of apparition by name: as *Matth.* 1. The Angell of the Lord appeared to *Ioſeph* by dreame: but after ſome other manner. 2. God promiſeth to *Abraham* two unlikely things: that he ſhould have ſeed, whereas his wife was barren, that his ſeed ſhould have that land wherein the Canaanites yet dwelt, that was a mighty nation: that *Abraham* ſhould wholly depend upon God. 3. And the Lord deferreth his promiſe, both that *Abraham* and his ſeed ſhould be tryed by affliction in Canaan and Egypt, that they might acknowledge Gods free gift, and he ſtayeth till the wickedneſſe of the Canaanites was come to the full, *Geneſ.* 15.16. 4. Hee buildeth an Altar to teſtifie his thankfulneſſe. *Perer.* not without Gods warrant, for the Lord in that place appeared, *Muſcul.* and *Abraham* doth teſtifie his inward faith, by his outward profeſſion. *Calvin.*

Wherefore God deferred his promiſe.

Why he built an Altar.

QVEST. XII. *Why Abraham ſo oft removed.*

Verſ. 8. *HE removed thence to a Mountaine, &c.* 1. He removed, becauſe his building of Altars was offenſive to the Inhabitants, and it was a wonder that hee was not ſtoned of them for the ſame. *Calvin.* As alſo it pleaſed God hereby to trie *Abrahams* faith, being toſſed thus from poſt to pillar, and that thereby hee might bee a meane by his godly life and religion to call that people to repentance, *Pererius.* 2. Hee is ſaid to pitch his tents, being ready as ſouldiers are, to remove their

 campe,

Of Bethel.

Hai.

The mountain where *Abraham* built an Altar.

campe, *Chryſoſt.* 3. This Bethel was at this time called Luz, *Gen.* 28. 19. It is called Bethel by way of anticipation, by that name which it had afterward: and it was removed from Hai, here named, by the ſpace of a mile. This Hai was that City which *Ioſuah* deſtroyed, cap. 8. there was another City of the ſame name among the Ammonites, *Ierem.* 49. 5. this Hai was three miles ſituate from Jericho, and as farre from *Elizeus* fountaine neare to Jerico, 2 *King.* 2. *Perer. ex Andr. Maſ. & Borchard.* 4. This hill wherein *Abraham* built an Altar, was the ſame wherein *Ioſua* alſo reared an Altar, in Mount Ebal, neare to Hai, *Ioſ.* 8. 30. this hill had two tops or heads, Hebal and Garizim, where was built a temple in diſgrace of that at Jeruſalem: and this is the hill which the Samaritane woman meaneth, *Ioh.* 4. which hill is not neare to Jerico and Gilgal, as *Mercator* collecteth out of *Euſebius* booke *de loc. Hebraic.* tranſlated by *Hierome*, but neare to Sechem, and not neare Gilgal, as the Septuag. read, which might deceive *Euſeb.* but over againſt it, *Pererius.*

Quest. XIII. *Of Abrahams going downe into Egypt.*

Verſ. 10. *Then there came a famine in the land, therefore Abraham went downe into Egypt, &c.* 1. *Abraham* falleth into three great tentations at once. 1. He is pinched with famine. 2. In danger of his life among the Ægyptians. 3. And his wives chaſtity put in great hazard. 2. *Abraham* goeth downe into Ægypt, conſtrained thereto by the famine, being not able to releeve himſelfe in Canaan, where hee poſſeſſed not one foot: he would not tempt God, to refuſe the meanes which was offered. 3. For God is tempted two wayes, when men are either addicted altogether to the meanes, as *Thomas* would not beleeve unleſſe he ſaw: others tempted God, when they immediately depended upon his providence, rejecting the meanes, as *Ahaz* refuſed to have a ſigne given him, *Iſay* 7. 4. God ſuffered *Abraham* to bee thus tempted. 1. For the triall of his faith, *Calvin.* 2. That Gods mercy might the better appeare in his deliverance from ſo many dangers. 3. To be an example and comfort to poſterity how to behave themſelves in the like dangers. *Pererius.* 4. *Vt lucem doctrinæ & virtutis ſuæ impertiret Ægyptiis*; *to impart unto the Ægyptians the light of his doctrine and vertue, Chryſ.* 5. *Abraham* ſinned not in going downe to Ægypt, as *Ramban, Moſes Gerundenſ.* collecteth, becauſe he forſooke the land of Canaan, as though he could not have beene provided for there: and therefore he thinketh that *Abrahams* poſterity was afterward afflicted in Egypt: For 1. *Abraham* ſhould rather have offended, if he had refuſed the meanes offered for his releeſe. 2. He had no commandement not to goe into Egypt, as afterward *Iſaak* had, chap. 26. 2. he went but to ſojourne there, as the text ſaith, in minde and in heart, his deſire and affection was ſtill to the promiſed Canaan, *Muſculus.*

God tempted two wayes.

Hom. 30. in Gen. *Abraham* ſinned not in going downe to Egypt.

Quest. XIV. *The feare of Abraham concerning Sarai her beauty.*

Verſ. 11, 12. *I know thou art a faire woman, &c. they will kill me, and ſave thee alive, &c.* 1. *Sarai* though ſtricken in yeares, retained her excellent favour and beauty ſtill, either becauſe in thoſe dayes the vigour of the body ſo ſoone decayed not, or her not bearing of her children might be a means to preſerve her ſtrength and beauty, or God might give her that ſpeciall gift, to exerciſe *Abraham* in that feare, *Calvin.* 2. And *Abraham* feareth what might happen to him in Egypt, rather than in Canaan, becauſe the Canaanites were generally better coloured and fairer than the Egyptians, among whom *Sarai*, though not regarded in Canaan, might be deſired in Egypt, *Iunius, Perer.* 3. The Hebrewes fondly imagine, that *Abraham* knew not his wife to be faire till now, having hitherto abſtained from her company: but that is untrue: for what reaſon had *Abraham* ſo long to refraine in lawfull marriage? neither if it were ſo, could it have beene knowne, that *Sarai* was barren: therefore *Abrahams* words, *I know, &c.* muſt not be referred onely to the next clauſe, *that thou art faire*, but to the whole ſentence following, verſ. 12. *that the Ægyptians when they ſee thee, &c. will kill me.* 4. We may ſee what a dangerous thing beauty is in a woman not vertuouſly given, ſeeing even in *Sarai* ſo godly a matrone, it put *Abraham* in ſuch feare, *Muſcul.* 5. Likewiſe in the Egyptians, is noted both their raging affection, that made no conſcience of murther to enjoy their luſt, and their blindneſſe of judgement, that made leſſe account of murther than adultery: for they would kill *Abraham* firſt, before they violate his wife. *Perer.*

Quest. XV. *Whether Abraham and Sarai diſſembled in ſaying ſhe was his ſiſter.*

Verſ. 13. *Say thou art my ſiſter, &c.* 1. Both their impudent mouthes are to be ſtopped that altogether exclaime againſt this fact of *Abraham*, making him by his diſſimulation as a bawd of his owne wife. 2. Neither yet can this fact be altogether excuſed, as *Auguſtine* doth, *Vxorem tacuit non negavit; He denieth her not his wife, but concealeth her: Nihil mentitus erat, quia proquinqua erat ſanguine; He lyed not at all, becauſe ſhe was his kinſwoman in blood, and ſo his ſiſter, as Lot is called his brother*: for in affirming her to be his ſiſter, they inferred ſhe was not his wife, and ſo the truth was not onely concealed, but diſſembled. 3. Wherefore as *Calvin* ſaith, *Videtur aliquid mendacii admixtum, It ſeemeth that ſome untruth was ſprinkled or mixed herein*: for *Sara* is noted to have beene for this her diſſimulation reproved. *Gen.* 20. 16.

Quest. XVI. *Whether Abraham did well in bringing Sarai into danger for her chaſtity.*

Origen hom. in Gen. *Hier. in Gen. cont. Fauſt. lib. 22. cap. 26.*

That my life may be preſerved by thee. 1. Neither was this fact of *Abraham* ſo hainous as *Origen* ſeemeth to thinke, that *Sara* was *expoſita contaminationibus per convenientiam maritalem: was expoſed to pollution by the connivence or ſufferance of her husband*, and therefore he runneth here to allegories. *Hierome* alſo calleth it *fœdam neceſſitatem*, an uncleane neceſſity.

2. Neither can this fact be altogether excuſed, ſeeing his wives chaſtity was thereby brought into danger.

2. Neither

1. Neither can *Auguſtines* excuſe ſuffice, *Uxorem Deo credidit, ne polucretur, He committed his wife to God, that he ſhould keepe her from being polluted* : for this had beene to preſume. 2. Nor *Rupertus* fully giveth ſatisfaction, *Quam potuit periculi partem ſuſtulit, cætera Deo commendavit : that he prevented part of the danger himſelfe, in providing for his life, the reſt he committed to God.* For no man muſt doe evill that good may come thereof. *Abraham* to ſave his life ſhould not hazard her chaſtity. 3. Neither yet doth *Cajetane* ſufficiently anſwer the matter, *That without Sara her conſent he knew ſhe could not be copled in marriage to any* : for violence might have beene offered to her, though ſhe conſented not. 4. Neither is it like that *Abraham* did thus by any inſtinct from God, as *Pererius* thinketh : no ſuch thing being expreſſed.

3. Wherefore this proceeded of *Abrahams* infirmitie rather, who ſhould have committed the preſervation of his life rather to the providence of God, than any ſuch deuice of his owne. *Vatablus* : and although *Abrahams* intent were good, to preſerve his life in regard of Gods promiſe made to his ſeede, yet he failed in the meanes : and though he had rather have died, than hazard his wives chaſtitie, yet being wholly intent how to provide for his life he forgetteth all other things, and caſteth what perill might come one way, and not another. *Calvin.*

Quest. XVII. *Of the taking of Sarai into Pharaos houſe.*

Verſ. 15. *The woman was taken into Pharaos houſe, 17. but the Lord plagued Pharao and his houſe.* 1. It was an uſuall thing among the heathen Princes, (whoſe will ſtood for a law) to take with violence at their pleaſure ſuch women as they liked : ſo the Egyptians did ſteale away *Iſis*, the daughter of *Inachus*, King of Argives, and caried her into Egypt. The Grecians carried away *Europa*, daughter of *Agenor*, out of Phenicia into Creta. *Iaſon* brought *Medea* from Colchis into Grecia: *Paris* did the like to *Helena Menelaus* wife: ſo doth *Pharao* here to *Sarai*. 2. *Pharao* was plagued ſome thinke with a flux of bloud, ſome, in that the wombs of their women were ſhut up, as it is in the like ſtory, *Gen.* 20. *Ioſephus* thinketh it was the plague : *Philo* a torment both of bodie and minde : it is moſt like it was ſuch a plague as *Pharao* felt in himſelfe. 3. His houſe alſo was ſmitten with the ſame plague : not onely the Princes that commended *Sarai* her beauty, and ſo were acceſſary to this fact, as *Chryſoſtome* thinketh : but the whole houſe generally: who though they all were not agents in this matter, yet God, whoſe judgements, though ſecret, yet are alwayes juſt, was able to finde ſufficient cauſe of puniſhment among them, *Calvin.*

The violent taking of women uſed among the Gentiles.

How *Pharao* was plagued.

Why his houſe was puniſhed.

Quest. XVIII. *How Pharao did know that Sara was Abrahams wife.*

Verſ. 18. *What is this thing thou haſt done unto mee, &c.* By this wee ſee, that even among the heathen, adultery was counted an hainous ſinne, *Et regi ipſi cavendum, and even to be ſhunned of the King, Ambr. lib. de Abrah. c. 2.* 2. *Pharao* taketh it grievouſly, that hee was thus deceived of a ſtranger, and if God had not protected *Abraham*, it might have coſt him his life, *Luther.* 3. This was knowne to *Pharao*, not by the Egyptian Prieſts, whom *Pharao* ſhould conſult withall, as *Ioſephus* thinketh, though ſometime it may pleaſe God, that ſuch may geſſe at the truth, as *Balaam* did: but either it was made manifeſt by divine revelation, as the like was to *Abimelech*, *Gen.* 20. *Chryſoſtom.* or elſe by the confeſſion of *Sara*, *Oecolampad.* after that *Pharao* being feared by theſe plagues, beganne to examine what might be the cauſe. 4. *Pharao* layeth all the fault upon *Abraham*, not conſidering, that God ſaw his unchaſte thought, and his inhumanity towards ſtrangers, *Iun.*

Sara was *Abrahams* wife.

Quest. XIX. *How Sarah was preſerved from Pharaos luſt.*

Verſ. 19. *Behold thy wife, take her, &c.* 1. *Sarai* was kept by Gods providence from the violent luſt of *Pharao* : as ſhe was likewiſe preſerved from *Abimelech*, *Geneſ.* 20. If God ſhewed that mercy to *Abraham* againe offending in the like, it cannot be otherwiſe thought, but he found that mercy with God before : and the preſervation of *Sarai* the ſecond time, ſheweth that ſhe was not corrupted before, *Calvin.* 2. The cauſe hereof, was neither any moderate diſpoſition in *Pharao*, nor yet becauſe the uſe was among thoſe Eaſterne Princes (as we reade of the Kings of Perſia) *Eſt.* 12. 12. to prepare and purifie with ſweet oyles and odours ſome while before ſuch women as entred into the King. *Hieron.* But it is moſt like, that *Pharao* was hindred by this ſudden diſeaſe, that he could not accompliſh his luſt, *Iun.* and therein *Chryſoſtome* noteth the like miraculous deliverance of *Sara* from *Pharaos* raging luſt, as of *Daniel* from the Lions. 3. The reaſon why here it is not expreſſed, in like manner, as *Gen.* 20. that *Pharao* came not neare *Sarai*, *Theodoret* maketh to be this; becauſe, *Per id temporis Sarai paritura erat Iſaach : about that time Sarai was to beare Iſaach* : and therefore it is expreſſed, *Ne ſuſpectum illud ſemen eſſet : leſt he might bee thought not of Abrahams ſeed.* 4. *Rupertus* well noteth in this ſtory of *Abraham*, a type and figure of thoſe things that hapned to his poſterity. 1. As a famine brought *Abraham* into Egypt, ſo did it *Iacob* and his familie. 2. As *Abraham* was afflicted by the taking away of his wife, ſo was his ſeed oppreſſed. 3. As *Pharao* was plagued for *Abraham* and *Sarai*, ſo *Pharao* and Egypt were puniſhed with ten plagues becauſe of the Iſraelites. 4. As *Abraham* was enriched by *Pharao*, ſo the Iſraelites received great giſts of the Egyptians, when they went out.

Abrahams being in Egypt a type of his poſterity.

Quest. XX. *How long Abraham ſtayed in Egypt.*

Concerning the time of *Abrahams* being in Egypt. 1: Neither is it true, as *Euſebius* citeth out of one *Atrabanus*, that he aboad there twenty yeares : ſeeing *Abraham* had dwelt but ten yeares in Canaan, when *Hagar* was given him, and *Iſmael* borne, *Gen.* 16. 2. Neither was *Abraham* ſo long converſant in Egypt, and that by the leave of *Pharao*, as that he did teach them the liberall ſciences, as Aſtrologie,

Euſeb. lib. 9. de prepar. Evang. 1. alt.

and such like, as *Iosephus* thinketh, *lib. 1. antiquit.* But it is most like they learned it afterward by *Iacob*, that lived there seventeene yeares : or of *Ioseph*, that was their governour 80. yeares. 3. Wherefore at this time it is probable that *Abraham* stayed not long in Egypt, no not a yeare : for presently after that *Pharao* was plagued of God, he delivered *Sarai*, and sent away *Abraham*, giving him guides to see him safely conveyed.

QUEST. XXII. *How the Kings of Egypt came to be called Pharaos.*

Lodovic Vives in August. de Civ. Dei. lib. 18. ca. 43.

Vers. 20. *PHarao gave commandement, &c.* 1. It appeareth, that the name of *Pharao* was common to all the Kings of Egypt, and no proper name : for the Kings of Egypt were so called above a thousand yeares from *Abraham*, till the destruction of the Temple : and they had orher proper names beside, as we reade of *Pharao Necho*, 2 *King.* 23. of *Pharao Ophra*, *Ierem.* 44. 30. 2. It is not like they were so called, as *Vives* thinketh, of Pharus an obscure Island, of the which there was no reason to name their Kings. 3. But rather as *Iosephus* conjectureth of one of their first Kings, that was so called : as the Kings of Syria were called *Antiochi*, the Kings of Egypt after *Alexander*, *Ptolomie* : the Emperours of Rome, *Cæsars* and *Augustine*. 4. But whereas *Iosephus* thinketh, that after *Pharao Salomons* father in law, none of the Kings of Egypt were named *Pharaos*, it is a manifest errour, for 400. yeares after *Salomon*, in *Iosias* time, mention is made of *Pharao Necho*, 2 *King.* 23.

Iosephus errour.

4. *Places of doctrine.*

1. *Doct. Of the free grace of election.*

Vers. 1. *THe Lord had said, get thee out of thy Countrey, &c.* This calling of *Abraham* from among the Chaldeans, without any merit or desert in *Abraham*, who lay drowned in the dregges of superstition, is an argument of our free and gracious election in Christ, without respect of any worthinesse in us ; as the Apostle saith, *We are saved by grace through faith*, *Ephes.* 2. 8. *Calvin*, *Perer.*

2. *Doct. Vocation of the Gentiles.*

Lib. 3. cont. Iulian.

CYrill also well noteth, *Ex vocatione Abrahæ præsignata est vocatio Iudæorum & Gentium, &c. By the vocation of Abraham, is signified the calling of the Iewes and Gentiles, who was the father of the faithfull and beleevers.*

3. *Doct. Canaanites in the Church.*

Vers. 6. *THe Canaanite was in the land, &c.* As there were Canaanites in the promised land ; so there are Canaanites in the Church, such as challenge to themselves the name and profession of the Church, being but Usurpers and Canaanites, whom God shall one day cast out, as *Iosua* did the Canaanites, *Marloret.*

4. *Doct. Abrahams faith in Christ.*

Vers. 8. *HE built an Altar to the Lord, &c.* *Abraham* knew well enough, that God was not pleased with the bloud of beasts : his faith therefore directeth him to the bloud of Christ, whose day *Abraham* saw and rejoyced, *Ioh.* 8. 56. *Calvin.*

5. *Places of confutation.*

1. *Confut. Against the Iewes : the Messiah shall not erect a temporall Kingdome.*

Verse. 3. *IN thee shall all the families of the earth be blessed, &c.* The Messias then promised to *Abraham* shall not come to conquer the nations by the sword, or to erect a temporall Kingdome, as the Jewes imagine ; but he shall be the cause of their spirituall blessing, to deliver them from the wrath and curse of God, *Luther.*

2. *Confut. Against Monkes that pretend Abrahams example.*

Vers. 4. *SO Abraham departed, &c.* The example of *Abraham* leaving his Country, is unfitly alleaged by the Papists, as a ground of Monasticall life. 1. *Abraham* had the expresse commandement of God so to doe, but they can shew no warrant out of Gods word. 2. *Abraham* went from Idolaters, but Monkes goe unto Idolaters, and the profession of Idolatry. 3. *Abraham* went he knew not whither, but the Monkes know very well whither they goe, to ease, pleasure, riches, *Muscul.*

3. *Confut. Against the invocation of Saints.*

Vers. 8. *HE built an Altar, and called upon the name, &c.* This manner of invocation used by the fathers of the old Testament, should be a patterne unto true worshippers of God under the new. They onely invocated and called upon the name of God : we read not of any other of the holy men their predecessors, whom they made their advocates. Wherefore it is a superstitious and new doctrine, to call upon any in prayer but the Lord.

4. Confut.

4. *Confut. Againſt naked ceremonies, without the ſpirituall ſubſtance.*

FUrther, the building of the Altar was but the outward forme and ceremonie: the ſubſtance, was the invocation of the name of God. We learne, that ceremonies are but vaine obſervations, if they be not referred to the ſpirituall worſhip. Wherefore hypocrites relying upon outward rites, doe but worſhip God in vaine. *Calvin.*

5. *Confut. Againſt pilgrimage.*

Abraham came into the land of Canaan. 1. Neither of an unſtable minde, which maketh many to change Countreyes. 2. Nor of a thirſting deſire to ſee ſtrange faſhions, and learne curious Arts, as *Pythagoras, Empedocles, Plato*, among the heathen travelled. 3. Nor yet of a covetous minde, to enrich himſelfe, as Merchants uſe. 4. Nor yet of a ſuperſtitious devotion, to viſit the Sepulchers of holy men, and to goe in pilgrimage to holy places, (which cauſe *Pererius* alloweth) for he came from Meſopotamia, where Paradiſe was, and by likelihood *Adam*, and *Melchiſedech*, and other holy Patriarkes buried. *Perer. in v. 10.* 5. But he travelleth both to be delivered from the perillous ſociety of Idolaters, where he lived, as alſo with a purpoſe to draw others to the knowledge of God.

6. *Confut. Againſt them that meaſure religion by plenty.*

Verſ. 10. *THen there came a famine in the land.* Before *Abraham* came into Canaan, we read of no famine, as ſoone as he is entred a famine followed him. Wherefore it is a frivolous objection againſt the Goſpell, if where it is profeſſed, famine ſometime be ſent, and ſcarcity of things: for ſo in the time of *Elias* and *Elizeus*, there hapned famines, and in Saint *Pauls* time under *Claudius*: *Luther.* This was the fooliſh argument of the idolatrous women, who to juſtifie their ſuperſtition thus alleaged: *When we burnt incenſe to the Queene of heaven, we had all things plenty, &c. Ierem.* 44. 17.

7. *Confut. Hebrewes come not of the Egyptians.*

Abraham went downe to Egypt. 1. Hence appeareth the errour of *Poſſidonius, Appion*, with others, that thinke the Hebrewes tooke firſt their originall from the Egyptians. 2. They alſo are here confuted, who thinke that Egypt before *Homers* time, was a navigable Sea, or fennie ground, not habitable, which in continuance of time was gained from the water. *Herodotus* calleth it *acceſſionem terræ, & fluminis donum*, an addition to the land, and a gift of the floud: for we ſee that Egypt was an habitable Countrey in *Abrahams* time, nine hundred yeares before *Homer*: who lived (as moſt hold) an hundred yeare after the Trojane warre, which fell out about the ſame time that *Heli* was Judge in Iſrael: ſo that *Homer* flouriſhed under *Salomon*; nine hundred yeares and more from *Abraham*: from the 75. yeare of *Abrahams* age, to the going of the Iſraelites out of Egypt, are foure hundred and thirty: from thence to the building of the Temple under *Salomon*, foure hundred eighty. 3. As thoſe that doe make the land of Egypt too young, ſo *Ioſephus* maketh it too ancient, that affirmeth that there were Kings in Egypt for the ſpace of 1300. yeares and more, before *Salomon*, whereas from the floud untill *Salomon*, there are not accounted above 1335. yeares in all: and it is not like, that within 35. yeares after the floud, Egypt could be inhabited, much leſſe have a King.

Ioſeph. adverſ. Appion. Herod. l. 2. Plin. l. 2.

Homer in what time he lived.

Lib. 8. antiquit. Egypt not ſo ancient as *Ioſephus* maketh it.

6. *Morall obſervations.*

1. *Morall Obſerv. To forſake all, and follow Chriſt.*

Verſ. 1. *GEt thee out of thy Countrey, &c.* By the example of *Abraham*, that left his Countrey and kindred to obey the calling of God, we learne to forſake father and mother, and whatſoever elſe we have in the world to follow Chriſt: for our Saviour ſaith, *He that loveth father or mother more than me, is not worthy of me, Matth.* 10. 37. *Marlor.*

2. *Morall Obſerv. A good name the gift of God.*

Verſ. 2. *I Will make thy name great, &c.* As men ought not ambitiouſly to hunt after the praiſe of men, as the Phariſies did, *Matth.* 6. ſo we ought not to neglect a good name in the world: we ſee here it is the bleſſing of God, and promiſed to *Abraham*, *Perer.* The Apoſtle alſo ſaith, *Procure things honeſt in the ſight of all men, Rom.* 12. 17.

3. *Morall Obſerv. Good men have their enemies.*

Verſ. 3. *I Will curſe them that curſe thee, &c. Abraham* though a juſt and upright man, yet he ſhould finde evill willers in the world, ſuch as would curſe and not bleſſe him: ſo we learne, that good men, though they give no juſt occaſion of offence, ſhall not want their enemies: *Vatabl.* As our Saviour Chriſt full of all goodneſſe, found many enemies in the world, and few friends.

4. *Morall Obſerv. Many bleſſed for good mens ſakes.*

I Will bleſſe them that bleſſe thee, &c. We ſee that many are bleſſed for good mens ſakes, and *Laban* fared well for *Iacob*. Egypt bleſſed for *Ioſephs* ſake. *Philo* concludeth well, *Oremus igitur ut tanquam columna in domo, &c. vir juſtus permaneat ac calamitatum remedium*: Let us pray that as the pillar in the houſe, a good man may continue, to be a remedy againſt calamity. *Phil. l. de migrat. Abraham.*

5. *Morall Observ. The obedience and love of wives toward their husbands.*

Vers. 5. *ABraham tooke Sarai his wife, &c. Chryſoſtome* noteth in *Sarai* her great obedience, *quæ tanta facilitate cum viro peregrinaretur*, which ſo readily travelled and tooke paines to goe with her husband: *hom. 32. in Geneſ. Ambroſe* ſetteth forth her love, *quæ contenta periclitari pudore potius, quam virum ſalute*: which did chuſe rather to hazard her chaſtity, than her husband his life and ſafety. And Saint *Peter* ſetteth forth *Sarai*, an example of loving obedience to all wives, 1 *Pet.* 3.

6. *Morall Obſerv. God comforteth his children in their affliction.*

Verſe. 7. *THe Lord appeared to Abraham*: God leaveth not *Abraham* comfortleſſe in the midſt of his afflictions: but he doth refreſh him, both by appearing to him, and renewing his promiſes concerning Canaan: ſo the Lord doth viſit his children in mercy, both by the ſecret inſpiration of his ſpirit, and by the inward revelation of the joyes to come: as Saint *Paul* expreſſeth both, *Rom.* 8. the firſt, verſ. 15. *We have received the ſpirit of adoption, whereby we cry Abba, father*: the ſecond, verſ. 18. *I account that the afflictions of this life are not worthy the joy which ſhall be revealed.*

7. *Morall Obſerv. Murther followeth unlawfull luſt.*

Verſ. 12. *THey will kill me, &c.* Such is the force of unlawfull luſt and deſire, that they will not ſpare to kill, to fulfill their minde and pleaſures: as *David* did *Vriah* to enjoy his wife, *Ahab*, *Naboth* for his Vineyard, *Muſculus.*

8. *Morall Obſer. Of flattering Courtiers.*

Verſ. 15. *THe Princes of Pharao ſaw her and commended her*: We ſee the property of flattering Courtiers, that ſeeke to pleaſe the Princes humour, and to feed his fancie, and deviſe how to ſerve his delight, *Calvin.* As the Wiſe man ſaith, *Of a prince that hearkneth to lies, all his ſervants are wicked*, *Pro.* 29. 12. ſo here as *Pharao* gave his minde to luſt and concupiſcence, his ſervants were likewiſe addicted.

9. *Morall Obſerv. The great care the Lord hath over the righteous.*

Verſ. 17. *THe Lord plagued Pharao*: We ſee what great care God hath of his children: he for *Abrahams* ſake puniſhed the King: as it is ſaid in the Pſalmes, *Hee rebuked Kings for their ſakes*: ſo here we ſee verified that ſaying, *Pſal.* 34. 30. *Many are the tribulations of the righteous, but the Lord delivereth them out of all*: Wherefore happy are they which truſt in the Lord: hee will never faile ſuch.

10. *Morall Obſerv. God the revenger of wedlocke-breakers.*

Lib. de Abraham cap. 1.

BEcauſe of Sarai Abrahams wife: Thus it is evident, that God is the revenger of all wedlocke-breakers: for he will maintaine his owne ordinance: *Ambroſe* ſaith excellently, *Nemo alienum affectet eorum, &c.* let no man affect anothers bed, nor be enticed thereunto, *inſcitia, vel ſtultitia mariti, vel longiore abſentia: by the ignorance, ſimplicity, or abſence of the husband: adeſt præſul conjugii Deus, vicem abſentis mariti tuetur, obſervat excubias*; *God the Patron of marriage is preſent, he ſupplieth the roome of the husband being abſent, he keepeth watch, &c.* ſo the Apoſtle alſo ſaith: whoremongers and adulterers God will judge, &c. *Heb.* 13. 4.

CHAP. XIII.

1. *The Method and Contents.*

THere are three parts of this Chapter. 1. The bleſſing of God upon *Abraham* after his departure from Egypt, verſ. 1. to verſ. 7. 2. The departure of *Lot* from *Abraham* with the cauſe thereof, verſ. 7. to verſ. 12. 3. The renewing of Gods promiſe to *Abraham*, after that *Lot* was departed, verſ. 14. to the end.

In the firſt part theſe things are more particularly rehea ſed. 1. *Abrahams* returne out of Egypt, verſ. 1. 2. His wealth, verſ. 2. 3. His thankfulneſſe to God, verſ. 3. 4. 4. The reward of thankfulneſſe, *Lot* is alſo made rich for *Abrahams* ſake, verſ. 5. They both in wealth ſo increaſed, that the land was not ſufficient for them, 6.

In the ſecond is ſet forth. 1. The diſſention betweene *Abraham* and *Lots* ſervants, verſ. 7. *Abrahams* reconciliation in friendly *admonition*, verſ. 8. and oblation of choice to *Lot*, verſ. 9. *Lots* election of his place, verſ. 10. his diſceſſion or departure, verſ. 11. a deſcription of the Countrey where *Lot* dwelt, by the quality of the ground, pleaſant and fruitfull, verſ. 10. of the people, they were wicked, verſ. 13.

In the third part theſe things are contained. 1. The place of *Abrahams* dwelling when *Lot* was departed, v. 12. 2. The renewing of the promiſe, both for the poſſeſſion of that Country, with the ratifying thereof, *Abraham* is bid to lift up his eyes, ver. 14. walke through the Country, and ſo as it were to take ſeiſin thereof, verſ. 17. as alſo concerning the multiplying of his ſeed, verſ. 6. 3. *Abrahams* thankfulneſſe, in building an Altar unto God, verſ. 18.

1. *The*

2. The divers readings or tranſlations.

v.1. *Toward the deſart. S. ſouth: cæt.* ſee before c.12.v.9.
v.3. *aggi, agge S. Hai. cæt. hagnei. heb.* *S.c.*
v.8. *Let there be no fight. μάχη, S. contention or ſtrife: cæt. meribah.* ſtrife.
v.9. *If thou wilt goe to the North, I unto the South. C. If thou wilt goe to the left hand, I to the right. cæt.* *f.S.&.*
v.10. *As Gods paradiſe. S.H. as the garden of God: cæt. ghan.* *C. alt.*
v.11. *Seger. S.H. Soger. C. Soar. B. Zoar. G. Tzoar Tſognar.*
v.12. *In the land* of the borders. *S. in the townes about Iardane. H.* in the *Cities of the Plaine: cæt.* cichor: a Plaine. *differ. pronũt.*
v.13. *The men of Sodome were wicked in their riches, and very lewd in their bodies. C. were evill and ſinners againſt God. cæt.* *H.add. C.add.*
v.17. *Thy ſeed for euer. S. thy ſeed. cæt.*
v.18. *Oake of Mambre, S. Plaine of Mambre. cæt.* ſee cap.12.v.6. and qu.9. *S.add.*

The Theologicall explication of doubts.

QVEST. I. *How and wherefore Abraham was rich.*

Verſ. 2. *ABraham was very rich, &c.* 1. *Abraham* became rich, partly by the goods left him by his father, partly by the gift of *Pharao*, cap. 12. 16. 2. Thus Gods promiſe beganne to be performed, chap. 12.2. *I will bleſſe thee*, yea *Lot* alſo is bleſſed with riches for *Abrahams* ſake, as the Lord promiſed, *I will bleſſe them that bleſſe thee, Iun.* 3. Thus temporall bleſſings more abounded under the Law, when as yet the rich bleſſings of heavenly things in Chriſt were not manifeſtly revealed. 4. This returning of *Abraham* rich out of Egypt, was a type and figure of the rich eſtate of the Iſraelites at their returne out of Egypt, *Mercer.*

QVEST. II. *The cauſe of contention betweene Abraham and Lots ſervants.*

Verſ. 7. *THere was debate, &c.* 1. This debate falleth out, that it might be as a bridle to *Abraham*, not to ſet his minde too much upon his wealth and proſperity, *Calvin.* 2. The cauſe of their falling out, *Philo* thinketh to be the inſolencie of *Lots* ſervants, that were borne out by their maſter: the Latine text readeth as though *Abraham* and *Lots* flockes were all one and kept together; betweene *the ſhepherd of the flocks of Abraham and Lot*, but in the Hebrew the word is repeated; betweene the *ſhepherds of Abraham and the ſhepherd of Lot:* Neither was the cauſe, as the Hebrewes imagine, for that *Abrahams* ſervants being more righteous, reproved *Lots* ſervants for feeding the corne fields, and invading other mens grounds. It is like therefore they contended for want of paſture, becauſe the land was not ſufficient for them both, verſ.6, *Oecolamp. Iunius:* as alſo for their watering places, which in that drie Countrey were very ſcant: ſo we reade that *Iſaacks* ſervants and the Philiſtims contended about the Wels which they digged, *Geneſ.26. Perer.* 3. It is added, the Cananite was in the land, not for that *Abraham* feared, leſt if their flocks kept together, their wealth ſhould appeare the more, or for that *Abraham* ſhould be forced to make them Umpires and Arbitrators of this contention: but to ſhew, that by reaſon that the Cananites poſſeſſed the better grounds, *Abraham* and *Lot* were driven to a ſtrait for their cattell: as alſo it is a reaſon that moved *Abraham* to breake off ſtrife, leſt it might have beene an offence to the heathen.

QVEST. III. *How Abraham giveth Lot his choice.*

Verſ.9. *IF thou wilt take the left hand, &c.* 1. *Abraham* being the elder and more worthy perſon, departeth from his right for peace ſake, and offereth the choice to *Lot*, *Muſcul.* from whence as *Rupertus* thinketh, this cuſtome did grow, that in parting of inheritance, *major dividat, minor eligat, the elder ſhould divide, the yonger chuſe.* 2. For the left hand the Chalde readeth the North: for it ſhould ſeeme, that *Abraham* having pitched his tents toward the Eaſt, had the North on his left hand, the South on the right. 3. And the meaning alſo may be this, that they would not goe farre aſunder, but be ſtill helpfull one to another, as the right hand to the left, *Perer.*

QVEST. IV. *Of the ſituation of Sodome and Gomorrha.*

Verſ.10. *LOt lift up his eyes and ſaw all the Plaine, &c.* 1. He could not ſee all the Plaine of Iordan at once, but that part of it, where the pentapolis, *i.* theſe five Cities ſtood. 2. Sodome and Gomorrha are named as the principall, becauſe they exceeded in all iniquity, whereas there are five Cities in all: their Country was pleaſant before they were deſtroyed, by reaſon of the overflowing of the ſweet waters of Jordan: at this time when *Moſes* did write, it was inhabitable by reaſon of the peſtilent and ſtinking ſmell: but at *Lots* firſt comming thither, which was twenty yeares before the deſtruction, it was a fruitfull Countrey. 3. Like unto the Paradiſe wherein *Adam* was created, which though never any mortall man ſaw, but *Adam* and *Eve*, yet it might appeare, what it was by *Moſes* deſcription. This pleaſant Vallie then was watered with Jordan as Paradiſe with Euphrates, and Egypt with Nilus: though Egypt were watered with much more labour, *Deut* 11.10. 4. The words are not ſo to be read, as though it were like

like that part of Egypt, as one goeth to Zoar, for there were many more Townes and Cities, situate betweene Egypt and Zoar, at this time called Bela, *Gen.* 14. 2. which is one of the five Cities, as *Vatablus* readeth, and *Lyranus*: but rather this is the right construction: to joyne the last clause, *as one goeth to Zoar*, to the first part of the sentence, so that the sense is this; that that part of the Plaine as one goeth to Zoar, as more fruitfull than the rest, was like to Paradise and Egypt: *sic Muscul. Iun. Mercer. Per.*

QVEST. V. *Of the River Iordan, the beginning and end thereof.*

IOrdan. 1. This floud taking beginning from the Mountaine Libanus, ariseth out of two fountaines, called Dan and Jor, which joyned together, make the name Jordan. 2. *Plinie* and *Solinus* derive Jordan from the fountaine Paneas, but *Ioseph* fetcheth it further off, from a round fountaine or spring head, called Phiale: from whence it runneth under the ground to the fountaine Paneas, and that *Philip* Tetrach of Trachonitis, found it by this experiment, by casting into the spring Phiale, certaine light stuffe, which came out againe in the other spring head, Paneas. 3. This River Jordan after it hath runne some fifteene mile, falleth into the Lake or Fenne Samechonitis, which is the same that is called the waters of Merom, where *Iosua* encountred with King *Iabin* and his fellowes, *Ios.* 11. 7. then passing along by Corazin and Capernaum, it falleth into the Lake Genezereth: and so having continued a current of an hundred miles in length, it falleth into the dead or salt Sea. 4. After Jordan is entred into this Lake, it loseth the sweetnesse of the waters, being mixed with the salt Sea, and loseth also the name Jordan: so that they seeme to be in a great errour, that affirme Jordan to runne into the ground, before it come at this dead Sea, called the Lake Asphaltitis, or of brimstone: for the Scripture testifieth the contrary, *Ios.* 3. 16. where the neather waters of Jordan are said to runne into the salt Sea. 5. It may be that before Sodome and Gomorrha were destroyed, when there was no salt Lake, but a Plaine, Jordan had some other current: but now it is swallowed up of that Lake, and hath no issue forth againe, but passeth by a gulph into the earth. 6. This Jordan is the noblest of all Rivers, because of that miracle in the passing over of the Israelites: the parting of the waters againe by the Prophets *Elias* and *Elizeus*, the healing of *Naamans* leprosie: the baptisme of our blessed Saviour: *ex Perer.*

Ioseph. lib. 5. ad Bel. Iudaic. Jordan famous for the miracles there wrought.

QVEST. VI. *Of Lots departure from Abraham.*

Vers. 11. *THen Lot chose unto him all the Plaine, &c.* 1. As *Abrahams* humility appeareth in offering *Lot* his choice; so in *Lot* appeareth some want of duty, in that he would choose first, *Calvin.* 2. He maketh an inconsiderate choice, preferring the goodnesse of the ground, before the badnesse of the people: and afterward *Lot* did smart for his choice, being carried away captive. 3. Thus God turneth this division and separation of *Abraham* and *Lot* to good. 1. That hereby *Lot* by his good example and admonitions might preach to the Sodomites. 2. That *Abraham* might have occasion to shew his valour in redeeming *Lot* from his enemies. 3. That hereby might be signified, the separation of *Abrahams* posterity in the Israelites, and of *Lots* in the Moabites and Ammonites. 4. That *Lot* might see by experience, the difference betweene dwelling with good men and evill. 5. *Lot* though he lived among the evill, consented not to their sinnes, as some of the Hebrewes thinke, but was grieved with their unjust conversation, as Saint *Peter* saith, 2 *Epist.* 2. 7. Therefore the Hebrewes are injurious to *Lot*, to thinke that of purpose he chose to dwell among the Sodomites, because they were evill, and like to himselfe: for *Lot* was ignorant of the manners of that place, as it seemeth *Abraham* also was, by his prayer which he made for Sodome, supposing that there were many righteous there: onely here was *Lots* oversight, that he made choice of the Countrey by his eye, not enquiring after the Inhabitants; *ex Mercer.*

QVEST. VII. *Whether Lot went from Abraham from the East, or toward the East.*

Vers. 11. *HE tooke his journey from the East:* Thus most translators doe read, and hereof ariseth a great question, how *Lot* is said to goe from the East, when indeed he went toward the East: for Bethel, where *Abraham* now was, from whom *Lot* departed, is West-ward in respect of Sodome, whither *Lot* went. 1. *R. Sel.* is deceived, who thinketh that *Lot* indeed went toward the West, for Sodome is situated Eastward in respect of Bethel, as the Maps doe shew. 2. Neither did *Lot* depart from *Abraham* before he went downe to Egypt, as some thinke, when *Abraham* pitched his tents in a Mountaine Eastward from Bethel, *Gen.* 12. 8. for *Lot* came up with *Abraham* out of Egypt, *Gen.* 13. 1. 3. Neither yet with *Oukelos* whom *Fagius* followeth: it is a proper reading to say *Lot* departed from *Abraham* first, as the Chalde Paraphrast interpreteth. 4. Nor yet need we with some Hebrewes to flie unto Allegories, that *Lot* departed from the East, that is from the place of light, unto a place of corruption and unhappinesse, to his owne destruction. 5. Therefore the true reading is, that *Abraham* went not from the East, but toward the East: for so the word here used, *Micchedem*, is taken, *Gen.* 2. 8. God planted a Garden, *Michedem*, toward the East, not from the East, *Iun. Mercer.*

QVEST. VIII. *Of the sinne and wickednesse of Sodome.*

Vers. 13. *THe men of Sodome were exceeding wicked against the Lord.* 1. Some reade, *before the Lord*, as the Sept. and Chalde Paraphrast: whereby *Tostatus* thinketh, that their unnaturall sinne (which still retaineth the name of Sodome, is signified) which is one of the three crying sinnes: murther is one, as the bloud of *Abel* is said to cry out of the earth: oppression is another, *Exod.* 2. the cry of the Israelites came up before the Lord: and the uncleannesse of Sodome is the third, *Gen.* 18. 21. Some thinke, that they sinned against their conscience, and so in the sight of God: *Pererius*, that the greatnesse of their

sinne

ſinne is thereby expreſſed: as the Hebrewes uſe to adde the name of God, as a note of excellency, as they ſay the Cedars of God, or the Mountaines of God, for great and high Cedars or Mountaines: but by this phraſe is expreſſed their impudencie and obſtinacie, that ſinned without any feare of God or man: as appeareth *Gen.*19. when they furiouſly beſet *Lots* houſe, to obtaine their filthy pleaſure: ſo cap.6.11. the earth was ſaid to be corrupt before God, *Iun.* 2. *Ioſephus* writing of the ſinnes of Sodome, ſaith, they were *In homines contumelioſi, erga Deum impii, contumelious toward men, and impious toward God.* So the Prophet *Ezekiel* ſaith, *The ſinnes of Sodome were pride, fulneſſe of bread, abundance of idleneſſe, they ſtretched not the hand to the poore:* and among other ſinnes, that ſinne againſt nature did reigne amongſt them: which Saint *Paul* ſheweth to have beene familiar among the heathen, *Rom.*1. 27. *The men burned in their luſt one toward another:* yea the Philoſophers and wiſe men among the heathen were Patrons of this ſinne, as *Cicero* complaineth of *Plato.* Further, this pollution of their bodies, ſheweth they were corrupt alſo in their religion, and given to Idolatry, as Saint *Paul* ſheweth one to bee the conſequent of the other, *Rom.*1.26.

*Ioſeph.*1. antiq. Ezech. 16. 49.

QVEST. IX. *Whether Abraham ſaw all the land of Canaan.*

Verſ.14. *Lift up thine eyes, &c.* 1. *Abraham* neither could ſee the whole land of Canaan at once, that was promiſed him: 2. Neither was it ſhewed unto him in viſion, as *Oecolampad.* 3. Neither was an image or *idea* of the Countrey repreſented unto him: as *Pererius* thinketh, the like was exhibited to *Moſes*, *Deut.*34. and *Matth.*4. to our Saviour Chriſt, which were nothing elſe but to turne a true ſtorie into an imagined fantaſie: and to make this more probable, he brought in a forged tale, out of a forged Author, the Dialogues that goe under *Gregorie* his name, how *Benedict* ſaw the ſoule of *Germanus* incloſed in a firic ſpeare: which repreſented the world: it ſeemeth ſtrange, that ſo learned and judicious a man, would foiſt in ſuch frierly tales, among other neceſſary matter. 4. But *Auguſtines* ſolution is here ſufficient: that God doth not onely promiſe *Abraham* ſo much as hee ſeeth, but that alſo which hee is bid to walke thorow, verſ.17. ſo they muſt bee put both together: *Abraham* might from ſome high place, as out of Mount Ebal or Garizim, as *Toſtatus* thinketh, ſee a great part of the Countrey, *Muſcul.* and the reſt he walked thorow, *Iunius.*

QVEST. X. *How the land of Canaan was given to Abraham.*

Verſ.15. *I will give unto thee.* Yet *Abraham* had not ſo much as the breadth of a foot. *Chryſoſtome* ſheweth well how this may be: *Multa in aliis dicuntur, in aliis implentur: in the Scriptures many things are ſaid of ſome, and fulfilled in others*: as *Noah* ſaith of *Canaan*, that he ſhould be a ſervant to his brethren, which was not fulfilled in him, but in his poſterity, the Gibeonites; ſo *Iacob* ſaith concerning *Levi*, *I will divide him in Iacob, &c.* which came to paſſe in the Levites, which were of his ſeed: ſo that which is here promiſed to *Abraham*, was accompliſhed in his poſterity.

*Hom.*8. *in Matth.*

QVEST. XI. *How the Iſraelites were ſaid to be in number as the duſt of the earth.*

Verſ.16. *I will make thy ſeed as the duſt, &c.* 1. Hereby is ſignified the great increaſe both of *Abrahams* carnall and ſpirituall kindred, that ſhould be in number as the duſt of the earth. 2. Some of the Hebrewes, as *Rabbi Salomon* taketh this to be ſpoken of the reprobate, which are compared to the duſt, becauſe they are not had in any remembrance or number before God: True it is, that the elect are numbred with God, and he knoweth alſo the numbers of the wicked, but regardeth them not. Like as he that buildeth an houſe, numbreth not the ſtones that goe to the building, yet the principall parts and diviſions in the houſe, he keepeth an account of: yet this is not the meaning here. 3. But it is an hyperbolicall ſpeech, which is often uſed in Scripture, whereby it ſignified, not indeed that they ſhould bee in number as the duſt, for all the people in the earth put together, cannot compare with the duſt in number: but they ſhould be a very great people: not compared with others, for ſo many people were greater than they, *Deut.*7.1. but conſidered in themſelves,

QVEST. XII. *Of the divers readings of this word gnolam ever in Scripture.*

Verſ.15. *To thy ſeed for ever.* 1. This word in the Hebrew, *gnolam*, which the Septuagint tranſlateth by the word *haion, ever*: doth not alwayes in Scripture ſignifie an everlaſting time without end: as *Exod.*15.18. *The Lord ſhall reigne for ever and ever.* The firſt word is *gnolam*, the other *gned*, this latter ſignifieth true eternity, as the Lord is ſaid to dwell in eternity, *Iſay* 57.15. the other ſeemeth to imply the age of this world: the Lord ſhall reigne then for ever during this world and the next: thus the Greeke αἰὼν, is taken by forren writers. *Ariſtotle* defineth it to be, *periodus durationis cujuſque rei*, the period or time of continuance of any thing, *lib.*1. *de cœlo.* So *Horace* uſeth the word *æternum*, *Serviet æternum, qui parvo neſciat uti.* He ſhall ever be a ſlave or ſervant, that cannot tell how to make much of a little, as hee is alleaged by *Auguſtine.*

In Ioſh. 22. Pſal. 102 ca 21. 6

quæſt in Gen. 33,

2. Yet *Hieromes* obſervations doe not alwayes hold, that *gnolam* is with *vau*, ſignifieth eternity, without *vau*, the yeare of the Jubile: for *Deut.*15.17. *gnolam* is with *vau*: and yet it betokeneth the Jubile: *he ſhall be* thy ſervant for ever.

Hier. in 1. c. E. piſt. ad Galat.

3; Wherefore this word is diverſly taken in Scripture, beſide that it ſignifieth an everlaſting time without end. 1. It is uſed for the duration or continuance of the world, as the Rain-bow was a ſigne of Gods everlaſting covenant, that is, ſo long as the world continueth. 2. It ſignifieth the whole time of a mans life, *Pſal.*89.1. *I will ſing the mercies of the Lord for ever*, that is, *as long as I live.* So *Anna* promiſed that

that *Samuel* should abide before the Lord for ever, 1 *Sam.* 1.22. 3. It signifieth a long indefinite time, though not infinite without end, as *Gen.* 6.4. *which of old time were men of renowne.* 4. It was used to signifie the yeare of Jubile, which was the space of fifty yeares. 5. That is called eternall, whose time is not prefixed with man, though it be with God: as circumcision is called an everlasting covenant, because it was not to be altered by man. 6. Some thing is called eternall, not in respect of it selfe, but that which it signifieth: as some thinke the land of Canaan is called an everlasting possession, *Gen.* 17.8. because it was a figure of the celestiall Canaan, *Pererius.*

QVEST. XIII. *How the land Canaan was given for ever to Abraham and his seed.*

NOw in that the Lord saith, *The land which thou seest, I will give to thee and thy seed for ever:* These words are taken by some literally, by others spiritually, by others partly literally, partly spiritually.

Lib. 16. de Civ. Dei. cap. 12.

1. *Augustine* thinketh, that it may be understood simply, because the Jewes dwelt in some Cities of Canaan still, though they were expulsed Jerusalem: but though it were so, yet the Jewes were not Lords, or possessors of all that land: and howsoever it was in *Augustines* time, that Countrey is not possessed of them now: and indeed long before *Augustines* time, the Jewes were expelled by *Adrian* the Emperour.

2. Some doe take these words literally; but with a condition, that the land of Canaan should be so long their possession, as they walked in obedience before God, as *Deut.* 4.25. *If yee corrupt your selves, &c. ye shall perish from the land. Iun. Mercer. Cajetane* to this purpose hath a good conceit, as if the Lord should say, *quamdiu erit semen tuum, &c.* as long as they shall be thy seed, I will give them this land: therefore when they beganne to degenerate from *Abraham*, and were not his right children, God was no longer tied to his promise.

3. Some further, that like best of the literall sense, doe by *ever* understand a long continuance of time: for so the Israelites, the seed of *Abraham* possessed Canaan 1640. yeares, *Perer.* But this doth not fully satisfie: that the space of lesse than two thousand yeares should be counted an everlasting time.

4. Others by *ever*, doe take all the time of the law till the Messiah come, that should renew the world by his comming: as *Samuel* saith, that God would *have established Sauls Kingdome for ever*, 1 *Sam.* 13.13. *Musculus, Oecolampad.* This sense may very well stand concerning the ceremonies, that were to give place unto Christs doctrine, but the possession of Canaan, if the Jewes had beleeved, should have beene no impediment to Christs Kingdome.

5. Some doe understand here the spirituall seed of *Abraham*, and the spirituall or celestiall Canaan, which the faithfull shall possesse for ever: but this were to turne an history into an allegory.

Lib. 16. Civ. Dei. cap. 11.

6. They which interpret these words partly spiritually, partly literally, some take the land of Canaan for that Countrey which was shewed *Abraham*, but by the seed they would have understood the faithfull, the spirituall kindred of *Abraham*: and so *Augustine* saith, that the Christians inhabited that Countrey after the Jewes; but the Christians inhabit it not now, for Saracens and Turks have subdued it, therefore it was not their possession for ever.

7. Others understand, the land promised spiritually, but the seed literally for Christ, who was truly descended of *Abraham*, *Matth.* 1.1. and so Saint *Paul* by seed insinuateth Christ, *Galat.* 3.16. so unto Christ & his members the promise of the heavenly Canaan belongeth, *Iunius.* This sense is confirmed by the Prophet *Ezechiel*, 37.24. *David my servant shall be King over them, &c. & they shall dwell in the land that I have given unto Iacob my servant, where your fathers have dwelt, and they shall dwell therein, they and their sons, and their sons sons for ever.* Saint *Paul* also by seed understandeth Christ, *Gal.* 3.16. Thus we see that not only the land of Canaan, but the whole earth is inhabited by the Christians, the spirituall seed of Christ their *David* and King: and to them appertaine the promises of the celestiall Canaan, whereof the terrestriall was a type and figure, *Mercer.* This sense together with the second before alleaged, of the *hypothesicall*, that is, conditionall promises, seeme to be most fit and proper, and before the rest to be preferred.

QVEST. XIV. *Whether Abraham walked thorow the land as the Lord bid him.*

Vers. 18. *THen Abraham removed his tent, and came and dwelt in the Plaine of Mamre: Abraham* did not presently, as some Hebrewes thinke, goe over all the land of Canaan, neither is it like as *Tostatus* collecteth, because *Abraham* dwelt in this Plaine, that he did not walke thorow the land, as the Lord bid him, vers. 17. and therefore he saith it is not *imperium*, but *motivum ad gaudium, it was no commandement, but a motive to Abraham to his farther joy, &c.* for *Abraham* had walked thorow a good part already, and no doubt did also take a view of the rest to his farther comfort, as time and opportunity served. *Calvin. Musculus. Mercer.* it is not like he would neglect any thing, that might either increase his joy, or confirme his faith. 2. This Plaine of Mamre neare Hebron was not out of that Countrey, called Canaan, as *Cajetane* thinketh: for Hebron was in Canaan, *Genes.* 23.2. and this abode of *Abraham* in Hebron, is that dwelling of *Abraham* in the land of Canaan mentioned, vers. 12. 3. This Plaine or Valley, in Hebrew *Eelon*, which signifieth an Oake, as the Septuagint translate, was beset and planted with Oakes and other trees, *Genes.* 18. 8. 4. It was called of *Mamre* the Amorite, either the planter of the trees, or possessor of the ground, who had two other brothers, *Eschol*, and *Aner*, confederate with *Abraham*, *Genes.* 14.13.24.

QVEST. XV. *Of the situation, antiquity, and name of Hebron.*

COncerning *Hebron*, three things briefly shall be declared. 1. The description and situation of it. 2. The antiquity. 3. Of the name.

1. Hebron

1. Hebron was ſituate in the land of Canaan: there was the habitation of *Abraham*, and there firſt reigned *David*: two famous monuments this City had, the tree that *Abraham* entertained the Angels under, *Gen.* 18. 8. for the tree, *Ioſephus* ſaith it was a Turpentine tree; *Terebinthus* thought to have continued from the beginning of the world till his time: *Hierome* ſaith it was an Oake that laſted till *Conſtantines* reigne; *Borchardus* ſaith it was *Vlmus*, an Elme tree, which was to be ſeene till his time, who lived ſome 300. yeare ſince: yet not the ſame tree, but another, which did ſpring out of the root of the old, and that is moſt like: there alſo is the double cave, which *Abraham* bought for *buriall*: where *Ioſephus* ſaith in his time were to bee ſeene *Abraham* and the other Patriarks monuments of marble: *Borchardus* ſaith in his time there was built a Church. *Hierome* that *Abrahams Manſoleum* or *tombe* remained there till his time: *ex Perer.*

Lib. 5. de bell. Iudic. c. 7. *Liber. de locis Hebraicis.* *Borchard.* Monuments of the Patriarks in Hebron.

Borchard maketh mention of two other monuments in Hebron: of a certaine cave not farre off in a rocke, where it is ſaid that *Adam* and *Eve* continued 100. yeares mourning for their ſonne *Abel*: as alſo of a certaine field, that hath ſoft red earth, pliable like wax, whereout they ſay *Adam* was made: but theſe are but conjectures of no certainty.

And ſo is alſo that of *Hierome*, that *Adam* was buried in Hebron; becauſe the Latine text readeth thus, *Ioſu.* 14. 85. *Ibi Adam maximus inter Enacim ſitus eſt*: *There Adam the greateſt of the Anakims is placed*, which words are otherwiſe in the Hebrew: He, *that is Arba*, was a great *man among the Anakims*: *Adam* is not here a name proper, but appellative: and *Adam* by the moſt of the ancient Writers is held to have beene buried not in Hebron, but in Mount Calvarie, as *Origen*, *Cyprian*, *Athanaſius*, *Ambroſe*, with others.

Adam whether buried in Hebron.

2. For the antiqrity of Hebron. 1. It cannot be ſo old as ſome thinke, that it was the firſt City which was built in the world by *Adam*, and there *Noah* to have beene borne: *Ioan. Annius*: for Henoch builded by *Cain*, is the firſt City named in Scripture. 2. Neither is it ſo ancient as ſome Hebrewes conjecture, to have beene built by *Cham*, as *Rabbi Salomon*: or within 90. yeares after the floud: as *Ioſephus*, who maketh it 2300. yeares elder than his time: for the tower and City of Babel, which were built ſomewhat above 100. yeare after the floud, are thought to be the firſt after the floud. 3. And whether Hebron bee more ancient than Memphis is uncertaine, as *Ioſephus* ſaith it was: but it is evident that it was built ſeven yeares before Zoan in Egypt, *Num.* 13. 23. which is not Memphis, but Tanis in Egypt, as both the Chald. and Greeke Interpreters read in that place.

Hebron how ancient.

3. This Hebron was firſt called the City of *Arba*, *Geneſ.* 23. 2. *Ioſua* 14. 15. *Arbe* ſignifieth foure: it was not ſo named either becauſe the foure Patriarks, *Adam*, *Abraham*, *Iſaach*, *Iacob*, and the foure Matrons, *Eva*, *Sara*, *Rebecca*, *Lea*, were there buried: as the Hebrewes thinke: for whether *Adam* and *Eva* were there buried, is uncertaine: nor yet becauſe it was *tetrapolis*, a City conſiſting of foure parts, *Ioan. Annius*: but it was ſo called of *Arba* the father or founder of the great Anakims, *Ioſua* 14. 15.

It was afterward called Chebron, not of *Chebron* the ſonne of *Mareſcah*, the ſonne of *Caleb*, mentioned 1 *Chro.* 2. 42. as *Hierome* and *Muſculus* thinke; for it had that name long before that *Chebron* was borne: but I rather approve *Origens* conjecture; who alludeth to the ſignification of the word, which betokeneth a conjunction or joyning together of the root *chabar*: becauſe there ſaith he, *conjugia patrum, & reliquiæ jacent*, the bodies of thoſe *married couples*, *Abraham with Sara*, *Iſaach with Rebecca*, *Iacob with Lea*, *are there* buried.

Whence Hebron was ſo called.

Greg hom. 18. *in Ioſuah.*

4. *Places of Doctrine.*

1. *Doct. Faith is of things not ſeene, but hoped for.*

Verſ. 15. *ALL the land which thou ſeeſt, &c.* Here that ſaying of the Apoſtle is verified; *faith is the evidence of things which are not ſeene*, *Heb.* 11. 1. for *Abraham* had not yet the breadth of a foot in all this Countrey which is promiſed him, but by faith he ſeeth farre off, and beleeveth it ſhould be given to his ſeed.

2. *Doct. God alloweth of no will-worſhip.*

Verſ. 18. IN that *Abraham* built an Altar; he did it not of himſelfe, but as he was directed by God: whereby we are taught, that nothing ſhould be brought into the worſhip of God without his warrant, *Calvin*: all ſuch worſhip is called by the Apoſtle, ἐθελοθρησκεία, will-worſhip.

5. *Places of confutation.*

1. *Confut. Riches not to be caſt away.*

Verſ. 2. *ABraham was very rich in cattell, ſilver, and gold, &c.* Hence appeareth the ſuperſtition of Monks and Friers, that thinke that perfection conſiſteth in poverty, riches are not then to be caſt away, *Abraham* enjoyed them: rich men may pleaſe God in their rich eſtate, ſo they ſet not their heart upon their wealth: *Auguſtine* well ſheweth it in that parable, *Luk.* 16. *Lazarus pauper in ſinum divitis Abrahami receptus eſt*: *poore Lazarus was received into rich Abrahams boſome*; both rich and poore then, if they be faithfull may enter into heaven, *Calvin.*

2. *Confut.*

2. *Confut. The vulgar Latine text not of Hieromes translation.*

Vers. 13. WHereas the Septuagint translate, *exceeding sinners in the sight of God. Hierome* findeth fault with that translation: and saith, it is superfluously added, for the Sodomites were sinners also before men: But whereas the Latine text to the same sense, readeth, *coram Domino, before the Lord:* hence it is evident, that it is not *Hieromes* translation, though it commonly beare his name: for it is not like he would reprove his owne worke.

6. Place of Morall observation.

1. *Observ. That riches be no let unto our vocation.*

Vers. 2. *Abraham* was very rich, and yet his riches were no impediment to him; let rich men learne by his example, that they be not entangled and hindred by their riches from going forward in their vocation, *Calvin:* and as the Apostle saith, *that they be not high minded, nor trust in uncertaine riches, &c. 1 Timoth.6.17.* that they be rich in good works, as *Abraham* was.

2. *Observ. The inconvenience of riches.*

Vers.6. *Abraham* and *Lot*, before their riches did so mightily increase, were inseparable companions: but being growne now to be rich, they can no longer dwell together: so they whom neither poverty, nor want, nor weary journies, nor strange Countries could part, riches and prosperity divide: if in these holy men riches brought forth this inconvenience, how much harder is it for rich men to keepe them within bounds? *Mer. Musculus.* for as the Apostle saith, *They that be rich, fall into temptation and snares, 1 Timoth.6.9.*

3. *Observ. Of humility towards our inferiours.*

Vers. 7. *THen Abraham said to Lot, &c. Chrysostome* well noteth here, *Cogita quemadmodum senior juniori cesserit, patruus nepoti, &c. Consider how the elder giveth place to the younger, the uncle to the nephew, he that had received great grace of God, to him that yet had shewed no proofe of his vertue. We learne hereby, not onely to honour our superiours, but to be humble toward our inferiours,* as the Apostle saith, *In giving of honour goe one before another, make your selves equall to them of the lower sort, Rom.12.10,16.*

4. *Observ. Gods patience in suffering the wicked.*

Vers.13. *THe men of Sodome were wicked, &c.* God sometime beareth with the wicked, yea, and suffereth them to enjoy temporall blessings: as here the Sodomites inhabited the most fruitfull Vallies: but they, as the Apostle saith, *despised the riches of his bountifulnesse, &c. not knowing that the bounty of God leadeth them to repentance, Rom.2.4. Calvin.*

5. *Observ. God will not shew himselfe where dissension is.*

Vers.14. *THen the Lord said to Abraham, &c.* When *Lot* was now departed, and the occasion of dissension cut off, then the Lord appeared to *Abraham*: so that God will not shew himselfe, nor the spirit of peace there dwell, where is contention. *Perer.* As Saint *Peter* sheweth, that by dissention prayers are interrupted, *1 Pet.3.7.*

6. *Observ. It is dangerous to love preeminence.*

Vers. 15. *ALL the land which thou seest. Chrysostome* noteth, *quantum malum sit amare primatum,* what an hurtfull thing it is to love to have preeminence: because *Lot*, that tooke upon him to chuse first, and as he thought, the best ground, yet gained nothing by it: for not long after he was carried away captive. Likewise we see, what a rich thing a contented minde is, *Abraham* that was content to take the worst lot, hath the whole Countrey given unto him: so the Lord to *Salomon*, that onely craved wisdome, gave honour, and riches beside in great abundance, *1 King.3. Marlorat.*

A contented minde a rich gift.

CHAP. XIV.

1. The parts and contents.

THis Chapter hath two parts. In the first is set forth the overthrow of Sodome, and taking of *Lot* prisoner. In the second, the victory of *Abraham*

In the first are expressed. 1. Betweene whom the battell was vers.1.2. 2. The occasion, vers.4. 3. The order: first they fight against the lands of the gyants, vers.5,6. then against the five Kings of the Plaine, vers.8. 4. The successe of the battell, the Kings are discomfited, vers.10. their substance carried away, vers.11. *Lot* taken prisoner, vers.13.

In the second: 1. There is the battell of *Abraham*, his preparation, vers. 13. the order of it, vers.14. the successe, vers.15. 2. *Abrahams* triumph described by the persons that met him, and by *Abrahams* behaviour:

behaviour: the persons that came to meet him were two Kings, *Melchisedeck* that blessed God, and blessed *Abraham*, vers. 19, 20. and comforted him with bread and wine, vers. 18. the King of Sodome, that would onely have rewarded *Abraham* temporally with the goods that he had received, vers. 21. In *Abrahams* behaviour is set forth his godlinesse toward *Melchisedeck*, in paying tithe of all in token of thankfulnesse, vers. 20. toward the King of Sodome his wisdome, in refusing to be made rich by him, vers. 22, 23. his justice, in not depriving his confederates of their right, vers. 24.

2. *The divers readings or translations.*

v. 1. *King of Babel. C. of Shinar. cæt.*	
v. 1. *Arioch. King of Pontus. H. King of Ellasar. cæt.*	*Ch. interpre.*
In the reigne of Amraphel. S. time or dayes cæt.	*H. cor.*
v. 2. *Balla. S. Bæsa. H Bersha. cæt. King of Sodome.*	*S. alt.*
Senaar King of Adama. S. Senaab. cæt.	*H. S. c.*
v. 3. *In the salt valley. S. wooddie valley. A field valley. C. valley of Siddim. T.B.G.P. shiddim, tilled fields: the like difference is, vers. 8, 10.*	*S.c.*
	S.H.ap. f. m.
v. 5. *Giants. C.S.B. Rephaim. T.G.H.P. Gen. 15. 20.*	*S.C.ap.f.p.*
the strong nations with them. S. the Zuzims with them. H. the strong men.	*T.G.r.*
in Ham. Ch. the Zuzims in Ham. T.B.G.P. zuz, a post.	*S.C.ap.f.pr.*
to save the City S. Siriathaim. C.P.G.H. plaine of Ciriathaim. T.B. shavah: to be made plaine.	*T.B.r.*
v. 17. Shaveh is taken for a proper name.	
v. 6. *unto the Terebinth or Turpentine tree of Paran. S. the Plaine of Paran. cæt. heb. eel. a Plaine.*	*S.p f. ap.*
v. 7. *to the fountaine of judgement. S. to the Plaine of the division of judgement. C. to the fountaine Misphat. H. En Misphat. T.B.G.P.*	*S.H. ap f.pr.*
slue all the Princes. S. smote or destroyed all the Countrey. cæt.	*S. alt.*
Engadi. C. Hazezon. thamar. cæt.	*C. alt.*
v. 11. *tooke all their horse. S. substance. cæt. recush, substance, recesh, horse.*	*S. simil. eme.*
v. 13. *Abraham perate, the passenger. S. the hebrew. cæ. gneber, to passe over.*	*S. ap f.pr.*
v. 14. *he numbred. S.H. brought forth. G. armed. T.B.P. heb. caused.*	*S.H. al.*
to draw a weapon, rich: to draw or unsheath a weapon.	
his homeborne. S. exercised. H. well instructed. T.B. brought up G. his boyes or servants. C. heb. chanich, a youth well instructed.	*diff. ver.*
v. 15. *he fell upon them. S. divided himselfe. cæt. chalach, to divide.*	*S. cor.*
v. 17. *the King of Sodome and the King of Gomorrhe. S. King of Sodome. cæt.*	*S. ad.*
this is the field of Melchisedeck. S. the place of refreshing for the King. C. the Kings valley. cæt.	*S.C. ad.*
18. *Melchisedeck King of Ierusalem. C. King of Salem, cæt.*	
for he was a Priest. H. but he was. C. and he was. B.G.P. as he was. T.	*H. al. T.B.*
v. 19. *which created heaven and earth. S. H. possessor of heaven and earth. chanah to possesse.*	*G r.*
v. 20. *which hath delivered thine enemies into thy hand. cæt. who protecting thee, thine enemies are in thy hand. H. heb. niggen of magan, to deliver, not of ganan, to defend with a shield.*	*S.H.c.*
v. 20. *gave him one of the tenth out of all. C. the tenth of all. cæt.*	*C. cor.*
v. 21. *give me the men, take the horse to thy selfe. S. give me the soules, and take the rest. H. give me the soules, and take the goods, &c. cæt.*	*S.H.c.*
v. 22. *I will extend my hand. S. I doe lift up my hand. H. I doe lift up my hand in prayer. C. I have sworne lifting up my hand. T. I have lift up my hand, cæt. sic hebr.*	*mut. temp. T. inter.*
v. 23. *From a thread to a shooe latchet. S. C. P. heb. to the string of the hose: usq; ad corrigiam caligæ. H. either a thread or shooe latchet. cæt.*	

3. *The explanation of doubtfull questions.*

Quest. 1. *Of what Country these foure Kings were that fought against Sodome.*

Vers. 1. THese Kings here named, were neither Armenians, as *Eupolemus* in *Eusebius*, which was a Countrey too remote from Sodome. 2. Nor yet Persians, which was the opinion of one *Diodorus Tarsens.* for as yet the Persians had no dominion, but were in subjection to others. 3. Neither is *Mercators* reason good, that these were not under the Assyrians, because they are called Kings: for the King of Assur had other Kings under him: as he saith, *Are not my Princes altogether Kings, Isay* 10. 8. as the Romans had divers Kings tributary to them. 4. But *Iosephus* opinion is more probable: that the Assyrians at this time were the chiefe commanders, and that these foure were the captaines of the King of Assurs armies. And this may appeare, because the five Kings of the valley, had beene subjects twelve yeares, vers. 4. but in those dayes all the East Countries were in subjection to the King of Assur. 5. The Hebrewes by these foure, understand the foure Monarchies: by *Sennaar*, the Monarchie of the Chaldeans: by *Ellasar* the Persians: by *Elam* the Grecians: by the Nations the Romans: that as these foure did fight against Canaan, but were overcome of *Abraham*; so the foure Monarchs should afflict Israel, but at the last should be subdued by their Messiah, whom they imagine shall be a temporall King: wherein they are in error and blinded to this day. 6. Some make an allegory of this story, understanding by the foure Kings, the foure affections,

affections, by the five Kings of Canaan, the five senses subject to the affections, which shall be freed by Christ: but it is not fit thus to convert historicall narrations, into allegoricall collections, *ex Mercer.*

Quest. II. *Of the particular Countries of these foure Kings.*

Amraphel not Nimrod.

Vers. 1. *Amraphel.* This could not be *Nimrod*, as *Lyranus* and *Tostatus* thinke, for if *Nimrod* were *Belus*, the father of *Ninus*, he was dead above an hundred yeares before: for *Abraham* is held by *Eusebius* and others, to have beene borne in the 43. yeare of *Ninus* reigne, who reigned 89. yeares longer, and *Abraham* was now about 80. yeare old. It is more like that this *Amraphel* was *Ninus* the sonne of *Semiramis*, that reigned after her: *Semiramis* reigned 42. yeares after *Ninus*, and *Ninias* after her 38. yeares: so that *Abrahams* fourescore yeare fell out in the 28. of *Ninus* reigne, *Perer.*

Arioch King of Ellasar.

Arioch could not be King of Pontus, being a Country so farre distant, as *Hierome* readeth, and toward the West: nor yet of *Hellespontus*, as *Tostatus*: but this Ellasar was a part of the Province Susiane, belonging to Assiria: there is mention made also of one *Arioch* King of the Elameans, *Judith* 1. 6. but that was *Dejoces* King of the Medes: *sic Iunius.*

King of Elam.

Chedorlaomer King of *Elam*, that is, of the Elymeans, or Elamites, as *Iosephus* called them in the upper part of Persia.

Tidal King of the Nations.

Tidal King of the Nations: not so called because of his large Dominion, but both because he was King of the neare Countries Northward, which was inhabited, by reason of merchandise, of people of divers Countries, where was Galilea called of the Gentiles, *Iun. Perer.* also because he had in his armie people of divers nations, *Calvin.* a learned man maketh it a proper name, calling *Tidal* King of Gotim. *Concent. Mercer.*

Quest. III. *Of the Vale of Siddim, of the salt or dead Sea.*

Vers. 3. *These joyned together in the vale of Siddim.* 1. That it was a salt Valley, as the Septuagint read, it is like, because it was full of pits of brimstone, vers. 10. also it is probable, that it was full of tilled and field grounds, as the Chalde translateth, and the word *Siddim* signifieth: it was not then a desart and untilled valley, as *Eugubinus* readeth: neither yet full of wood, as the vulgar Latine hath: for then it had beene an unfit place for them to joyne battell in. 2. That which was the Vale of Siddim, is now the salt Sea, called the dead Sea, or Lake. *Asphaltite*, of the store of brimstone: which Lake was not there before the destruction of Sodome and Gomorrha, as *Cajetane* and *Oleaster* thinke, but caused by the overthrow of those Cities. For though it be a great Lake, 1680. furlongs in length, and 150. in breadth, as *Iosephus* writeth, yet considering the extraordinary worke of God, in the destruction of those Cities, it might be gathered together, and partly breake out of the earth by Gods speciall worke, to be a perpetuall monument of Gods judgements upon those wicked Cities, *Perer.*

Quest. IV. *Of the Rephaims.*

Vers. 5. *And smote the Rephaims, &c.* 1. *Moses* maketh mention of the overthrow of those Gyants, that Gods power might be knowne, in giving victory to *Abrahams* small company against them, that were too strong for Gyants, *Chrysostome.* 2. *Raphaim* is sometime taken for strong men, such as Gyants are, as *Deut.* 2. 20. the Zanzummims are said to be Rephaim, Gyants: but here they are taken for a certaine people of the Canaanites, as appeareth, *Gen.* 15. 20. which might be so called of the Gyant *Harephah*, 1 *Chron.* 20. 4.

Ashtaroth Carnaim.

3. Ashtaroth Carnaim. 1. It is also called Ashtaroth simply without any addition, *Iosu.* 13. 31. 2. *Carnaim* signifieth, having two hornes: wherein *Nehumannus* is deceived, that thought Ashtaroth to be an hill with two tops: for *Eusebius* testifieth, that there was a City not farre from Sodome, called Carnea. 3. Ashtaroth, *Augustine* saith, in the Punick language signifieth *Iunones*, the goddesse *Iuno*: some thinke that it came of *Astarte*, which was the name of *Venus. Cicer. lib. 3. de Natur. Deor. Perer. ex Musc.* but it is most like to come of Ashterah, the Idoll of the Sidonians, which was made like a sheepe.

Zuzim

4. Zuzims are the same, which are called Zamzummis, *Deut.* 2. 19. where mention also is made of the Emims, vers. 10.

Hier. de loc. Hebraic. Shaveh.

5. Shaveh: *Hierome* saith there was a City of that name, not farre from the Countrey of the Sodomites, and *Mercerus* taketh it to be the name of a City here: but seeing another City is named with it, Kiriathaim, which was also called Kiriath Baal, and Kiriath Jarim, the City of woods: it is more probable, as *Iunius*, *Tostatus*, *Oleaster*, read, that Saveh rather signifieth the Plaine of Kiriathaim: for to joyne two Cities together, being much distant, hath no great shew of reason.

Seir.

6. The Horits, are the Horims, that dwelt in Mount Seir, before the children of *Esau* chased them thence, *Deut.* 1. 11. *Borchardus* saith, there were five Mountaines called by the name of Seir, 1. *par. c.* 1. *numer.* 8. It was called Seir, that is, hairie, of *Esau. Hierome.*

Quest. V. *Of the Plaine of Paran.*

7. The Plaine of Paran, &c. This was the name both of a City, and of that great vast desart, *Iun.* wherein the children of Israel sojourned thirty eight yeares, being of eleven dayes journey to passe thorow: barren, without water, neither inhabited of man or beast, and full of rocks, and covered with deepe sand, *Perer.*

Mispat.

Vers. 7. *They returned and came to En Mispat*, which is interpreted the fountaine of judgement, so called, because there the Lord judged the Israelites for their murmuring, *Hierome.* As also gave sentence against *Moses* and *Aaron*, for their weakenesse and want of faith, *Numb.* 20. 12. *Iun.*

Quest.

QVEST. V. *Kadesh Barnea, whether the same with Kadesh where Moses murmured.*

KAdesh: This is that place, which is famous for *Miriam*, *Moses* sisters buriall there, *Num.* 20. 1. whose monument *Hierome* saith, remained till his time: it was in the utmost borders of Edom, *ibid.* vers. 16. supposed to be the same with Kadesh Barne, *Perer.* Afterwards it was called Rechem, as *Onkelos* the Chalde Paraphrast readeth, *Num.* 13. 27. *Iunius.* Great question there is among the Hebrewes, whether Kadesh Barnea, mentioned, *Deut.* 1. 2. were the same with that Kadesh where *Miriam* died, *Num.* 20. 1. *Ramban* thinketh that there were two places of that name: Kadesh Barnea was in the wildernesse of Paran, from whence the spies were sent, Num. 13. 26. the other Kadesh was in the wildernesse of Sin, *Num.* 33. 36. But *Rasi*, and *Elias Orientall*, take them to be all one, and make the desart of Sin to bee part of the great vast wildernesse of Paran: to the first subscribeth *Mercerus*, to the other seemeth *Iunius* to incline; the latter I thinke more probable: for the Kadesh where *Miriam* was buried, and *Moses* murmured, was in the confines of Edom, *Num.* 20. 16. so also Kadesh Barnea was not farre from Mount Seir, *Deut.* 1. 12. which was in the Countrey of Edom. And in this place Kadesh is the same with *En Misphat*, so called, not because of the judgement of the Kings in that place, as *Mercerus* conjecture: but of the judging of the Israelites, because there they murmured: this Kadesh is here described not to be farre from Mount Seir, and the Plaine of Pharan. Kadesh.

The Amalekites were so called afterward of *Amaleke*, the nephew of *Esau*, *Gen.* 36. 12. these were they which fought against Israel, *Exod.* 17. and were destroyed by *Saul*, 1 *Sam.* 15. Amalekites.

Hazezon Tamer: the City of Palmes, for so *tamar* signifieth, which was named afterward En gaddi, *Hierom*, *Iunius.* Hazezon.

QVEST. VI. *How the King of Sodome and Gomorrhe fell into the slimie pits.*

Vers. 10. *THe Kings of Sodome and Gomorrhe fell there, &c.* 1. These were not empty pits, as some Hebrewes thinke, out of the which they used to digge slimie earth, but they were full of slime and brimstone, for otherwise it had beene no danger to fall into them. 2. These two Kings did not fall in by chance, as they fled away, for they could not be ignorant of the ground. 3. Neither did they willingly cast themselves in, as *Ramban* thinketh, to decline the force of the battell: but they were forced as they were chased, to fall into them. 4. Neither were these two Kings preserved by miracle there, and afterward taken out by *Abraham*, as the Hebrewes imagine: for the King of Sodome came forth to meet *Abraham*, vers. 17. he stayed not till he tooke him out. 5. Neither is it like that the King of Gomorrhe, as *Ramban* thinketh, died there, seeing the King of Sodome, that was in the same danger escaped. 6. Nor yet need we to say, that these Kings armies there fell, but they themselves fled away. For this is contrary to the text. 7. But it is most like, that these slimie pits were not full of water, but of that kinde of earth, so that they which fell into them, might escape with their life. The other three Kings, which are not mentioned, might bee of that number, that fled to the mountaines, and so were reserved to a greater judgement, *Mercer.*

QVEST. VII. *Of the messenger that brought Abraham word.*

Vers. 13. *THen came one that had escaped, &c.* 1. The Jewes doe but trifle, in saying that this was *Og* King of Bashan that escaped, when the Amorites were slaine. 2. Neither is it evident, whether this messenger were a godly and faithfull man, *Calvin.* 3. It is like he might be some of *Lots* domesticall servants, or one that was acquainted with *Abraham* and *Lots* kindred, because he onely reported the newes concerning *Lot*, *Muscul.* 4. Some Hebrewes thinke, that the enemies which had taken *Lot*, sent this messenger of purpose, that *Abraham* also comming to rescue *Lot*, might bee taken, but that is unlike.

QVEST. VIII. *Whence Abraham was called the Hebrew.*

TO *Abraham the Hebrew.* 1. The Hebrewes were not so called of *Abraham*, as *Artapanus* thinketh in *Eusebius*: for how could *Abraham* give a name to himselfe: and *Abraham* beginneth with Aleph, Hebrew with Aain. *Euseb. lib. 9 de prepar. Evang. cap. ulti. hom. 35. in Gen.*

2. Neither was *Abraham* so called of *Haber*, or *gnabar*, because he did first come over the river: which name was therefore, as *Chrysostome* thinketh, by prohecie given to *Abraham*, foreseeing that hee should goe over Euphrates to Palestina. Of this opinion also are the Septuagint, *Origen*, *Rupertus*, that *Abraham* was so called, *a transitu*, of his going over.

3. But the Hebrewes were so called of *Heber*: of which opinion are *Hierom*, *Iosephus*, *Eusebius*, *Augustine*, with others: the reasons thereof are these. 1. If Hebrew came of *Haber* rather than *Heber*, the word should have beene Habrew, rather than Hebrew. 2. The Hebrewes doe end their names of Nations and kindreds in Jod, as *Iuhudi*, *Amaleci*: therefore this name *Hibri*, which signifieth an Hebrew, is most like to be derived of the proper name *Heber*, *sic Eugubinus.* 3. But *Augustines* reason is best, who thinketh that *Sem* is said to be the father of all the sonnes of *Heber*. *Gen.* 10. 21. because the elect people of the Hebrewes came of him. 4. This also may be added, that seeing the Hebrew-language was named of *Heber*, because it was preserved in his family, when other tongues were divided, that from thence also the Nation should be so called. *Lib. 16. de Civit. Dei, cap. 3*

4. But where it is objected, that many nations beside came of *Heber*, that are not called Hebrewes: they only kept the name of *Heber*, that continued in *Hebers* faith: and though *Abraham* be not called Hebrew before he came over the river into Palestina, so neither is he called so immediately upon his passage,

and the reason hereof may be, because till *Abraham* was called, the Scripture maketh no mention of his former acts, *Perer.*

QVEST. IX. *Of Abrahams confederacie with men of a divers faith.*

Vers. 13. WHich were confederate with *Abraham.* The question here is, whether it were lawfull for *Abraham* to make league with these Amorites, being of a divers faith. The answer is, 1. They sought it of *Abraham*, as did also *Abimelech*, because they saw that the Lord was with him, and therefore they desired his friendship, *Abraham* sued not to them. 2. The time was not yet come for the expelling of the Canaanites, for then it was unlawfull for them to make league with them, as the Israelites answer the Gibeonites, *Iosua* 9.7. wherefore the times must be distinguished, *Muscul.* 3. All this was done not without Gods speciall direction, who moved these confederates to assist *Abraham*, being a stranger in the land, and of no great power, *Calvin.* 4. The Hebrewes also thinke, that those three were of *Abrahams* faith, and worshippers of God, and that *Abraham* therefore made a league with them.

QVEST. X. *By what authority Abraham waged battell.*

Vers. 14. WHen *Abraham heard that his brother was taken, &c.* The question is, by what authority *Abraham* addresseth him to battell. 1. Neither was the authority of *Mamre Escol* and *Aver*, Lords of the Ammorites, sufficient, for they were all subjects to the King of Elam, vers. 4. Neither did the King of Elam take unjust warre in hand, as some thinke, for he came to suppresse rebels, vers. 4. 3. But wheras there are three things required to make just warre, a good cause, a good affection in following it, and lawfull authority: *Abraham* had all these: his cause was good, to redeeme his brother *Lot*, whom the enemie had unlawfully taken captive, being a stranger, and not accessary to the Sodomites rebellion: thus the Wise man saith, *Wilt thou not preserve those that are laid to be slaine? Prov.* 24.11. Againe, *Abrahams* affection was good, he sought not to make himselfe rich, neither did he seeke himselfe in this businesse, vers. 22. but the glory of God: his authority was also from God, as *Melchisedeck* saith, *That God delivered his enemies into his hand*, vers. 20. And *Abraham* was now in right, though not in possession, the King and Lord of this Countrey; whereof the Lord would aforehand give some testimonie, as *Moses* by slaying the Egyptian did manifest his calling, *Exod.* 2. *Muscul.* 4. And whereas he recovered not onely *Lot*, but the rest of the Sodomites: this also was done by the Lords direction, because he had reserved them to a greater punishment, *Muscul.* but these particular actions are not to be drawne into example, but must be discerned from the generall duties of Christians.

3. Conditions required in lawfull warre.

QVEST. XI. *Of the City Dan.*

HE *pursued them to Dan, &c.* 1. For the situation: Dan bounded the land of Palestina on the North, as Bersabe on the South: it was planted at the foot of Libanus, where was the spring head of the floud Jordan, *Iunius*: it is distant from Sidon 35. miles, and therefore it is said to bee farre from Sidon, *Iud.* 18.28. 2. It is famous for many acts and exploits there done: both good and bad: there *Ieroboam* set up his golden calfe, 1 *King.* 12. there *Peter* uttered that excellent confession of Christ, *Matth.* 16.13. and the woman was healed of her bloudy issue, *Perer.* 3. It was first called Leshem, *Ios.* 19.47. or Laish, *Iud.* 18.28. then Paneas, after that, Cæsaria Philippi, by the Tetrarch *Philippus*, and lastly, Neronia, by *Agrippa*, in the honour of *Nero.* 4. But whereas this place was called Dan long after *Moses* time, *Iud.* 18.18. I thinke it probable, that *Ezra*, or some other of the Prophets inspired of God, that did digest the Scriptures into order, did insert these names into the story, which were not knowne to *Moses*, for the better evidence thereof: But that *Ezra* did write the Scriptures anew which should be burned, when the City was taken, as thinke some of the fathers, *Irenæus, Tertullian, Clem. Alexandrini* seemeth to be farre otherwise: and but a fable borrowed from counterfeit *Ezra*, *lib.* 2. *cap.* 14.44. For *Daniel* being in captivity, maketh mention of his reading of *Ieremies* prophecie, *Dan.* 9. which then was not perished: and our Saviour saith, *Moses* writ of him, *Ioh.* 5. But if *Moses* works were utterly perished, and *Ezra* had renewed them, *Ezra* not *Moses* had written of him: *Ezra* might restore the holy bookes defaced in continuance of time, to their former perfection: but wholly write and compose them againe he did not.

Moses, how he mentioneth names not knowne in his time.

QVEST. XII. *What number Abraham taketh with him.*

Vers. 15. HE *and his servants divided themselves, &c.* 1. *Abraham* armeth his owne servants, and such as were borne in his house, which would be more trusty and faithfull to him, *Eugubin.* 2. He taketh 318. persons, which were not the chiefe captaines onely, and under them a great number of Souldiers beside, as *Iosephus*, but these were the whole number which he tooke with him, yet were they not all his house: for there were women, and children, and aged persons beside. 3. *Rupertus* allusion here to the 318. fathers in the councell of Nice assembled against *Arrius* is farre fetcht: and his application of the Greek numerall letters T.I.H, the first to betoken the Crosse, the other two the name *Iesu*, is also impertinent, seeing *Moses* did write in Hebrew, not in Greeke. 4. The Hebrewes conceit also is vaine, that *Abraham* had none but *Eleazar* his servant with him, the letters of whose name make 318.

Superstitious collections for the signe of the Crosse.

QVEST. XIII. *Abrahams policie in battell.*

Vers. 15. DIvided *themselves by night.* 1. *Abraham*, who was before in Egypt so timorous, that fearing to be killed, he desired his wife to dissemble her selfe, yet now is so emboldned that he dare with a small company set upon foure Kings: so that *Abraham* might here say with *David*, that God did teach

teach his fingers to fight, *Pſal.*144.1. *Calvin.* 2. *Abraham* againe ſheweth here the practice of that ſaying of the Wiſe man, *by counſell make warre*, *Prov.*20.18. for he both divideth his company, and ſetteth upon them in the night: ſo did *Gideon*, *Iud.*7.16. and *Ioſua* 10.9. ſo *David* came upon *Saul* in the night: 1 *Sam.*26.11. *Muſcul.* 3. He taketh his owne ſervants, and the ſervants of his confederates, *Iunius*: and overtaketh the enemie the fifth night and ſurpriſeth them, being weary of their journey, ſecure, unarmed, and like enough alſo drunken, *Ioſephus.*

QUEST. XIV. *Of Hoba.*

Verſ.15. HOba: It was the proper name of a place, not an Epithite given to *Dan*, as *R. Salomon* thinketh; (it ſignifieth *culpa*, *a fault*; becauſe *Dan* afterward was faulty in idolatrous worſhip) for here this Choba is deſcribed to be on the left hand of Damaſcus. 2. *Hierome* ſaith that this Choba in his time was a village, where certaine Hebrewes dwelt of the hereſie of *Ebion*, which retaine all the precepts of the law. 3. But it is moſt like to be Opoton in Phenicia: *Iunius*, and ſo ſome Latine texts for Choba read Phenice. *Lib. 1. Antiq.*

QUEST. XV. *Of the Valley of Sheveth.*

Verſ.17. THe valley of Shaveh, &c. 1. This is not that Shaveth mentioned, verſ.5. that was beyond Jordan, this on the hither ſide not farre from Sodom, *Mercer.* 2. *Hierome* thinketh it was a Vally ſo named of the City Shaveh, which was ſituate in a Plaine not farre from Sodome, where the *Emims dwelt*, verſ.5. which name it retained ſtill in his time. 3. *Botehardus* thinketh it was the ſame Valley where Sodome and Gomorrhe were. 4. *Iunius* placeth it neare unto Jeruſalem, being the ſame Valley where *Abſolon* reared his Pillar, 2. *Sam.*18.18. and hereunto the Septuagint agree, which interpret in the Valley of *Melchiſedeck*: And it ſeemeth indeed, not to be farre off from Salem, which is Jeruſalem, where *Melchiſedeck* was King, becauſe he met *Abraham* there with bread and wine. 5. It was not at this time, but afterward called the Kings Dale, *Vatab.* not becauſe the Kings uſed there to exerciſe and diſport themſelves, *Chald.* neither was it ſo named of ſome King, *Calvin*; but rather it was called the Kings Dale, for the excellency of it, and therefore is thought to be the ſame which was called, *Vallis illuſtris*, the famous Valley, *Perer.*

QUEST. XVI. *Who Melchiſedeck was.*

Verſ.18. MElchiſedeck, &c. 1. *Origen* and *Dydimus* thinke that *Melchiſedeck* was an Angell, but the text is contrary that maketh him King of Salem.

2. Some thinke that this *Melchiſedeck* was the Holy Ghoſt; which opinion is defended by the Author of the queſtions of the old and new Teſtament, cha.109. which goe under *Auguſtines* name, but it is none of *Auguſtines* worke; for he numbreth the Melchſedechians among the Heretikes, *hereſ.*34. and it is an erronious opinion. 1. For this *Melchiſedeck* is ſaid to be a Prieſt to the moſt high God, but every Prieſt is taken from among men, *Heb.*5.1. 2. If the Holy Ghoſt was a Prieſt unto God, he therein ſhould be inferiour unto God, and ſo not God; for in the God-head there is equality. 3. Neither did the Holy Ghoſt ever deſcend from heaven to be incarnate, but onely the ſonne of God, *Ioh.*3.13. 4. And whereas the Apoſtle ſaith, that *Melchiſedeck was without father or mother, and without beginning of dayes, or end of life*, *Heb.*7.3. whence they would enforce that *Melcheſedeck* was not a mortall man, but of an immortall nature; the Apoſtle hath there relation onely to the ſtory in this place; *Melchiſedeck* is not ſet forth in ſtory by his kindred, his birth and death: he had both father and mother, was borne, and died, but there is no mention made of it, and ſo *Hierome* expoundeth that word uſed by the Apoſtle, ἀγενεαλόγητος, genealogie is not expreſſed or mentioned. *Melchiſedeck* not the holy Ghoſt.

3. A third opinion there is, that *Melchiſedeck* was a King of Canaan, and not of *Abrahams* line; of which opinion were *Irenæus*, *Euſebius*, *Cæſarius*, *Apollinarius*, *Euſtathius*, as *Hierome* teſtifieth, and among the new Writers, *Calvin*, *Iunius*, *Muſculus*, *Mercerus*, *Pererius*, with others. 1. *Pererius* urgeth that place, *Heb.*7.6. *He whoſe kindred is not counted among them*; which proveth not that *Melchiſedeck* ſimply was not of *Abrahams* kindred, but that it was not ſo expreſſed in ſtory; κατὰ τὸ φαινόμενον, as *Epiphanius* ſaith; ſo that μὴ γενεαλογούμενος, *not rehearſed in genealogie*, here uſed by the Apoſtle, is the ſame that ἀγενεαλόγητος, *without kindred*, verſ.3. 2. And ſeeing Canaan was under Gods curſe, and *Sem* had the chiefe bleſſing, how is is like that one of Canaan ſhould bleſſe *Abraham* of *Sem*. 3. And the Apoſtle concludeth, that *Melchiſedeck* was greater than *Abraham*, becauſe he bleſſed him; but none of the Canaanites, which were the curſed ſeed, could be greater than *Abraham* the father of the faithfull, of bleſſed *Sem*. 4. The fourth opinion of the reſt moſt probable, is, that this *Melchiſedeck* was *Sem*; which opinion is ſtrengthned with many arguments. *Melchiſedeck* not a Canaanite.

1. *Sem* onely of all men living, was greater than *Abraham*; as *Syracides* ſaith; *Sem and Seth were in great honour among the children of men*: 49.16. though *Arphaxad*, *Selah*, and *Heber*, yet lived, yet *Sem* was the moſt honourable, in reſpect of his yeares, his knowledge, who ſaw the old world, his prerogative, in *Noahs* bleſſing: and whereas *Abrahams* predeceſſors were Idolaters, none of *Sems* progenitors are noted that way, therefore ſeeing *Melchiſedeck* was greater than *Abraham*, and none then living was greater than *Sem*, he is moſt like to be the *Melchiſedeck*. *Sem* proved *Melchiſedeck*.

2. That was the place of *Sems* dwelling, whence in time *Iapheths* ſonnes ſhould learne to dwell in the Tabernacle of God: ſo reaſoneth *Midras*: but from Sion came forth the law, and word from Jeruſalem, *Iſay* 2.3. at Salem therefore were the tents of *Sem*. Alleged in the treatiſe of *Melchiſedeck*.

3. *Hierome* alleageth this reason used by some, that *Melchisedeck* brought forth bread and wine to *Abraham* for his repast: seeing he owed this duty to his grand-childe, *Evagr. tom.* 4.

4. *Melancthon* thus argueth, therefore God brought *Abraham* to *Sem* the father of his ancestors, to joyne together a notable company of the Church.

5. Some use this reason: A Kingdome is more ancient than a tyranny, but unlesse we make *Sem* to be *Melchisedeck*, we cannot plainly prove that a King reigned before *Nimrod. treat. of Melchis.*

6. *Melchisedeck* is interpreted a King of righteousnesse: this *Melchisedeck* had the knowledge of the true justice and righteousnesse by faith in Christ: but in all the Scripture shall we read of none called to the faith, but men acquainted with *Abrahams* house, with himselfe, or *Isaacks* line, or the children of the East, the sonnes of *Keturah* in the booke of *Iob*.

7. That this *Melchisedeck* a King of Canaan, should bee *Sem*, agreeth to the prophesie, *Gen.* 9. 27. *Let Canaan be his servant.*

8. Also in that he is called a Priest of the most high God; This also agreeth to *Sem*, who had that prerogative of Priest-hood, (not as some Hebrewes thinke, by his birth-right, for *Iapheth* was elder) but by his fathers blessing: *Blessed be the God of Sem*: who was more like to be this great high Priest of *Sems* God, than *Sem* himselfe.

9. *Melchisedeck* was King of Salem, which signifieth peace: and indeed this Salem had a speciall prerogative of peace: for when the foure Kings smote other parts of the Countrey of Canaan, as is set forth in this chapter: it is not like, that Salem should have beene spared, if the King thereof had beene a Canaanite: if there had not beene great respect to the person of aged *Melchisedeck* or *Sem*.

10. Where *Melchisedeck* is set forth without *father or mother, beginning of life, or end of dayes*; this also most fitly agreeth to *Sem*, who was borne before the floud, whose father *Noah* was now dead, who lived 600. yeares: so that no man living at that time could remember his birth, or death, or parents.

11. Seeing also that *Hebers* language was preserved in Salem, as may appeare by the interpretation of the name of *Melchisedeck*. It is most probable that this King of Salem was of that line, who together with the true faith, retained that holy language.

no 12. Lastly, seeing *Melchisedeck* was a type of Christ, *Psal.* 10. that came of *Sem*, and no type or figure of Christ is expressed in Scripture but of *Sems* line, none is more like to be this representer and foreshewer of Christs everlasting Priesthood, than *Sem* himselfe then living. It is most unlike, that any Priest not of *Sem*, should shadow forth the high Priest Christ of *Sem*; and not the high Priest *Sem*, the father of Christ after the flesh. By these and other probable reasons, some learned perswade, that *Sem* was *Melchisedeck*: neither are the contrary objections of any great weight.

Objections proving *Sem* not to be *Melchisedeck*, answered.

1. First, it is objected, that this Countrey was possessed by the Canaanites, and it is not like, that *Sem* would returne out of the East into Judea, *Perer.* *Answ.* 1. It is said that the posterity of *Iocktan* of *Sem* inhabited toward the East, *Gen.* 10. 30. but of *Sems* dwelling there is no expresse mention. 2. *Iarchi* and *Epiphanius* in *Anchorato* are of opinion, that many of *Sems* posterity that had not their tongues altered, kept about Jerusalem, though they were thence expelled afterward by the Canaanites. 3. And this might bee somecause of the warres of the Easterne Kings against the Canaanites, for encroaching upon *Sems* possessions, *treat. Melchis.*

2. *Ob.* Seeing *Abraham* returned from the slaughter of *Chedorlaomers* people of Elam, which must needs be of *Sem*: how commeth it to passe that *Sems* heart was not rather stirred against *Abraham* for killing his children? *Answ.* *Sem* being a Prophet, and knowing that *Abraham* was appointed of God to be the father of the faithfull people, preferreth him, being not onely of his carnall kindred, but heire of his faith, before the rest of his kindred that were degenerate.

Sem not dead before *Melchisedeck* met *Abraham*.

3. *Ob.* *Epiphanius* proveth that *Sem* could not be *Melchisedeck*, because he was long dead before *Melchisedeck* met *Abraham*, who was then 80. yeare old: for saith he, by one Chronicle there are from *Sems* birth to *Abrahams* 80. yeare, accounted yeares 1130. by another 629. yeares; but *Sem* lived onely 600. yeare.

Answ. 1. In the first account *Epiphanius* followeth the corrupt computation of the Septuagint, who doe adde divers hundred yeares to the ages of the fathers after the floud: as is shewed before, *quæst.* 17. in *chap.* 11. 2. Neither was *Sem* after the second computation at that time, 629. yeares old, but onely 529. so that he lived after this time 70. yeares: and as a learned man well conjectureth, it might well bee that in the Greeke copie, which *Epiphanius* followeth, χ, *chi*, which standeth for 600. was put for φ, *phi*, which is 500. And this difference in computation might have given occasion to *Epiphanius* further to have searched the truth, and to have preferred the originall before the Greeke translations.

4. *Ob.* If *Sem* were *Melchisedeck*, then had he two names, which cannot be proved out of the Scripture, *Perer.* *Answ.* 1. *Chytræus* thinketh, that *Melchisedeck* is here not a name proper, but appellative, signifying that he was a righteous & just King. 2. *Cajetanus* holdeth it to be an Epithite not proper to *Sem*, but common to the Kings of Salem, as *Cæsar* and *Augustus* were to the Emperour of Rome: and so we read of another King of Jerusalem called *Adoni-zedek*, Lord of justice, which is all one in sense with *Melchisedeck*, *Iosu.* 10. 3. 5. But I approve rather the judgement of *Selneccerus*, that *Melchisedeck* was a proper name unto *Sem*, in respect of his office, because he onely excelled among the rest, as a just King, and there of had that name.

5. *Ob.* If *Sem* had beene *Melchisedeck*, it is like that *Abraham* comming into Canaan, would first have sought out his great grand-father, and joyned himselfe unto him: neither would S. *Paul* have omitted it, entreating of purpose of *Melchisedeck*, *Perer.* *Ans.* 1. *Melancthon* thinketh that *Abraham* was brought out of

Bethel

Bethel to *Sem*: his words are these: *Now when Abraham was brought out of Babel to Sem, what a goodly College had Sem, &c.* 2. Neither *Moses* nor yet the Apostle directly set downe *Abrahams* acquaintance with *Sem*, or that he was *Melchisedeck*, that the comparison might be more fit betweene *Melchisedeck* and Christ: in that he is set downe without father, without mother, without genealogie, *Heb* 7.3. as the Prophet saith of Christ, *who shall declare his generation? Psal.*51.8. 3. For matter of fact, it is no good argument to conclude negatively out of Scripture: for as many things were done by Christ, not expressed in Scripture, *Ioh.*20.30. so also by *Abraham* and the rest of the Patriarks: but for a point of faith and doctrine, the argument holdeth well, there is no such thing taught in Scripture, therefore wee are not to beleeve it.

Negative arguments from the Scripture in matter of doctrine good.

Ob. Melchisedeck is said to be without father and mother, because they are not mentioned in Scripture: but it is knowne who *Sems* father was, and mention likewise made of his birth and beginning of dayes.

Answ. 1. It is not to be doubted, but that *Melchisedeck* had both father and mother, though neither I thinke can be named: *Epiphanius* saith, some Writers affirme, that his fathers name was *Eraclas*, his mothers *Asteria*: neither is *Suidas* conceit to be approved, that *Melchisedecks* parentage is therefore not declared, because he was borne of an harlot. 2. Though *Sems* genealogie be expressed in other places, yet in the story, to the which the Apostle hath relation, it is not: neither is his kindred set downe under that name of *Melchisedeck*, as *Lyranus* and *Tostatus* well answer.

Why *Melchisedecks* kindred is not expressed.

7. *Ob. Suidas* saith that *Melchisedeck* reigned in Salem 113. yeares, and lived a virgin: but *Sem* had a wife which was in the Arke with him. *Answ.* Of the same opinion also is *Ignatius, Epist. ad Philadel.* that *Melchisedeck* was a perpetuall virgin: but this being a bare conjecture, may more easily bee denied than proved.

Ob. Iosephus and *Philo*, men thorowly acquainted with the antiquities of the Hebrewes, where they make mention of *Melchisedeck*, bring him in as a stranger from the kindred of *Abraham*, *Perer.*

Answ. For these two, there are alleaged two and twenty Rabbines, and principall writers among the Jewes, as *Aben Ezra*, *Baal Hatturim*, *Levi Ben Gerson*, *David Kimchi*, with others, that make up that number, which all with one consent, hold *Sem* to be *Melchisedeck*.

Treatise of *Melchisedeck* in fine.

Thus have I set downe the reasons on both sides concerning this question, which I referre to the Readers judgement. It is no matter of faith, which way any taketh, either to hold *Sem* to bee *Melchisedeck*, or otherwise. But I rather for mine owne part incline to thinke, being moved with the force of the former reasons, that it was *Sem*, though I will not precisely determine it, but say with *Hierome* upon these words of the Apostle; *Of whom* (that is *Melchisedeck*) *we have many things to say, which are hard to be uttered, Heb.*5.11. *Si vas electionis stupet ad mysterium, & in effabile fatetur, quanto magis nos: if the vessell of election be astonished at this mysterie, and confesseth it hard to be uttered, how much more we, &c.*

Hieronym. Evagrio.

QVEST. XVII. *Salem proved to be Ierusalem.*

KIng *of Shalem, Hierome*, (to whom also subscribeth *Mercerus*) thinketh that this Shalem was not Jerusalem, but another towne in the region of Sichem, which he would prove by foure arguments.

1. This Salem in Sichem is mentioned, *Gen.*33.18. and *Iohn* 3.23. *Iohn* batized in Enon beside Salim. *Answ.* First, *Gen.*33.18. the true reading is, that *Iacob* came Shalem safe to the City. Sichem, as the Chalde interpreteth, not to Shalem a City of Sichem. Secondly, that Salim where *Iohn* baptized, is the same City which is called *Shaalim*, or *Schalem*, belonging to the tribe of *Benjamin*, 1.*Sam.* 9.4. wherefore this Shalem in Sichem hath no ground out of Scripture.

2. *Hierome* saith, that there was a towne neare to Scythopolis, called Salem in his time, where the ruines of *Melchisedecks* pallace were to be seene. *Answ.* But whence shall it be knowne that *Melchisedecks* pallace sometime stood in that place: this is warranted onely by an uncertaine report: neither is it like that *Melchisedeck* being a King of one small City, did build himselfe such a sumptuous and great Pallace, whose foundation should continue so long, above two thousand yeares.

3. The City of Jerusalem was much out of *Abrahams* way, as he returned from Dan, but the other Salem was in his way, *Hierom. Answ.* As though a small distance of way could hinder Gods purpose in causing *Melchisedeck* and *Abraham* to meet: which might be either in drawing *Melchisedech* somewhat from home to salute the Patriarke, or in moving *Abraham* to visit the City Salem, famous for the true worship and service of God.

4. But Hierusalem cannot come of Salem, for so two words of divers languages should be mixed together: the first name being Greeke, the other Hebrew. *Answ. Hierome* imagineth, that the first part of this name should come of the Greeke *Hieros*, *holy*, for so Jerusalem was called the holy City.

But the Hebrewes doe better derive the name of Jerusalem, they say *Sem* called it Salem, and *Abraham* Jireh, there the Lord will be seene, *Gen.*22.14. which both put together make Jerusalem, which signifieth the vision of peace: so *Midras* in *Psal.*76. This derivation of Jerusalem is more probable than from the Greeke *Iireh*, as *Hierome*, or from Jebus and Salem, which make Jebusalem, and for better sound to the Jerusalem, as *Pererius*.

The derivation of the name Jerusalem.

Wherefore I preferre rather the opinion of *Iosephus*, that this Salem was the same City which was called afterward Jerusalem: for these reasons.

*Iosephlib.*1.*antiqu.*1.

1. Because there is no evident mention in Scripture of any other City called Salem, but this converted into the name of Jerusalem: two Salems we read not of; one was Jerusalem.

2. This

Moſes ben. Maimon. lib. 6.

2. This is evident, *Pſal.* 76. 2. *In Shalem is his Tabernacle, his dwelling in Sion*: Sion then and Shalem were both in one place.

3. The Jewes alſo hold this tradition, that the place where *David* and *Salomon* built the Temple in the floure of Araunah, is the ſame place where *Abraham* built an Altar, and would have ſacrificed *Iſaack*: where *Noah* firſt built when he came out of the Arke: where *Cain* and *Abel* offered, &c. This place then being conſecrate with ſo many Altars and ſacrifices, is like to be the place, where the greater ſacrificer and high Prieſt *Melchiſedeck* dwelt.

4. The type alſo better anſwereth to the body: that *Melchiſedeck* a figure of the high prieſt *Iheſus* ſhould there dwell, where Chriſt afterward performed that great and divine act of his Prieſthood, in offering himſelfe up in ſarifice upon the Croſſe at Jeruſalem.

QVEST. XVIII. *How Abraham is bleſſed of Melchiſedeck.*

Verſ. 19. **HE bleſſed him, &c.** 1. It is like that *Melchiſedeck* uſed a more ample forme and manner of bleſſing, which is here onely abridged by *Moſes*, *Luther*.

2. Though *Melchiſedeck* bleſſe *Abraham* firſt, and then God: herein hee offended not, as the Hebrewes affirme, and for that cauſe they ſay his Prieſthood was tranſlated to the poſterity of *Abraham*: for beſide that the ſervants of God in their prayers being carried with zeale, forget to obſerve order: even this bleſſing pronounced upon *Abraham*, is referred to the praiſe of God. As alſo the Apoſtle otherwiſe collecteth that *Melchiſedeck* was greater than *Abraham*, in that he bleſſed him: and that his Prieſthood was not tranſlated to *Aaron*, but to Chriſt: *ex Mercer*.

3. *Abraham* is bleſſed, and God is bleſſed: but God is bleſſed *Benedictione laudis*, with the bleſſing of praiſe, *Abraham Benedictione opitulationis*, with the bleſſing of Gods helpe or aſſiſtance, *Cajetane*.

4. Neither is *Abraham* pronounced bleſſed onely herein, becauſe hee had obtained this victorie: but *æterni fœderis reſpectu*, in reſpect of the eternall covenant, which God made with him and his ſeed, *Vatablus*.

5. And this is more than an ordinary bleſſing: it is a Prieſtly benediction, and it is ſet forth as an act of *Melchiſedecks* Prieſthood, whereby he ratifieth the promiſe made to *Abraham*, *Calvin*.

6. *Melchiſedeck* is found to be the firſt, that giveth this title unto God in Scripture to *be poſſeſſor of heaven and earth*, *Toſtatus*: whereby the true God is diſtinguiſhed from all falſe gods.

QVEST. XIX. *How Abraham payed tithes.*

Verſ. 20. **AND he gave him tithes of all, &c.** 1. Although it bee not expreſſed in the text, whether *Melchiſedeck* or *Abraham* gave tithes, yet the Apoſtle cleareth this doubt, that he *received tithes of Abraham*, *Heb.* 7. 6. and the text alſo giveth this ſenſe: for ſeeing *Melchiſedeck* is named to be a Prieſt, he was more fit to receive than give tithes. 2. Some thinke that *Abraham* gave not tithes of all the goods recovered, ſeeing he after refuſed to take ſo much as a ſhooe threed of that which belonged to the King of Sodome, verſ. 25. He then gave tithes onely of his owne ſubſtance, *Calvin*, *Mercer*. But though *Abraham* refuſed to touch any part of the Sodomites ſubſtance, in himſelfe, for his owne uſe, yet he might even of that offer the tithe unto God: 1. Becauſe it was his by common right, and the law of Nations: 2. Becauſe he giveth reaſon, leſt he ſhould ſay, that he had made *Abraham* rich: which reaſon ſerved onely againſt the private and proper uſe, not the publike and religious uſe of thoſe goods. 3. If *Abraham* had not prevented them in giving the honour of the victory unto God, the Sodomites would have offered the ſame things in ſacrifice to their Idols.

Neither is the opinion of *Cajetane* to be allowed, that *Abraham* gave not the juſt tenth part, as afterward was appointed by the Law, but a certaine portion in the name of the tenth: for the Apoſtle ſheweth that *Abraham* paid tithes properly, and *Levi* in *Abraham* was tithed, as the Levites received tithes afterwards, *Heb.* 7. 5, 6. 4. Whereas *Levi* is ſaid to pay tithes in *Abraham*, being yet in his loynes, and thereby proveth the Prieſthood of *Melchiſedeck* to be greater, than of *Levi*, that is ſo ſaid, becauſe the Prieſthood went then by carnall generation, not by ſpirituall election, as now under the Goſpell. 5. And though Chriſt were alſo in *Abrahams* loynes, *ſecundum ſubſtantiam corporalem*, in reſpect of his corporall ſubſtance, yet he was not there, *ſecundum rationem conceptionis*, in regard of the manner of his conception, becauſe he was conceived by the holy Ghoſt. But *Levi* was in *Abrahams* loynes both wayes: and therefore the argument for ſuperiority in *Melchiſedeck*, concludeth well againſt *Levi*, but not againſt Chriſt.

6 How Chriſt was in *Abrahams* loynes. *Auguſt. lib. 1. de Geneſ. ad liter. cap. 20.*

QVEST. XX. *Of the lifting up of the hand, how diverſly it is taken in Scripture.*

Verſ. 22. **I *Have lift up my hand, &c.*** The learned have obſerved divers ſignifications of this phraſe in Scripture, 1. It betokeneth prayer generally, 1 *Tim.* 2. 8. Saint *Paul* would have men lift up pure hands, &c. 2. It ſignifieth ſpeciall ſuit and requeſt for helpe, *Lament.* 2. 19. *Lift up thy hands for the lives of the young children.* 3. It is a geſture expreſſing thankfulneſſe, *Nehem.* 8. 6. *Ezra praiſed the Lord, &c. and the people lift up their hands, &c. and worſhipped.* 4. It is uſed when any thing is done with a willing mind and glad heart, *Pſa.* 119. *I have lift up my hand to the commandements which I have loved.* 5. As alſo it is a token and ſigne of calling, *Iſay* 49. 22. *I have lift and ſtretched my hands to the Gentiles.* 6. It betokeneth helpe and deliverance, *Ezech.* 20. 5. *I lift up my hand upon the ſeed of Iacob, and was knowne unto them in the land of Egypt.* 7. To lift up the hand is to riſe againſt one to vex and oppreſſe him, *Iob.* 31. 22. *If I have lift up my hand againſt the fatherleſſe, &c. Perer.* 8. They uſed alſo to lift up their hands in giving of voyces, which the Greekes call χειροτονία, *Calvin.* 9. It was a geſture uſed in taking of an oath: and

therefore

therefore the Lord ſaith, *Num.* 14.30. *They ſhall not come into the land, over the which I lift up my hand, to make them dwell in it.* This ſignification it hath here, for *Abraham* before he went to battell, had vowed unto God in his prayer, as the Chalde interpret, that if God would deliver the enemies into his hand, he would not ſeeke to make himſelfe rich thereby, but give the praiſe to God.

QVEST. XXI. *Wherefore Abraham tooke an oath.*

Abraham therefore tooke an oath ſwearing by the true God, to profeſſe his faith and religion, that he onely worſhipped the true God, *Perer.* 2. That he might take occaſion hereby to reprove the ſuperſtitious uſe of the King of Sodome in ſwearing by their Idols, and inſtruct him concerning the worſhip of the true God, *Calvin.* 3. As alſo that they might know that *Abraham* did not this ſuddenly, or of vaine-glory, but of a religious minde, having bound himſelfe by an oath, *Muſcul.* 4. That by this oath as with a ſhield *Abraham* might be preſerved from the baits of covetouſneſſe, wherewith the King of Sodome might have tempted him, if he had not beene firme, *Calvin.*

QVEST. XXII. *Why Abraham refuſeth to take ought of the King of Sodome.*

Verſ. 23. *I will not take of all that is thine ſo much as a threed or a ſhooe latchet.* 1. *Abraham* refuſeth not to take of thoſe things which belonged to the foure Kings, whom he had conquered, which now were his, by reaſon of his juſt victory, but not of any thing which was the Kings of Sodome. 2. Which *Abraham* calleth his, not as *Ambroſe* thinketh, becauſe the ſpoyles of the enemie belong to the King: for he was not *Abrahams* King: but for that they had beene before appertaining to the King. 3. Though *Abraham* might have challenged them by the right of his victory, yet he would not take ſo much as a threed. 1. Leaſt he might have beene thought for his owne lucre to have waged that battell. 2. He would doe juſtice, to reſtore the goods to the firſt owners. 3. That the heathen King ſhould have no advantage, to thinke *Abraham* bound unto him: Neither would *Abraham*, that any ſhould have the honour and praiſe of enriching him, but onely God, of whoſe bleſſing hee onely depended, *Pererius.* 4. *Abraham* refuſed not the gifts which *Pharao* beſtowed upon him, *Gen.* 12.8.16. but he will take nothing of the King of Sodome: the reaſons may be yeelded to be theſe. 1. There the King gave of his liberality, and *Abraham* could not refuſe without ſuſpition: here nothing was given, but recovered in battell. 2. There the King gave of his owne, but theſe goods belonged to all the Sodomites, *Mercer.* 3. By that meanes it pleaſed God that *Abraham* ſhould be then enriched: but *Abraham* was now rich enough, he needed no ſuch helps. 4. Here *Abraham* might have beene thought, if he had taken any thing to himſelfe, of a covetous minde to have purſued the enemies, and ſo God ſhould not have had the honour of the victorie, but here was no ſuch feare. 5. The King of Sodome and his people were ordained for a greater deſtruction, and therefore God would not that *Abraham* ſhould take any thing which was accurſed. But *Pharao* received mercy of God: thus the caſe was much different, betweene the gifts of the one and the other. 6. *Abraham* excepteth thoſe things which the young men had eaten, making no mention of the tithe, which he had given before, becauſe that was taken, not out of the King of Sodomes ſubſtance, but his owne: neither doth he prejudice the other three by his example, but that they notwithſtanding might take their parts, *Muſcul.*

Why *Abraham* tooke of the King of Egypt Corne, but not of the King of Sodome.

4. *Places of doctrine.*

1. *Doct. Of the cuſtome of paying of tithes.*

Verſ. 10. *Gave him tithe, &c.* We ſee how ancient this cuſtome of paying tithe to the Prieſts and Miniſters is. It was practiſed before the Law, as appeareth here by the example of *Abraham*, and the vow of *Iacob*, *Geneſ.* 28. yea, ſuch was the equity of it, that from the Hebrewes the Gentiles borrowed that uſe: the Romans paid tithes of their goods to *Hercules*: *Plinie* writeth that the Arabians pay tithe of their incenſe to their God *Sabis*, and that it is not lawfull before that be done, to buy or ſell. *Xenophon* alſo ſheweth, that they which had gotten the victory, did uſe to pay tithes to their Gods of the ſpoile of their enemie, *Perer.*

2. *Doct. Of the lawfulneſſe of an Oath.*

Verſ. 21. *I have lift up my hand, &c.* In that *Abraham* doubted not to take an oath, wee ſee the lawfulneſſe thereof: that it is not denied unto a Chriſtian to ſweare, when he is lawfully called thereunto: contrary to the phantaſticall doctrine of the Anabaptiſts, that ſimply condemne the uſe of an oath: but *Moſes* ſaith, *Thou ſhalt feare the Lord thy God, and ſweare by his name*, *Deut.* 6.13. *Muſcul.*

3. *Doct. God onely the poſſeſſor and true owner of the earth.*

Verſ. 22. *Poſſeſſor of heaven and earth, &c.* *Philo* noteth hereupon, that no mortall man is properly poſſeſſor or true Lord of the earth. But that both the heaven and earth are the Lords poſſeſſion, and we are but tenants at the Lords pleaſure, as the Lord himſelfe ſaith, *The land ſhall not be ſold to be cut off, for the land is mine, and ye are but ſojourners and ſtrangers with me*, *Levit.* 29.23. Whereupon he enforceth, *Ius poſſeſſionis omnium rerum ad Deum pertinere, uſum ſolum ad creaturam*: that the right of poſſeſſion of all things belongeth to God, the uſe onely to the creature.

5. *Places*

5. *Places of confutation.*

1. *Confut. Against the vulgar Latine translation.*

Vers. 18. *And hee was a Priest, &c.* The Latine text readeth here corruptly, *for hee was*: as though the bringing forth of bread and wine had beene an act of his Priesthood: Indeed this copulative Vau, sometime is used as a causall, but then the sense apparantly giveth it: as *Genes.* 20. 3. *Thou art but dead because of the woman which thou hast taken; for she is a mans wife*: in Hebrew, *and she is*: But here there is no such cause to annexe this clause as a reason of the former: but rather it is to be joyned to that which followeth, as the same copulative sheweth. *And he blessed him saying*, v. 19. wherefore not the producing of bread & wine, but the blessing of *Abraham* was the proper act of *Melchisedecks* Priesthood.

2. *Confut. Melchisedeck brought not out the bread and wine to sacrifice them.*

Bellar. de Milli. lib. 1. cap. 6.

Brought forth bread and wine, &c. 1. Whether *Melchisedeck* had before slaine sacrifices, and made a feast, not only of bread and wine, but of flesh, as *Philo* saith, *mactatis victimis splendidum opulum sociis omnibus dedit*; to *Abraham* and his company the text saith nothing, and therefore I leave it as an uncertaine guesse: sure I am, that *mactare victimas*, to slay sacrifices can in no sense be understood of sacrificing or offering of bread: as *Pererius* goeth about to wrest it: *disput. 5. in. 14 Genes.* 2. Neither did he bring forth bread and wine to represent, as *Rabbi Moses* thinketh, *sacrificia farinacea*, the sacrifices in the law of meale and floure. 3. Much lesse did he offer them in sacrifice to God, as *Bellarmine* and *Pererius* doe urge this place; for the word *jatsah* here used, is never taken to signifie *to offer in sacrifice*: whereas *Bellarmine* and *Pererius* object that place, *Ind.* 6. 19. where *Gideon* is said, *to bring forth his gift and represent it* (where the same word is found) it is evident that *Gideon* brought it forth, the flesh and broth, for the Angell to eat of, whom he supposed to be a man, for they used not to make pottage or broth to offer, and the Angell bid him to offer it upon the stone, which sheweth that *Gideon* had no such purpose before. 4. Wherefore, as *Iosephus* well noteth, *Melchisedeck milites Abraham hospitaliter accepit nihil eis ad victum deesse passus*: he entertained *Abrahams* souldiers with great hospitality, suffering them to want no victuals: *Melchisedeck* then brought forth the bread and wine for no other end but to refresh *Abrahams* company. 1. For *Melchisedeck* is set forth both as a King and a Priest, the producing of bread and wine was a princely gift, the blessing of *Abraham* a priestly act. 2. It was the use and manner to meet them that returned from battell with bread to refresh them; therefore *Moab* and *Ammon* are accursed, because they met not the Israelites with bread and water, when they came out of Egypt, *Deut.* 23. 4. 3. *Cajetane* a chiefe pillar of the popish Church, saith, *Nihil hic scribitur de oblatione, sed de prolatione panis & vini*: *Nothing is written of the oblation, but of the prolation or producing of bread and wine.* 4. Whereas *Lyranus*, *Tostatus*, and *Bellarmine* answer, that *Melchisedeck* needed not to have brought forth bread and wine for their refreshing, seeing they had sufficient already: as *Abraham* saith, vers. 24. saving *that the young men had eaten*: *Pererius* one of their owne friends doth easily remove this answer; that this was unknowne to *Melchisedeck*, what provision was in *Abrahams* campe, and though hee had knowne it, yet to shew his love, and testifie his gladnesse, he would notwithstanding have performed this friendly and liberall part, *Mercerus*.

Iosephus lib. 1. Antiquitat.

3. *Confut. Melchisedecks Priesthood consisted not in the sacrificing of bread and wine.*

NOw it followeth to be declared wherein the priesthood of *Melchisedeck* consisted, and in what principallity he represented the everlasting Priesthood of Christ. 1. It consisted not in that *Melchisedeck* was a perpetuall virgin, *Perer.* for if *Sem* were *Melchisedeck*, which is most probable, as before is declared, he had a wife. 2. Neither was he a figure of Christ, because he sacrificed in bread and wine, and so represented, as the Papists imagine, the unbloudy sacrifice of the Masse, for these reasons. 1. Because the Scripture maketh no mention of sacrificing, but onely bringing forth bread and wine for *Abrahams* refreshing. 2. That wherein *Melchisedecks* priesthood consisted, must bee divers from the offering and sacrifices of *Aaron*; but *Aarons* priests offered bread and wine; *Ergo*, herein consisted not *Milchisedecks* priesthood. 3. There is a great unlikelinesse betweene *Melchisedecks* offering and the sacrifice of the Masse: for he offered bread and wine in substance, but the papists imagine that in the Masse there remaineth nothing but the formes, not the substance of bread and wine. 4. If *Melchisedecks* priesthood did stand in the oblation of bread and wine, then every bald Masse-priest that sacrificeth in the Masse, should be a Priest after *Melchisedecks* order, whereas it is peculiar to Christ onely, *Psal.* 110. 4. *Thou art a Priest for ever after the order of Melchisedeck.* 5. Neither would the Apostle have omitted this speciall act of *Melchisedecks* priesthood, wherein he represented Christ, of purpose setting forth the comparison betweene *Melchisedeck* and *Abraham*: for neither were the faithfull Hebrewes uncapable of the doctrine of the Eucharist, as *Bellarmine* imagineth, seeing he treateth of as high mysteries, as of baptisme, and the resurrection, chap. 6. 2. and why should they be more uncapable than the Corinthians among the Gentiles, whom Saint *Paul* instructeth concerning the Eucharist, chap. 11. Neither as *Pererius* answereth, was it a thing impertinent, to make mention of *Melchisedecks* sacrifice of bread and wine, if there had beene any such thing: seeing the Apostle toucheth all other points of similitude and agreement betweene Christ and *Melchisedeck*, and therefore would not have omitted this wherein they were most like. 6. Whereas the fathers are objected that doe apply *Melchisedecks* bringing forth bread and wine to the Eucharist. 1. The Apostle herein ought to prevaile more than all the fathers beside, who maketh no such application. 2. The fathers

Bellar. lib. de mill. cap. 6.

Perer. d. Sp. 1. 7. in Gen.

Fathers doe not thereby shadow forth the Sacrament of the Euchariſt, as *Ambroſe* ſaith, *Conſtat ſacrificium periſſe, &c. & manere Melchiſedeki inſtitutum quod toto orbe terrarum in ſacramentorum erogatione celebratur, &c. The ſacrifices of beaſts are periſhed, and the inſtitution of Melchiſedeck remaineth, which is celebrated in the diſpenſation of the Sacraments:* The Fathers conclude a Sacrament, not a ſacrifice of bread and wine; and ſo their teſtimonies make little for the popiſh ſacrifice of the Maſſe. 7. Many things are unlike betweene *Melchiſedecks* producing bread and wine, and the Maſſe Prieſts ſacrificing: He 1. preſenteth them unto *Abraham*, they offer them to God. 2. *Abraham* and his company eat of *Melchiſedecks* proviſion, in the Maſſe the Prieſt doth all, there is no eating or drinking. 3. *Melchiſedeck* bleſſeth *Abraham*, and bleſſeth God, he bleſſeth neither bread nor wine: the Preiſt bleſſeth and halloweth the cup. 4. He bringeth forth bread and wine to *Abraham*, the Prieſt onely deliv[illegible]reth bread to the people, and keepeth backe the cup. 5. *Melchiſedeck* brought bread and wine in ſubſtance, as is touched before, the Maſſe-prieſt ſaith their ſubſtance is changed. 6. *Melchiſedeck* worſhippeth God, not the bread and wine: the Maſſe-prieſt adoreth both. So that in truth, this example of *Melcheſedeck*, if they will ſtand to their tackling, maketh altogether againſt the popiſh Maſſe ſacrifice, and nothing for it.

Amb. in c.5. ad Heb.

No ſimilitude betweene *Melchiſedecks* bringing forth of bread and wine, and the Maſſe ſacrifice.

4. Conſ. Wherein Melchiſedecks Prieſthood conſiſted.

WHerein then the compariſon holdeth betweene Chriſt and *Melchiſedeck*, the Apoſtle ſheweth, *Heb.*7. 1. As *Melchiſedeck* is interpreted a King of righteouſneſſe, ſo our bleſſed Saviour was indeed a King of righteouſneſſe, *Iſay.*11.4. *With righteouſneſſe ſhall he judge the poore.* 2. *Melchiſedeck* was King of Salem, that is of peace, *Heb.*7.2. ſo the Meſſias is a Prince of peace, *Iſa.*9.6. 3. *Melchiſedeck* was without father or mother, that is, they are not mentioned in the ſtory, but Chriſt was truly without father, as he was man, and without mother as God. 4. *Melchiſedeck* was ἀγενεαλόγητος, without genealogie: ſo none can declare Chriſts generation as he is God, *Iſa.*53.8. 5. *Melchiſedeck* had no beginning of his life, or end of his dayes, that is expreſſed in the Scripture: but Chriſt the word is truly without beginning, being from all eternity, neither ſhall he have any end: *He is Alpha and Omega, the beginning and the end: Revel.*1.8. 6. As *Melchiſedeck* was both a King and a Prieſt, ſo our Saviour is Prince of all the Kings of the earth, *Revel.*1.5. and he is our great high Prieſt, *Heb.*4.14. 7. But eſpecially in theſe three points following did *Melchiſedeck* reſemble our Saviour: as *Melchiſedeck* was not a Prieſt anointed with any materiall oyle, as *Aaron*, but declared ſo to be by Gods owne mouth, and the teſtimony of the ſpirit: ſo Chriſt was anointed by the ſpirit of God, *Luk.*4.18. and made a Prieſt by an oath: *The Lord hath ſworne and will not repent, thou art a Prieſt for ever after the order of Melchiſedeck, Heb.*7.21. 8. As *Melchiſedeck* was greater than *Abraham*, for he bleſſed him, and than *Levi*, that payed riches in *Abrahams* loynes, *Heb.*7.4.9.10. ſo the Prieſthood of Chriſt is greater than the Prieſthood of *Aaron*. 9. But herein moſt of all is *Melchiſedeck* likened to the ſonne of God, becauſe he received his Prieſthood from none, nor paſſed it over to any other: in like manner as Chriſt ſucceeded none, ſo neither doe any ſucceed him, *but he endureth ever, and hath everlaſting Prieſthood, Heb.*7.24.

Obiect. As Chriſts Prieſthood is everlaſting, ſo it was neceſſary, that he ſhould have a ſacrifice, which ſhould continue for ever. 1. Which cannot bee the ſacrifice upon the Croſſe, for that was but once done. 2. Therefore it can be no other than the ſacrifice of the Euchariſt. 3. neither doth it ſuffice to ſay, that the efficacie or vertue of his ſacrifice upon the Croſſe, continueth for ever: for in this ſenſe *Noahs* ſacrifice might be ſaid to be eternall, becauſe the efficacie of it remaineth ſtill, in keeping the world from being deſtroyed by water, *Perer. diſp.*7. *in* 14. *Geneſ.*

Of the everlaſting ſacrifice of Chriſt.

Anſw. 1. But the Apoſtle ſheweth the contrary, that the once oblation of Chriſts body, is that everlaſting ſacrifice of our high Prieſt, *Heb.*10.14. *With one offering hath he conſecrated for ever them that are ſanctified.* 2. But the dayly ſacrifice of the Maſſe it cannot be: the Apoſtle ſaith, *which needed not dayly, as thoſe high Prieſts, to offer up ſacrifice, Heb.*7.27. that cannot be an everlaſting ſacrifice, which is dayly renewed: and the ſacrifice offered in the Church ſhall determine with the militant ſtate thereof in earth, and therefore cannot be everlaſting. 3. *Noahs* ſacrifice procured no eternall or ſpirituall, but a temporall benefit, though to continue while this world laſteth: and Chriſts ſacrifice gave that durable force, to *Noahs* ſacrifice, which was a figure thereof: therefore *Noahs* ſacrifice cannot be called everlaſting, or himſelfe an everlaſting Prieſt; ſeeing that efficacie was not in himſelfe or his ſacrifice, but in Chriſt, the everlaſting Redeemer and Prieſt.

The ſacrifice of the Maſſe not Chriſts everlaſting Sacrifice.

6. Places of Morall obſervation.

1. Obſerv. Light afflictions goe before heavy judgements.

Verſ.2. THeſe made warre with Bala king of Sodom, &c. The Lord before he purpoſeth to bring an utter deſtruction upon any, doth firſt admoniſh them with light puniſhments: ſo he healeth with Sodome: firſt, they are ſcourged by theſe foure Kings of the Eaſt, but ſeeing they received no warning thereby, afterward the Lord rained upon them fire and brimſtone. *Perer.* We learne then that we ſhould not neglect the gentle corrections of God, leſt they draw on heavy judgements: thus God dealt with his owne people, who were chaſtiſed ſometime by a famine, by the ſword, by the peſtilence: but when none of theſe would ſerve, they were ſwept away and carried into captivity.

Deales

2. Obſerv.

2. *Observ. To dwell among the wicked is dangerous.*

Further, in that *Lot* was carried away with the Sodomites, we see that good men may together with the wicked taste of temporall judgements, and what a dangerous thing it is, to have any habitation or dwelling among the ungodly, *Muscul.* therefore the Scripture saith, *Goe out of her my people, that ye be not partakers in her sinnes, that ye receive not of her plagues, Revel.* 18.4.

3. *Observ. Rebellion, no not against hard governours, is to be attempted.*

Vers.4. *Twelve yeares were they subject, &c. but in the thirteenth they rebelled:* first, we see the justice of God in punishing the wicked life of the Sodomites, with a tyrannicall government: so the Prophet pronounceth this a curse upon the ungodly: *set thou a wicked man over him, Psal.*109.6. Beside, God punisheth the Sodomites for their rebellion: where then a government is established, though it be hard and unjust, nothing is tumultuously to be attempted against it: as the Lord commandeth, that the King of Babylon, who was but an hard Lord, should be served and obeyed, *Ier.*27.8. *Calvin.*

4. *Observ. Riches evill gotten commeth to an evill end.*

Vers.12. *They tooke all the substance of Sodome, &c.* They which used not their wealth to the good and comfort of the poore (as the Sodomites did not, *Esech.*16.49.) doe heape it up to bee a prey for the enemie. *Calvin.* so the King of Babel boasteth, *That as a nest he had found the riches of the people, Isa.*10.14. which they had first wrongfully scraped together.

5. *Observ. Gods enemies, and the enemies of our Church our enemies.*

Vers.20. *Which hath delivered thine enemies, &c. Lots* enemies are called *Abrahams* enemies: and so indeed wee should account the enemies of Gods people and Church, our enemies, though in particular they have not hurt us. *Luther.* So the Prophet saith, *Doe not I hate them, that hate thee? &c. I hate them with an unfained hatred, as though they were mine enemies, Psal.*139.21,22.

6. *Observ. A good Prince preferreth his subjects lives before wealth.*

Vers.21. *Give me the persons, take the goods, &c.* Herein appeareth first the gratitude of the King of Sodome to *Abraham*, that is contented to leave unto him the goods for his great travell, *Calvin.* as also this heathen King sheweth one good part of a just Prince, that preferreth the life of his subjects before the substance: whereas contrariwise a tyrant esteemeth nothing of mens lives, in respect of his covetous desire, *Perer.* as *Ahab* contrived *Naboths* death, to have his Vineyard.

CHAP. XV.

The Method.

THis Chapter hath two parts, containing two ample and large promises made by the Lord unto *Abraham*: the first is, as touching his seed, vers.1. to vers.8. The second of the inheritance of his seed, vers.8. to the end.

In the first part there is set forth, 1. on Gods behalfe, the promise. 2. On *Abrahams* behalfe, beleefe, vers.6. In the first there is the cause, Gods goodnesse towards *Abraham*, vers.1. Then the promise of his seed, both to bee of his body, which is amplified by the contrary, that not *Eleazar*, but one of his owne bowels should bee his heire, vers.2,3,4. then the number thereof to be as the starres in multitude.

In the second part, 1. there is the promise, in generall for the inheriting of the land, vers.7. in particular: after what time, namely, 400. yeares captivity, 13. to 17. what Countrey, vers.18. to 21. 2. The ratifying of the promise by certaine symbols: where we have the prescription of the signes and ceremonies to be used, vers.9. the *preparing* of them by *Abraham*, vers.10,11,12. the *application* or confirmation it selfe, vers.17. God causeth a smoking furnace to passe betweene the peeces, &c.

2. *The divers readings.*

Vulg. v.1. *In prophesie. C. in vision. cat.*
I will protect thee. H.S. my word is the strength. C. I am thy buckler. cat.
S. app. ff. pp. Tir. v.2. *The sonne of the Steward of my house. H. the sonne of the Steward which is in my house. C.P. the sonne of Mesech borne in my house. S. the Steward of mine house. G. the childe of the Stewardship of my house. B. he to whom I shall leave my house. T. meshek, a Steward,* or one that is left.
and so v.3. *he calleth him the sonne of his house,* that is borne in his house.
Vulg. C. v.6. *beleeved in the word of the Lord. C. beleeved in the Lord, cat.*
S. app. f. prop. Tir. C.c. v.7. *out of the region of the Chaldees. S. from Ur of the Chaldees: cat. Vrh.* signifieth a valley.
v.8. *O Lord God. H.C.P.G.B. O Lord God governour. S. Lord Iehovah. T. heb. Adonai, Iehova.*
v.9. *Take unto me. H.S. take me. G. take B.P. take and offer. C.T. heb. Lachak, take three heifers. C. of three yeare old. cat.*

a dove.

a dove. H.S. a young pigeon. B.G. ſonne of a pigeon. C. the chickin of a pigeon. T. gozal, a pigeon. *diff. ver.*
v. 11. *he ſate with them. S. he drave them away: cat. naſhab,* to blow away.
v. 12. *an ecſtaſis or trance. S. a heavy ſleepe fell upon Abraham. cat.* *S.c.*
v. 17. *a flame was made. S. a darke miſt. H.C. twilight. B. darke night. T. there was darkeneſſe, gnatah,* darkneſſe, night. *S.c.*
v. 20 *giants. C.B. Rephaim. cater.* *C. app. f. prop.*

3. The Explanation of doubts.

Quest. I. *How God appeared in viſion.*

Verſ. 1. *THe word of the Lord came to Abraham in a viſion, &c.* 1. This viſion was neither in the night, as the Sept. in ſome tranſlations read: for *Abrahams* faith is here approved, v. 6. but men being aſleepe cannot ſhew their faith. *Cajetan.* 2. neither was it by ſecret inſpiration, as the interlineary gloſſe: for here divers ſpeeches paſſe betweene God and *Abraham.* 3. Neither was this viſion by an Angell: as *Oleaſter, Toſtatus:* for he is called Jehova, which name is not given to Angels. 4. But this viſion was in the day, as the Lord uſed to ſpeake to the Prophets. *Ramban. Chald.* and the Lord did produce his conference untill the evening. verſ. 17. when the ſtarres appeared. *Iun.* And God for the better ſtrengthening of *Abrahams* faith, did to his word adjoyne ſome viſible ſigne of his glory. *Oecolam.* 5. And this is the fourth time, that God had appeared to *Abraham*: twice in the 12. chapter, v. 1. 7. againe, c. 13, 14. and now in this place.

Quest. II. *How God is ſaid to be Abrahams reward.*

I Am thy buckler. &c. 1. Two things doe cauſe feare: when either wee are afraid of ſome evill to happen to vs, or that ſome good which wee deſire ſhould bee with-holden from us. God biddeth *Abraham* to feare none of theſe, for hee was both his buckler to keepe him from evill, and his great reward to give him all good things. *Per.* 2. Some thinke that *Abraham* feared leſt he had committed ſome ſinne in ſhedding of bloud in the late battell: ſome leſt the enemies might gather their ſtrength againe, and come upon him afreſh: ſome leſt the Cananites might envy him becauſe of his ſtrength: ſome, leſt this victorie might ſtand for his reward, which God promiſed: But it appeareth, that none of theſe things were the cauſe of *Abrahams* feare, but he was ſolicitous and carefull for his ſucceſſion, and might ſomewhat waver concerning the promiſe made to his ſeed, becauſe hee had yet no childe, *Mercer.* 3. Where he ſaith, *I am thy reward:* it is not to be underſtood *carnally*, and to be referred onely to thoſe temporall rewards, which are promiſed afterward as *Cajetane* and *Mercerus* conſenting to the hebrewes: but *ſubſtantially*, of the reward alſo of everlaſting felicitie, which was laid up for *Abraham* with God. *Iun.* 4. So that here God promiſeth the two greateſt bleſſings that can bee, one in this life of perſeverance, in that God ſaith, he will be his buckler to protect and preſerve him to the end, and of eternall felicity, in ſaying I am thine exceeding great reward. *Perer.*

Quest. III. *Abraham neither was doubtfull or forgetfull of Gods promiſe.*

Verſ. 2. *ABraham ſaid.* 1 *Cajetane* well noteth, that in other viſions *Abraham* was onely an hearer, God the ſpeaker: but here *Abraham* maketh anſwere to God, whereby it appeareth that *Abraham* did grow in confidence and familiaritie with God. 2. Neither doth *Abraham* complaine that he went childleſſe, as though he had ſet light by the Lords liberal offer, that he would be his reward: but becauſe the ſpirituall bleſſing depended of his ſeed, he craveth this, as the meanes whereby Gods promiſe toward him concerning the great reward, ſhould be effected. *Calvin.* 2. Neither did *Abraham* doubt, or was forgetfull of Gods promiſe, that he would give him ſeed, and unto his ſeed that land. *Gen.* 13.15. But as yet it was not expreſſed unto him, whether his ſeed ſhould come out of his owne bowels, as here the Lord firſt promiſeth, or it might bee a ſeed or ſonne adopted, as here hee ſuppoſeth, that this *Eleazer* ſhould be his heire: *ſic Eucher. Rupert.* 4. Or that *Abraham* as impatient of delay, that God had not yet given him a ſeed, according to his promiſe, is bold to poure out his griefe before God, that the Lord would haſten to accompliſh his deſire. *Calvin.*

Quest. IV. *Of the divers acceptions of the word Meſhek.*

THe ſteward of my houſe: according to divers interpretations of the word *Meſech*, there are as many expoſitions. 1. The Septuagint take it for a proper name, as though *Meſech* ſhould bee the name of *Eleazers* mother: for ſo they read the ſonne of *Meſech* borne in my houſe. 2. Some derive it of the word *ſhakah*, that ſignifieth to beare or miniſter the cup: and ſo read the ſon of my cup-bearer or butler. *Aquila.* 3. Some of the word *ſhakak*, that is, to run up and downe: and ſo *Eleazer* ſhould bee as the ſteward or bayliffe that run up and downe the houſe. *Oleaſter. Mercer.* 4. *Meſhek* ſignifieth an overſeer: ſo ſome read that he was the ſteward or overſeer. *Chald.* or the ſonne of the ſteward. *Theodoret. Hierome.* 5. *Meſhek* alſo ſignifieth a leaving or dereliction; and ſo *Eleazer* is called the ſonne of the leavings: not for that hee only was left of *Abrahams* ancient familie, as *Cajetane*: or becauſe he had left to him the care of his houſe as *Vatablus.* But that he purpoſed to leave unto him the inheritance of all. *Iunius.* And this ſeemeth to bee the moſt proper ſenſe.

QVEST. V. *Wherefore Eleazer is called of Damascus.*

ELeazar *of Damascus.* 1. This *Dameseck*, or *Damascus*, was not the name of his mother, as some think: *ex Calvin.* 2. Neither was it his proper name, as *Hierome* and the Septu. translate: of whom the City Damascus should be named. *Tostat*: for Damascus is held to have beene builded by *Hus* the sonne of *Aram*, and to be a name more ancient than *Abraham*. *Genes.* 14. 15. 3. But *Eleazer* by his father was of that countrey, though borne in *Abrahams* house: and therefore hee is called *Damascenus* of Damascus: *sic Chald. Iun. Calv.*

QVEST. VI. *Whether Abraham saw the starres only in vision.*

5. HE *brought him forth, and said looke up now to heaven, &c.* 1. This was not done in vision only, as *Cajetane* thinketh: but as the words import, *Abraham* having spent a good part of the day in prayer within, now is bid to goe forth in the evening, and is shewed the starres for his confirmation. *Iun.* 2. Neither is this an allegory, as *Philo* applieth it, who saith, that the soule of a wise man should bee like unto heaven: But it is an history so verily done as it is rehearsed.

QVEST. VII. *What seed of Abraham is understood, carnall or spirituall.*

Lib. 18. de civit. dei. c. 22. SO *shall thy seed be.* 1. We neither thinke with *Augustine* that this is meant of *Abrahams* spirituall seed only: *magis videtur promissa posteritas felicitate sublimis*: *that posterity seemeth to bee promised, which is blessed in heaven.* 2. Neither with *Lyranus*, that there are here two literall senses, the one of his carnall seed, the other of his spirituall: for of one place there can be but one literall sense. 3. Neither with *Pererius* that the literall sense conterneth *Abrahams* carnall seed, the mysticall, his spirituall. 4. But these words have one whole and generall sense: which comprehendeth both *Abrahams* kindreds: for that is the proper and literall sense which is intended by the spirit: now in these words the spirit intendeth both the carnall off-spring of *Abraham*, as *Moses* expoundeth, *the Lord God hath made thee as the starres of heaven in multitude: Deut.* 10. 22. as also the spirituall seed of the faithfull, as Saint *Paul* interpreteth: *so shall thy seed be. Rom.* 4. 17. and hence concludeth, that *Abraham* is the father of us all, that is, of the faithfull.

Whether one place of scripture hath divers ends.

QVEST. VIII. *Wherein the Israelites represented the people of God.*

YEt we deny not, but that in other places spirituall things are implyed by temporall, by way of mystery and allegory; as the Apostle saith, the *law had a shadow of good things to come*: as *Abrahams* carnall generation did divers wayes represent the spirituall; 1. In their number. 2. In their afflictions. 3. In their passage thorow the red sea, figuring baptisme, 4. In being fed with manna, a type of Gods word. 5. In drinking of the water out of the rocke, a figure of Christ. 6. In looking toward the brasen serpent. 7. In their pilgrimage in the desert, a lively patterne of our pilgrimage in this life. 8. In their entrance into the land of Canaan under *Iesua*; which signifieth our conducting by Christ to the heavenly Canaan.

Lib. 10. de Trinit. Lib 5. de Abraham. c. 3.

QVEST. IX. *Wherein Abrahams faith consisted.*

Vers. 6. ABraham *beleeved the Lord, &c.* 1. *Hilarie* noteth, that this was singular in *Abrahams* faith, because he doubted not of his omnipotency. 2. *Ambrose reputatum est illi ad justitiam, quia rationem non quæsivit, this was counted to him for righteousnesse, because he beleeved, and required no reason.* 3. But there was more in *Abrahams* faith, than onely to beleeve God and his promises to bee true, for hee did trust in God, *Cajetan*, as the word *bajehovah*, signifieth, he beleeved in *Iehovah*, *Mercer.* and embraced God as his father. *Calvin.* 4. *Abraham* therefore did not count this to himselfe as a just thing to beleeve God, as some interpret; neither is it to be referred to *Abraham*, that he counted it a just thing in God, thus to recompence him as *R. Levi* and *Ramban* corruptly expound; but God counted it to him, or as the Septuag. it was counted unto him, for true justice before God, because he stedfastly beleeved Gods promises: and thus expoundeth *Elias Orientall*, confuting *Ramban.*

QVEST. X. *Why faith was imputed for righteousnesse to Abraham.*

IT *was counted to him for righteousnesse*; Not that *Abraham* beleeved not before, or that his former beleefe was not also counted to him for righteousnesse. But these reasons may bee alleaged, why in this place first mention is made of the imputation of righteousnesse. 1. Because in this place first one is promised to come out of *Abrahams* owne bowels: *hee considered not his owne body which was now dead* (as the Apostle saith) *nor the deadnesse of Saraes wombe*: *Rom.* 4. 19. 2. Because although *Abraham* had faith before, yet it waxed stronger and stronger: *hee was strengthened in the faith. Rom.* 4. 20. 3. At this time first *Abraham* made answer unto God; and so it followeth in the same place, *he gave glory to God. Rom.* 4. 20. 4. The scripture doth not thus testifie of *Abraham* in the beginning of his conversion, but even at that time when *Abraham* was full of good workes, even then notwithstanding his righteousnesse should not be imputed to his workes, but to faith, *Calvin* neither this testimony of *Abrahams* righteousnesse is deferred till he had received circumcision, lest he might have beene thought thereby to have beene justified. *Thom. Anglic. in cap.* 15. *Genes.* and therefore the Apostle of purpose observeth, that righteousnesse was imputed to *Abraham*, when he was yet uncircumcised, *Rom.* 4. 10.

QVEST.

QVEST. XI. *That the asking of a signe proceeded not of any doubtfulnesse in Abraham.*

Vers. 8. *VVHereby shall I know, &c.* This question proceeded not from the doubtfulnesse or weakenesse of *Abrahams* faith, as some Hebrewes which thinke that *Abrahams* posterity was punished with captivity because of doubting. 1. For the Apostle saith, he was not weak in faith. *Rom* 4.19. 2. And seeing hee beleeved without doubting an harder matter concerning one to come out of his owne bowels, it is not like hee doubted of the lesse, namely, of possessing that countrey. 3. Neither would the spirit of God have given such a commendation of *Abrahams* faith, that it was imputed for righteousnesse, if he had wavered or doubted. 1. Some therefore thinke that *Abraham* asked a signe, not for himselfe but in regard of his posterity, that they might have some assurance of the inheriting of that land: *sic Rupertus, Cajetan.* 2. Some thinke that *Abraham* doubted not of the promise, but of the manner, whether it were absolute or conditionall: for it was both: to possesse the land was an absolute promise, but to inherit it for ever was tied to the condition of obedience. 3. *Rasi* thinketh that *Abraham* asked by whose merit hee should possesse the land: as though the merit of his sacrifice brought him thither. 4. But others doe better touch this point: that *Abraham* only for the better confirmation of his faith, desireth to be instructed concerning the manner, and of the time when it should be fulfilled: as *Mary* moved the like question, *how shall this be? Luke* 1. *Augustine:* and so accordingly the Lord afterward setteth downe the time, after 400. yeares: *Theodoret:* And this is rather a signe of *Abrahams* faith, then a note of incredulity, in asking this question: for the wicked and unbeleevers at the first reject Gods promises: the faithfull desire more to be confirmed. *Calvin.* 5. Farther we must observe, that there were speciall motions in the Saints, which are not now to be drawne into example: as *Gedeon*, and *Ezechias* asked signes, *Iud* 6.37. 2 *King.* 20.18. *Calvin:* and so *Aquinas* saith well; *Abraham petiit signum ex instinctu divino: Abraham asked a signe of a divine instinct.*

August lib. 16. de civ. de. c. 24. De eod. qu. 64. in Genes.

QVEST. XII. *Why Abraham tooke of three kinds of beasts.*

Vers. 9. *TAke me an heifer of three yeere old, &c.* So it is to be read rather with *Aben Ezra*, than three heifers, as the Chalde readeth. I will let passe the allegories and mysticall significations, which are diversly gathered upon these words. 1. Some by the beasts which were divided understand the evils and afflictions, which happened to *Abrahams* posterity, by the birds not divided, their deliverance and prosperity. 2 *Philo* thinketh that these three kindes are taken for sacrifice, the heifer, goat, ramme, because of their meeknesse and tamenesse, which suffer themselves in great heards to be driven by a child: and for that they are profitable, for labour, for food, for clothing. 3. *Lyranus* thinketh that by these beasts and fowles are signified Christs vertues: by the heifer his labour and patience, by the sheepe his innocency, by the turtle his continency, by the dove his meeknesse. 4. In that three sorts of beasts were taken: some understand the three generations, while the people were oppressed, by the turtle the fourth generation, when they came forth into the wilderneſse: *Theodoret:* some the renewing of the covenant with the three Patriarkes, *Abraham, Isaak, Iacob:* or the three kinds of government among the Israelites, of Judges, Kings, High-priests. *Perer.* Some the three seasons from *Adam* to *Noah*, from *Noah* to *Abraham*, from *Abraham* to *David. Augustine:* 5. By the dividing of the beasts, and the not dividing of the fowles: some understand by the first, the afflictions of the people, when the children should be separated from their parents, by the other their deliverance, some by the first insinuate such, as were carnall among the people, by the other such as were spirituall, *Augustine.* 6. By the lighting of the fowles upon the dead carcases, which *Abraham* drove away, some doe decypher the attempts of the Ægyptians against the Israelites to devoure and destroy them, but that God disappointed them, some the assaults of evill spirits upon carnall men: *Augustine*: some the wandring thoughts that seaze upon our praiers & spirituall sacrifices, *Gregorie.* 7. By the setting of the sunne v. 17. some vnderstand the death of *Ioseph*, when the affliction of the Hebrewes began; some the end of the world when the greatest persecution should be: and by the smoaking fire brand the end of the world and fierie iudgement, *Augustine.*

In 1. 2. qu. 97. art. 2.

Philo. lib. de Victimis.

Diuers allegoricall senses given of this place.

But wee need not thus hunt for allegories, which are not only mens devises, as it may appeare by the uncertainty and variety thereof. Sundry men, as their fancies lead them, doe invent sundry allegories, It shall only suffice us to know, that God appointeth these kinds, to be offred partly for sacrifice, as *Iosephus*: partly to be as signes of the covenant, which the Lord maketh with *Abraham*: and as *Chrysostome* well noteth, because it was the manner of men, when they made a solemne covenant; to cut a calfe in twaine, and to walke betweene the parts thereof. *Ierem.* 34. 18. wishing the like to themselves if they breake the covenant, the Lord vouchsafeth to observe the same manner.

Chrysost. hom. 36. in Genes.

QVEST. XIII. *Of the divers kinds of trances.*

Vers. 12. *AN heavy sleepe, or trance.* *Philo* noteth foure kinds of trances, or *ecstasis* in the Scripture. 1. Madnesse or phrensie, that commeth of some distemperature, *Deut.* 28. 28. *The Lord shall smite thee with madnesse, and blindnesse, and astonishing of heart.* 2. Astonishment of the minde upon some sudden and strange accident, as *Isaak* was astonished at *Esaus* comming in after *Iacob*, *Gen.* 27. 33. 3 The quiet rest and contemplation of the soule: as when the Lord cast *Adam* into a sleepe, *Gen.* 2. 4. When as the soule is ravished with some divine inspiration and revelation, as *Peter* was *Act.* 10.

QVEST. XIV. *The time of the dwelling of Israel in Ægypt.*

Vers. 13. *THey shall bee a stranger in a land not theirs foure hundred yeares.* 1. First, it is untrue that the Israelites dwelled in Ægypt full foure hundred yeares, of which opinion is *Genebrard.* For

from *Caath* who went downe into Ægypt with *Iacob*, *Gen.* 47. and lived in all 133. *Exod.* 6. who begat *Amram*, who lived *ann.* 137. the father of *Moses*, who was 80. yeare old, when *Israel* came out of Ægypt, there are not above 350. yeares: from which some must bee detracted wherein the fathers and their children lived together. 2. Neither did they dwell in Ægypt lesse than 200. as *Chrysostome*, or 210. as *Lyranus* but 215. yeares, as it may be thus gathered: S. *Paul* from the promise first made to *Abraham*, to the giving of the law, in the first yeare of the going forth of *Israel* out of Ægypt, reckoneth 430. yeares, *Galat.* 3. 17. of this summe 215. yeares were run when *Iacob* went downe into Ægypt: from the time of the promise in the 75. yeare of *Abrahams* age, till *Isaaks* birth, in the 100. yeare, *Gen.* 22. 22. 5. are 25. yeares: from *Isaaks* birth to *Iacobs*, are 60. yeares, *Gen.* 25. 26. and *Iacob* was an 130. when hee went into Ægypt, *Gen.* 47. 9. which all make 215. yeares: the other 215. yeares, may be accounted thus: *Caath* the sonne of *Levi* went downe with *Iacob* into Ægypt, who as *Eusebius* thinketh, begat *Amram* at 70. yeares: *Amram* also at 70. might beget *Moses*, who lived 80. yeares before the departure of the Israelites out of Ægypt: the whole summe maketh 220. yeares: from the which we must detract five yeares of the age of *Caath*, when he came downe with *Iacob* into Ægypt: so there remaineth 215. yeares, which is the time of the sojourning of *Israel* in Ægypt: *ex Mercer.*

The time of their affliction in Ægypt.

3. Though the Israelites dwelt in Ægypt 215. yeares, yet they were not kept in thraldome and affliction above an 130. nor yet so much: for all the time of *Iosephs* government, after *Iacob* came into Ægypt, must be accepted, which was 71. yeares: for *Ioseph* was then 36. yeare old: 30. yeere old hee was when he stood before *Pharaoh*, and expounded his dreame, *Genes.* 41. 49. and the seven plentifull yeares were past, and two of famine. *Gen.* 45. 11. And *Ioseph* lived in all 110. yeares: if then 39. bee deducted from 110. there will remaine 71. yeares: all this while, *Israel* was not afflicted. Beside, whereas their affliction began not till *Ioseph* and all his brethren were dead, *Exod.* 1. 6. and *Levi* supposed to bee 44. yeare old when he came into Ægypt, lived 137. yeare, *Exod.* 5. 16. was 39. yeares in Ægypt: which being subtracted, from 215. yeares the time of their dwelling in Ægypt, there will remaine not above 122. yeares, which was the time of their thraldome and bondage in Ægypt.

How the foure hundred yeares must be recounted.

4. Their foure hundred yeares of servitude in a land not theirs; 1. must not be counted from *Abrahams* first comming into the land of Canaan, as *Chrysostome*: for from thence the 430. yeares mentioned, *Exod.* 12. 40. must take beginning: and the text is, *thy seed shall be a stranger*: we must then begin to count from the birth of *Isaak Abrahams* seed. 2. Neither is it like, that God afterward seeing their extreme affliction, shortned this time of 400. yeares: which also is *Chrysostomes* conjecture: for Gods word altereth not, and S. *Steven*, *Act.* 7. 6. abridging this story, setteth the same time of 400. yeares, not of 430. as some latine copies have, wherein the translation is corrupted. 3. Neither is the land of Canaan here to be excluded, as *Oleaster* thinketh, for although it was promised to *Abraham* for an inheritance, they were as yet strangers therin: for *Abraham* had not so much as a breadth of a foot, *Act.* 7. 5. and *Iacob* counted himselfe a pilgrime and stranger there. *Gen.* 47. 9. 4. Neither to make up these foure hundred yeares, need we with *Iosephus* to count 170. yeares betweene *Iosephs* death and *Moses* birth, which was not above 64. yeares: *Iosephus* confuting *Cheremons* errour, that would have *Ioseph* and *Moses* both of one time, falleth into another rour himselfe. 5. Wherefore this time of 400. yeares must begin at *Isaaks* birth, though precisely they were 405. yeares: which few odde yeares in so great a summe maketh no great difference. Againe this land not theirs, is not only Ægypt, but Canaan: and where the text rehearseth these three, they shall be strangers, serve, and be entreated evill: wee must joyntly, not severally, apply all these to the time limited of 400. yeares: that this whole time they were either strangers, or served, or were afflicted, and so *Augustine* well understandeth, *qu.* 47. *in Exod. Mercer.*

Iosephus lib. cont. Apionem.

Iosephs errour.

Quest. XV. *How diversly a generation is taken.*

Vers. 16. *IN the fourth generation they shall come hither, &c.* A generation is sometime taken for the whole life of man, and continuance of an age: as *Matth.* 24. 34. *this generation shall not passe, till all these things be fulfilled*: that is, some now alive, may live to see it: sometime it is taken for the succession of persons, as *Matth.* 1. 17. sometime for a certaine number of yeeres: as for the space of ten yeares, *Baruch.* 6. 2. the time of the captivity in Babylon, which was 70. yeares, is limited to seven generations: for 20. yeares, *Euseb. lib. de præpar.* 10. *c. ult.* for 33. yeares, *Herod. lib.* 2. for 30. *Diodor. lib.* 3. *c.* 13. for an 100. *Dyonis. Halicar. lib.* 1. *Rom. antiquit.* According to these divers acceptions. 1. Some doe understand here a generation, for an 100. yeares: but that cannot be, for the Israelites came not out in the fourth hundred yeare, but in the beginning of the fifth. *Iun.* 2. Some take it for the space of seventy yeares, out of the *Psal.* 90. 10. and so after the Israelites had dwelt three generations, that is, thrice 70. yeares, 220. yeares in Ægypt, then in the fourth 70. yeare, they entred the land of Canaan: *sic Iunius.* But the best computation of these generations, is from the succession of persons: yet we must neither begin from the eldest persons that entred into Ægypt, as *Cajetanus* and *Lyranus* reckon these foure generations from *Iacob* to *Iudas*, from *Iudas* to *Pharez*, *Pharez* to *Ezron*, *Ezron* to *Caleb*: so also *Mercerus*: which make foure generations, which computation is a great errour: for that *Caleb*, which entred to Canaan, was not the sonne of *Ezron*, but of *Iephunne*, *Ios.* 14. 6. long after the other *Caleb*: for we reade of three *Calebs*: the first, the son of *Ezron*, 1 *Chron.* 2. 9. the second, the sonne of *Hur*, *ibid.* v. 50. the third, the sonne of *Iephunne*, 1 *Chron.* 4. 15. from *Iudah* to this *Caleb*, were six or seven generations: neither could *Ezron* bee the father of this *Caleb*: for *Ezron* came downe with *Iacob* into Ægypt, *Gen.* 46. 12. and *Caleb* was about 40. yeare old when the Israelites came out of Ægypt, *Iosu.* 14. 7. and the time of the Israelites abode in Ægypt was 215. yeares: take from that, the 40. yeares of *Calebs* age, and suppose *Ezron* to have beene but five yeares old,

The fourth generation, wherein the Israelites returned, how to be taken.

Calebs, divers of that name.

old, at his comming to Ægypt, by this account he ſhould be 170. yeare old before he begat *Caleb*: whereas *Caleb* the ſonne of *Ezron* was borne long before his father was 60. yeares old, 1 *Chron.* 2, 21. wherefore that *Caleb* which lived with *Ioſua*, was not the ſonne of *Ezron*.

Neither muſt we account only thoſe generations, that were borne in Ægypt, as *Perer.* for ſo wee ſhall have but three generations: *Caath* begat *Amram* in Ægypt, *Amram Aaron*, *Aaron Eleazer*, who divided the land: but the right reckoning is to begin from the youngeſt of thoſe generations, that went downe to Ægypt: and ſo from *Kohath* to *Eleazer*, are foure generations. *Cohath* begat *Amram*, *Amram* begat *Aaron*, *Aaron*, *Eleazer*.

4. But *Philo* his allegoricall conceit I let paſſe, who by the fourth generation, underſtandeth the fourth age of mans life, when after the ſimplicity of his childhood, the riot of his youth, the inſtruction of his middle age, he commeth to yeares of gravity and judgement: for who ſeeth not how unproper and diſagreeing to this hiſtoricall prophecie, ſuch myſticall collections are?

Quest. XVI. *Why God ſpared the wickedneſſe of the Amorites.*

Verſ. 16. *The wickedneſſe of the Amorites is not yet full, &c.* 1. The Amorites are named, whereas there were other people of the Canaanites; becauſe they were the moſt mighty among the reſt, both in power and ſtature of body, *whoſe height was like the height of Cedars. Amos* 2.9. and they excelled in wickedneſſe: and therefore the Prophet ſetting forth the wickedneſſe of Iſrael, ſaith, *their father was an Amorite, Ezech.* 16. 2. 2. Neither did the puniſhment of this people depend upon any fatall neceſſity, before the which they could not be puniſhed, but upon Gods will and purpoſe, who would not cut them off at the firſt, but in his juſt judgement permitted them, till they came to the height of iniquity. 3. Some by ſinnes, here underſtand the puniſhment of ſinne, which God ſuſpended for a time: but the other ſenſe is better to take the word properly for the wickedneſſe of that people, which was not yet ripe: which God deferreth to puniſh, both to make them excuſable that deſpiſe ſo long a time of repentance, and to juſtifie his owne judgements, which he ſendeth not without juſt cauſe. 4. And there are foure arguments or marks of the ripeneſſe of ſinne, and the neareneſſe of Gods judgements. 1. the quality of the ſinnes themſelves, when they are ſuch as are directly againſt God, as ſuperſtition, Idolatry, the offering up of their owne children in the fire: againſt the law of nature, as in unnatural uncleanneſſe, ſuch as reigned among the Sodomites againſt humane ſociety, as in cruelty and oppreſſion, as in the old world. *Gen.* 6. 11. 2. The generality of ſin, when not a few, but the whole multitude are corrupt: ſo in Sodome were not to bee found ten righteous men. 3. The impudency of ſinners, that are not aſhamed openly to tranſgreſſe, and to boaſt of their ſinne: as the Prophet complaineth of the Iſraelites, *they have declared their ſinne as Sodome, they hide them not: Iſa.* 3. 9. 4. When they are incorrigible and paſt amendment: as *Pharaoh* and the Ægyptians, when they were not humbled with thoſe ten grievous plagues, the Lord overthrew them in the red ſea. *Perer.*

The ſignes of the ripenes of ſinne.

Quest. XVII. *Why Euphrates is called the great river.*

Verſ. 18. *From the river of Ægypt to the great river of Euphrates.* 1. Euphrates is called the great river, not as the Talmudiſts thinke, becauſe it confined the holy land; but either for that it was the greateſt river in Aſia, as Danubius is in Europe, Nilus in Africa, in India Ganges and Indus: or for that it was one of the rivers, that came through Paradiſe: as for the ſame cauſe Tigris, or Hiddekel, is called the great river, *Dan.* 10. 4. 2. The river of Ægypt is not Nilus (as *R. Salomon.* and *Mercer.*) for the bound of Paleſtina never extended ſo farre: but it is a river which runneth out of Nilus, betweene Peluſium and Paleſtina, thorow a great deſart, and falleth into the Mediterranean ſea: this river is called Sichor. (as *Aben Ezra*,) of the troubled and blacke water, *Ioſuah* 13. 3. which it borroweth of Nilus, which for the ſame cauſe is called *melas*, black: it is termed alſo the river of the wilderneſſe, *Amos* 6. 14. the ſame which the Septuagint call *Rinocolura*, *Iſa.* 27. 12. becauſe it did run along by that city, ſo called of the cutting or ſlitting of noſes: which puniſhment King *Artiſanes* inflicted upon malefactors, and ſent them to inhabite that city. *Diodorus Siculus*, *lib.* 2. and of this opinion is *Epiphanius*, that this river of Ægypt, is the river Rinocolura, to whom *Iunius* aſſenteth, *Ioſu.* 13. 3. It ſeemeth to bee an arme of the river Nilus, commonly called Carabus, which is diſtant ſome five dayes journey from Gaza toward Ægypt, *Perer. ex Maſio in Ioſua.* 13.

Of the river of Ægypt which bounded Paleſtina.

Quest. XVIII. *How the land of Canaan is ſaid to be given to Abraham.*

Verſ. 18. *Vnto thy ſeed, &c.* But v. 7. the Lord ſaid, *to give thee this land to inherit it*: and *cap.* 13. 15. both are joyned together, *I will give it unto thee, and thy ſeed for ever, &c.* Now ſeeing *Abraham* had not ſo much as the breadth of a foot, *Act.* 7. 4. how was this land given to *Abraham*? 1. Some thinke it was given to *Abraham* in right, to his ſeed in poſſeſſion: or to him, becauſe it was given to his ſeed; for as the ſonne belongeth to the father, ſo what is given or promiſed to the ſon, concerneth the father: 3. but therefore is this land ſaid to be given to *Abraham*, (though hee never had poſſeſſion thereof, but his ſeed) becauſe for his ſake, and the love of God toward him, it was given to his ſeed: as *Moſes* ſaith, *becauſe he loved thy fathers, therefore hath he choſe their ſeed after them, Deut.* 4. 37.

Quest. XIX. *Whether the Iſraelites ever enjoyed the whole countrey Euphrates.*

From the river of Ægypt, to the river Euphrates. &c. But whereas the land of Canaan is otherwiſe confined, *Numb.* 34. 8. where it is not extended beyond *Hamath*, which is a great way on this ſide Euphrates: and the uſuall limitation and border, was from *Dan* to *Beerſheba*, 1 *King.* 4. 25. which

as in length not above 160. miles; and in breadth, from Joppe to Bethlem, not above 46. miles, as *Hierome* witnesseth, *epist.* 129. *ad Dardan.* a great question is here moved, how their borders could reach to Euphrates: 1. Some thinke, that there were two countries promised to *Abrahams* seede, the lesse of Canaan, which they possessed; and a larger extending to Euphrates, upon condition if they walked in obedience: which condition because they performed not, they never injoyed that countrey: *sic Hier.* like as in the Gospell (saith he,) the Kingdome of heaven is promised to the obedient: but if they performe not obedience, they shall misse of the reward: *nequaquam erit culpa in promittente, sed in me, qui promissum accepere non merui: and yet the fault shall not be in him that promiseth, but in mee that am not worthy to receive the promise. Hieron. ibid.* to whom subscribeth *Andreas Masius, in c.* 1. *Iosue.*

2. *Augustine* is of another opinion, that the promised land was of two sorts, the lesse which comprehended the land of Canaan, which the Israelites possessed under *Iosua*: the other which reached to Euphrates, which was not under their dominion, till *David* and *Salomons* time, who reigned over all Kingdomes, from the river, that is, Euphrates, and from Tipsack, which was a City upon that river, afterward called Amphipolis, even unto Azzah, or Gaza, 1. *King.* 4. 21. 24. *August. qu.* 21. *in Iosue*: to whom agree *Cajetane* and *Oleaster*, and *Iunius* upon this place, and this seemeth to bee the better opinion: for wee are not to thinke, but that this promise made so solemnely to *Abraham*, accordingly tooke effect.

3. Whereas it is objected, that all the country to the river Euphrates was never given unto Israel, no not in Salomons time, because they did not expell thence the inhabitants, and plant the Israelites there as they had done in Canaan. First *Augustine* answereth, that concerning the Cities which were a farre off: they were commanded, if they would make peace, not to smite them, or roote out the inhabitants, but onely to make them tributary: but they were charged that in the nearer Cities, they should save none alive, *Deut.* 20. 11. 16. and this might be the cause, why in these remote countries they expelled not the inhabitants. Againe, because this large dominion, by reason of the peoples sinnes, continued not long, this might be a reason, why these countries were not inhabited of the Israelites: who if they had obeyed the Lord, he would have made it a firme possession unto them, as the other of Canaan.

Quest. XX. *Of the country of the Kenites and Kenezites.*

Vers. 19. *THe Kenites, Kenezites, &c.* Here are ten sundry nations rehearsed, whose countries are promised to *Abraham*: whereas in other places there are but six named, *Exod.* 3. 8. in other seven. *Deut.* 7 1. The reason thereof is not, 1. either because, here the countreyes were named given to all *Abrahams* posterity, as to the Ismaelites, Idumeans, in other places those, which onely belonged to the Hebrewes: as *Tostatus* thinketh. For every where under the name of *Abrahams* seed, the faithful people are only comprehended, that should come of *Isaack*. 2. Neither is it to be thought, that the names of these nations knowne in *Abrahams* time, were after extinguished. *Perer.* 3. Or as *Augustine*, that these ten nations inhabited the large Land of promise, which reached to the river, the seven usuall, the lesser countrey of Canaan: for many moe nations inhabited on this side Euphrates, than are here named. 4. But I preferre rather *Iunius* opinion, that three were the borderers upon the Land of promise, which the other seven then possessed, the Kenites on the South, the Kenezites on the North, the Kadmonites toward the East; so that in this verse the Land of promise is bounded and limited. 5. Therefore the Hebrewes are deceived, that thinke these three the *Kenites, Kenezites, Kadmonites*, to be the Idumeans, Ammonites, Moabites, because *Kenaz* was the sonne of *Eliphaz* of *Esau*: who though they were not subdued by *Iosua*, should at the length be vanquished by the Messiah. For 1. the Lord gave not a foot of any of these countreyes possessed by the children of *Esau* and *Lot* to the Israelites, *Deut.* 2. 5. 9. 2. they dreame of their Messiah to be a temporall Prince and conquerour, which is their errour. 3. these nations might be subdued by *Iosua* among the rest, though they are not named. 4. Whereas the Cananites are here otherwise named, then *Gen.* 10. their names might bee changed in processe of time, or one might have two names. *Aben Ezra. Mercer.*

4. *Places of doctrine.*

1. *Doct. Of beleeving God and in God.*

Vers. 6. *ABraham beleeved the Lord, &c.* in the Hebrew *(in the Lord)* yet that common distinction, *of beleeving God*, and *in God*, though there be a difference betweene them, is not grounded upon the phrase of Scripture, which indifferently useth both these for one, especially in the new Testament: as *Ioh.* 5. 14. *He that beleeveth him that sent me, hath eternall life*, 1 *Ioh.* 5. 10. *He that beleeveth in the sonne of God, &c.*

2. *Doct. That the starres cannot be numbred.*

Vers. 5. *TEll the starres if thou be able to number them, &c.* Hence then it may well be enforced, that the starres cannot be numbred: as the Prophet *Ieremy* saith, 33. 22. *as the army of heaven cannot be numbred, nor the sand of the sea measured, so will I multiply the seed of David*: the starres then can be no more numbred, than the sand of the sea measured: and therefore this is set forth as a worke peculiar unto God: which counteth the number of starres, *Psal.* 147. 4. Wherefore *Aratus* and *Eudoxus* were deceived, which thought they did comprehend the number of the starres: and the common Astronomers, that hold there there are not above a 1022. starres to bee seene in the sky: for if it were so, it had beene an unfit compari-

son,

ſon, to liken the multitude of Iſrael, which amounted to more than 600. thouſand, *Exod.* 12. 37. to the ſtars. *Deut.* 10. 22. *Auguſt. lib.* 16. *de civit. dei c.* 23. R. *Levi* thinketh, that in *Abrahams* time the ſtarres were not numbred, but afterwards they were by Aſtronomers: but neither then nor ſince could they ever bee numbred as hath beene ſhewed.

3. *Doct. Word and Sacraments muſt be joyned together.*

Verſ. 18. IN *that ſame day the Lord made a covenant. &c.* Here the word and promiſes is annexed to the ſigne preceding: whereby we learne that the word and ſacraments ſhould bee joyned together: *Calvin.*

5. *Places of confutation.*

1. *Confut. Faith juſtifieth not meritoriouſly, but by way of apprehenſion and application of the righteouſneſſe of Chriſt.*

Verſ. 6. ABraham *beleeved God, and hee counted that unto him for righteouſneſſe, &c.* Firſt from hence that popiſh doctrine is confuted, that faith juſtifieth not as it apprehendeth, and applieth the righteouſneſſe of Chriſt, but as it is a meritorious worke by the worthineſſe and dignity thereof. *Remiſt. annot. in Rom.* 3. *Sect.* 3. But the Apoſtle concludeth otherwiſe: *that to him that worketh not, but beleeveth, &c. his faith is counted for righteouſneſſe Rom.* 4. 5. where righteouſneſſe then is imputed and accounted, there is not wrought or obtained by workes: faith then juſtifieth not as it is a worke or meritorious, but as an inſtrument in apprehending the juſtice of Chriſt which is imputed by faith.

2. *Confut. Faith a ſpeciall application of the promiſes of God.*

SEcondly: *Bellarmine* collecteth out of this place, that a juſtifying faith, is not a ſpeciall application of the promiſes of God in Chriſt, but a generall beleefe only, that whatſoever God ſaith is true: as *Abraham* ſaith in this place, was his giving of credit to Gods ſpeeches, that hee ſhould bee the father of many nations, *lib.* 1. *de juſtif. c.* 8 *Contra*: But it is otherwiſe evident out of the ſcripture, that *Abraham* beleeved not onely Gods promiſes concerning his carnall ſeed, but his faith reached alſo to the ſpirituall ſeed, which was Chriſt, as the Apoſtle applieth it *Galath.* 3. 16. yea *Abraham* rejoyced to ſee Chriſts day, *Iohn* 8. 16. as having a particular intereſt in him, as his Saviour.

3. *Confut. That faith only juſtifieth.*

THirdly: this place ſtrongly proveth againſt the Papiſts, that faith only juſtifieth: for whereas *Abraham* had ſhewed before this, many excellent workes: of piety in building altars in many places, and calling upon the name of God: of charity in ſeeking reconciliation betweene *Lot* and him, *c.* 13. of mercy in redeeming *Lot* being taken priſoner, *c.* 14. contempt of riches in refuſing to take of the King of Sodomes goods, yet none of all theſe workes are reckoned or imputed unto *Abraham* for righteouſneſſe but onely his faith. Now whereas *Perer.* objecteth that place, *Pſal.* 106. 31. that *Phinehes* work, in executing judgement upon the adulterer and adultereſſe, was likewiſe imputed to him for righteouſneſſe: and ſo would prove that faith only is not imputed for righteouſneſſe but workes alſo. *Perer.* in 15. *Geneſ.* v. 6. Our anſwer is further this: that the Prophet in the Pſalme ſpeaketh not of that righteouſneſſe whereby *Phinehes* was originally counted juſt before God for that was by faith, becauſe that without faith it is impoſſible to pleaſe God, *Heb.* 11. 6. but of that righteouſneſſe, whereby *Phinehes* faith was declared and teſtified: and ſo this his zealous fact, becauſe of his faith was counted a righteous worke; But *Moſes* here ſpeaketh of that originall juſtice whereby *Abraham* was juſtified before God: Like as S. *Paul* denying that *Abraham* was juſtified by workes, *Rom.* 4. 2. and Saint *Iames* affirming that hee was juſtified through workes: *Iam.* 2. 21. the firſt ſpeaketh of juſtification properly before God, the other of the ſame teſtified and declared by workes: ſo *Moſes* treateth of juſtice imputed by faith before God by an originall collation from God, the other Prophet of juſtice imputed by a zealous worke, by way of effectuall declaration before men: And therefore *Moſes* ſaith he (that is God) *imputed Abrahams beleefe to him for righteouſneſſe*: But the other Prophet ſaith: *it was imputed to him for righteouſneſſe from generation to generation*; that is hereby, *Phinehes* in all ages was knowne to be reputed and taken juſt before God: the Lord rewarding the zeale of *Phinehes* with the perpetuall inheritance of the Prieſthood: *Numb.* 25. 13.

How *Phinehes* zealous act was imputed to him for righteouſneſſe.

Juſtification two wayes taken.

4. *Confut. Faith not the beginning only of juſtification.*

FOurthly another point of popiſh doctrine is here overthrowen: that a man is ſaid to bee juſtified by faith: becauſe it is the beginning of ſalvation and, *idonea praparatio hominis*: *a fit preparation of a man unto juſtification*: *Perer. in* 15. *Geneſ. diſput.* 3. *numer.* 42. But *Abraham* was not now only prepared, or beginning to be juſtified: for he had done already many excellent workes of righteouſneſſe, acceptable unto God: and yet being not now onely entred, but ſet in the middeſt of his godly courſe, hee is counted righteous by faith: faith then is not the beginning only but the perfection and conſummation of righteouſneſſe.

5. *Confut.*

5. Confut. S. Paul and S. Iames cannot be reconciled by popish doctrine.

FIfthly whereas Saint *Paul* proving *Abraham* to have beene justified by faith without workes, *Rom.* 4. 2, 5. and S. *Iames* saying that *Abraham* was justified through workes, seeme at the first shew to bee contrary each to other: the Popish writers goe about three wayes to reconcile these places, first the Rhemists note, that Saint *Paul* excludeth *Abrahams* morall workes before faith: *annot.* 1. *in Rom.* 4. and by such workes, they grant a man is not justified, but by such as follow and proceed of faith.

Contra. Abraham before this time, when God imputed unto him righteousnesse by faith, had done divers faithfull workes: as the Apostle sheweth, that by *faith hee when he was called, obeyed God, &c. and by faith abode in the land of promise. Hebr.* 11.8,9. therefore the Apostle speaking of *Abrahams* justification by faith after he had done these faithfull workes, excludeth even such workes also from justification: And againe he saith: *to him that worketh the wages is not counted by favour but by debt*: but to workes done before or without faith, no wages is due, because without faith, nothing is pleasing to God, therefore he meaneth not such workes.

Secondly *Bellarmine* saith, that Saint *Paul* speaketh *de fide charitate formata*, of a faith formed with charity, and furnished with good workes: *lib.* 1. *de justificat. c.* 23. and such a faith truly justifieth.

Answer. True it is, that *Abrahams* faith, which Saint *Paul* so much commendeth, was a lively and working faith, yet it did not justifie him, as it was *active* in bringing forth good workes, but as it was *passive*, in apprehending and laying on hold of the righteousnesse of God: As the Apostle sheweth, that *Abrahams* manner of justifying and *Davids* was all one, but *David* declareth that man blessed, to whom God imputeth righteousnesse without workes, *Rom.* 4 6. further Saint *Paul* thus reasoneth: *being fully assured, that he which had promised was able to doe it, and therefore it was imputed to him for righteousnesse, &c.* v. 21, 22. It was not imputed for the working of his faith, but for his beleeving.

Thirdly, *Pererius* useth a distinction of first and second justification: the first is, when a man of a sinner is made just, the second, when a just man becommeth more just: *disput.* 3. *in* 15. *Genes. numer.* 48. of the first they say Saint *Paul* speaketh, of the second, S. *Iames. Bellar. de justif. lib.* 4. *c.* 18.

Contra: 1. The Scripture knoweth no such distinction of first and second justification: that which they call the second justification, is no other but sanctification, which is an increasing and going forward in the fruits and further assurance of justification: the Prophet saying, *blessed are they whose iniquities are forgiven*, speaketh of that justification, when a man of a sinner is become just before God, which they call the first justification, but to that blessednesse is promised, and where happinesse or blessednesse is obtained, no other justification is necessary: wherefore the first and one justification sufficeth, there need not a second. 2. Further this distinction admitted, Saint *Paul* rather should intreat of the second justification, because he alleageth the example of *Abraham* who was called already, and had done many righteous workes before the Scripture maketh mention of the imputation of righteousnesse unto him by faith: and S. *Iames* of the first, who bringeth in the example of *Rahab* the harlot, now first called, which had done no worthy workes before.

How Saint *Paul* and Saint *Iames* are truly reconciled.

Wherefore thus Saint *Paul* and Saint *Iames* are reconciled, if wee say that S. *Paul* understandeth that justification whereby *Abraham* was made just before God: for he saith, *if Abraham were justified by workes he hath wherein to rejoyce, but not with God, Rom.* 4. 2. he meaneth then that justification wherein a man may rejoyce with God, which is by faith. But S. *Iames* speaketh of that justification whereby a man is declared to be just before men, whereby our faith is justified to bee a true faith: as hee saith, *shew me thy faith out of thy workes*, v. 18. he urgeth the shewing and approving of faith: so hee saith, *Abraham* was justified thorow faith, when he offred his sonne *Isaak*, v. 21. yet before God *Abraham* was justified before by faith: but by this his obedience, his faith was approved unto God, and made knowne to men: Neither is it usuall in Scripture thus to take the word justified; as wisdome is said to bee justified of her children, *Matth.* 11. 19. that is declared or approved to bee just: Christ was justified in the spirit: 1 *Timoth.* 3. 16. that is as the Apostle elsewhere interpreteth: *declared mightily to be the sonne of God touching the spirit of sanctification. Rom.* 2. 4.

6. Morall observations.

1. Observ. God amply rewardeth them that contemne things present.

Vers. 1. I *Am thy exceeding great reward. &c.* Because *Abraham* contemned the rich gifts of the King of Sodome, the Lord doth promise more abundantly to recompence him therefore, as *Ambrose* well noteth, *ne infirmos animos ob dilationem mercedis subeat penitentia contempsisse presentia, &c. because the reward is deferred, let no man in his weakenesse repent, that hee hath despised things present, &c. lib.* 5. *de Abrah. c.* 3. For God will be their exceeding great reward: as our Saviour promised to his Disciples, *there is none that hath forsaken house or brethren, &c. for my sake and the Gospels, but he shall receive an hundredfold, &c. Mark.* 11. 29, 30.

2. Observ. Honest marriage to be desired to have lawfull heyres.

Vers. 2. W*Hat wilt thou give me, seeing I goe childlesse, &c. Abraham* desireth not riches, or long life for his reward, but only that he might have one to heire & inherit his labour: *Ambrose* note hereupon is very apt: that men should joyne themselves in honest mariage: *ne hujusmodi suscipiant liberos*

liberos, quos heredes habere non possunt, &c. lest they beget such children whom they cannot have to bee their heires: lib. 1. de Abraham. c. 3. for the law saith, a bastard cannot enter into the congregation to the tenth generation: *Deuter. 23. 2.* Men therefore if not for shame, yet because of their inheritance and succession should give themselves to honest life, not to live in adultery and filthy lust: who might better goe childlesse, than to beget children: which should be monuments of their shame.

3. Observ. God imparteth his promises not all at once, but by degrees to his children.

Vers. 4. *ONe that commeth out of thine owne bowels, &c.* First God promised that *Abraham* should have an innumerable seed, as the dust of the earth, *Genes. 13. 17.* but yet *Abraham* knew not, whether it should be his naturall or adopted seed: now the Lord cleareth that doubt in this place, and telleth him, it shall be out of his owne bowels: yet *Abraham* was uncertaine, whether his seed should bee given him by *Sara* his wife, or some other: herein also the Lord resolveth *Abraham* afterward, *Genes. 17. 16.* And thus we see that God revealeth not his will at once to his children, but by degrees acquainteth them with his gracious promises: *Perer.* and thus is that saying of the wise man fulfilled: *that the way of the righteous shineth as the light, that shineth more and more unto the perfect day: Proverbs, 4. 18.*

4. Observ. The experience of Gods former mercies confirmeth his servants.

Vers. 7. *I Am the Lord that brought thee out of the, &c.* by past experience of Gods deliverance the Lord giveth *Abraham* assurance of his protection afterward: Thus the remembrance of former benefits received from God should confirme us in the hope of the continuance of his mercies. *Muscul.* As *David* because he slew the lion and the beare, doubteth not but that hee should overcome the uncircumcised Philistine. *1 Sam. 17. 36.*

5. Observ. Gods patience abused, bringeth a greater destruction in the end.

Vers. 16. *THe wickednesse of the Amorites is not yet full, &c.* Herein appeareth the great long suffering of God, that spareth the wicked, to see if they will be brought to repentance. But by this example also is made manifest, what they are to expect, that abuse Gods patience and goe on in their wickednesse, that their destruction shall be the more fearefull when it commeth: as the Apostle saith, that such, *as despise the patience and long sufferance of God, doe heape unto themselves wrath against the day of wrath. Rom. 2. 4. 5. Calvin.*

6. Observ. Vnjust complaint of persecution in England.

BUt here I cannot let passe a malicious note of *Pererius* upon this place, wherein he glanceth at the present state of England: his words translated stand thus: *If any man shall chance to marvell why God suffereth the cruell persecution of the Catholikes in England, and the power of the English regiment so long to continue: hee may leave off marvelling if hee consider what the Lord here saith, that the iniquities of the Amorites are not yet full: at the length, the English shall be complete, and then shall come the time of the divine revenge, which may seeme late unto us, but in respect of the secret reason of Gods providence, timely enough: which season if any man thinke now not to be far off (the persecution of that nation being now growne unto such rage and cruelty) he shall not (in mine opinion) misse the truth:* Thus farre this Ignatian sectary, *in 15. Genes. Numer. 96.*

Answ. 1. This complaint of persecution and cruelty exercised against the popish Catholikes is most untrue: if it be persecution, for men to enjoy their lands, to grow rich, to fare of the best, to purchase lands: then are the Recusants in England persecuted: if some rebellious and traiterous popish Priests and Judasites have worthily suffered for their practising against the Prince and state, this is no persecution, but a just execution upon such evill members, which no state in the world would endure. The Protestants in Queene *Maries* dayes, would have thought it happy, if they might upon like conditions have redeemed their conscience, as Popish Recusants hitherto have done.

2. This frietly exclamation and out-cry, might with greater reason bee returned upon their owne head: for it is hard to say whether the Church of God have indured greater persecution under the unchristian Romane Emperours, or Antichristian Popes: they have so racked, burned, slaughtered, whipped, wonied, tormented, both young and old, as else where I have shewed, that as *Moses* describeth, the cruelty of the enemies of the Jewes, so it hath beene true of them, *they will not regard the person of the old, nor have compassion on the young: Deut. 28. 50.* for thus have they not spared to put to the sword women great with child, and to make their mothers wombs the infants sepulchres: thus were the women of Merindol served: the mothers slaine, the infants tumbled forth of their mothers bellies, and were trampled upon: *Fox. p. 952.* And thus, as *Hierome* complaineth of the barbarous Hunnes, the cruell Papists practised: *non ætati parcebant, non vagientis miserebantur infantiæ, cogebantur mori, qui nondum vivere cœperunt, they spared no: tender age, nor pitied crying infants, they were forced to die, which had not begunne yet to live. Hierom. ad Ocean.*

The cruelty of the Church of Rome. Preface to Catholicon.

3. Wherefore we doe trust, as the Apostle propheseth; *They shall prevaile no longer, for their madnesse shall be made manifest to all men, 2 Tim. 3. 9.* that the iniquities of new Babylon have filled up their number, and the time of their judgement cannot be farre off, when that saying in the Revelation shall be accomplished; *O heaven rejoyce of her, and ye holy Apostles and Prophets, for God hath given your judgment on her, Revel. 18. 20.*

But against the Church of England, this Frier, with the rest of that brood, that have long looked for an overthrow, and promised themselves a vaine hope of their popish Kingdome in this land (thanks bee alwayes

Perers found to be a falſe Prophet againſt Englād.

alwayes given to God) are found falſe Prophets : God hath diſappointed them ; whereas they expected a change in the next change, we in this change I truſt ſhall ſee no change, unleſſe for the better (if our ſinnes let not,) and I hope (to uſe the saying of *Moſes*) *that their eyes ſhall looke till they fall out of their heads*, *Deuter.* 28.32. before that ſhall befall us, which they have ſo long deſired. True it is that this land aboundeth with many ſins, which God grant may be purged from among us : but we truſt, that God will chaſtiſe us as a loving father with his owne hands, and not give us over to bee puniſhed of a nation more wicked than our ſelves, though we are great offenders, yet not as the Amorites an uncircumciſed nation, but as the Iſraelites the Lords owne people : It is therefore great preſumption in this popiſh writer to ſit in Gods place, to make them Amorites, that are no Amorites, and to threaten judgement, where the Lord purpoſeth to bleſſe : *Ambroſe* upon thoſe words in the Pſalme 119. 106. *I have ſworne and will performe*, thus writeth : *Noli ſurpare exemplum ſacramenti, qui implendi ſacramenti non habes poteſtatem, &c. let this example bee no warrant unto thee to take an oath, unleſſe you had power to keepe an oath* : ſo this prophecy againſt the Amorites can be no ground to the Frier of ſuch falſe application, unleſſe he were appointed to be Gods Miniſter for the execution.

CHAP. XVI.

1. *The Method and parts.*

THis Chapter hath two parts, the giving of *Hagar* by *Sarai* to *Abraham*, from v. 1. to 5. the ſequele thereof, from thence to the end.

In the firſt part. 1. There is the cauſe that moved *Sarai* to give *Hagar*, on her part, becauſe ſhe had no children, v. 1. on *Hagars* part, ſhee hoped to have a childe by her, v. 2. 2. The manner is expreſſed how *Hagar* was given, and when, v. 3. 3. The effects and fruits; *Hagar* is conceived with childe, v. 4.

Secondly, the ſequele of this marriage, is firſt the departure and flying away of *Hagar*. v. 5. to 7. then her returne with the occaſion thereof. *Hagar* flyeth, becauſe *Sarai* corrected her; this ſhe did by *Abrahams* leave, *Abraham* gave leave becauſe *Sarai* complained becauſe *Hagar* deſpiſed her, v. 4, 5.

In *Hagars* returne : 1. the Angell biddeth her goe, and humble her ſelfe to her miſtreſſe, v. 8, 9. 2. the Angell propheſieth of the number of her ſeed, v. 10. of the name of her ſonne, v. 11. his quality and condition, v. 12. 3. *Agars* thankfulneſſe and obedience is expreſſed, ver. 13, 14. 4. the accompliſhment of the propheeie, concerning the birth and name of her ſonne.

2. *The difference of tranſlations.*

H. deer. v. 3. *ſhe tooke Agar the Egyptian. H. then Sarai Abrahams wife tooke Hagar. cæt.*

v. 5. *thou doeſt me wrong. H. S. B. G. I have judgement againſt you. C. the injury done to me, be upon you, Tr. mine injury is upon thee. P. heb.* It is more like that *Sarai* maketh *Abraham* the cauſe of her wrong,

T. c. C. c. becauſe he corrected not *Hagars* malepertneſſe, than that ſhe wiſhed evill unto him.

v. 7. *which is in the way toward Sur, in the wilderneſſe. H. which is in the way Agara. C. which is in the way to Sur. cæt.* the Sept. have not this clauſe.

S. de. H. ad. C. c. v. 11. *The Lord hath received thy prayer. C. marked thine affliction. T. P. heard thy tribulation, cæt.*

12. *His hand againſt every man, and every mans hand againſt him. cæt.* but the Chalde hath. *he ſhall ſtand in need of all men, and all men of him.*

T. r. 13. *I have ſeene the things behind him, that ſeeth me. H. P. I have ſeene him face to face that ſeeth mee. S. I have looked after him that ſeeth me. B. G. I doe ſee after him that ſeeth me. Tr.* that is, I have ſeene God

C. c. and live.

14. *Betweene Recam and Agara, C. Cades and Bered.*

3. *The explanation of doubts.*

QVEST. I. *Whether Sarai gave Agar to Abraham by Gods inſtinct.*

Verſ. 2. *I Pray thee goe in unto my maid. &c.* 1. It is moſt like that this *Agar*, as *Philo* noteth, though by nation an Egyptian, yet in religion was of *Abrahams* faith : for he would not be unequally yoked with one of a divers faith. 2. It is alſo probable, that ſeeing *Abraham* did goe in unto her only for procreation, that after ſhe conceived, hee did no more company with her, as *Philo* alſo obſerveth, *lib. de Abraham.* 3. But it is unlike that *Sarai* gave this counſell to *Abraham*, to take her maid by Gods inſtinct, as *Ioſephus* thinketh : for God would not goe againſt his owne ordinance, *they two ſhall bee one fleſh*, *Gen.* 2.4. Neither did *Sarai* this ſo much for deſire of procreation, and to try, as *Chryſoſtome* conjecture th, whether the cauſe of ſterility were in her or her husband, but chiefly in regard of the bleſſing which was promiſed to *Abrahams* ſeed : in which reſpect her fault is ſomewhat excuſed, yet it cannot be defended, becauſe ſhe faileth in the meanes. 5. Neither is it like that this *Hagar* was *Pharao* his daughter (as ſome of the Hebrewes,) but ſome of the maids rather of *Pharao* his houſe, that were given to *Sarai*, *Gen.* 12.16.

QVEST.

QVEST. II. *Why ten yeares of Abrahams dwelling are mentioned.*

3. THen Sarai tooke Hagar, &c. after Abraham had dwelled ten yeares. &c. 1. *Plutarke* hath the like story of *Stratonica*, that being barren, gave unto *Dejotarus* her husband *Electra*, by whom he had children: thus the heathen were readie to imitate the infirmities of holy men and women, but not to follow their vertues. 2. Mention is here made of tenne yeares, not because this time is set, as the Hebrewes imagine, for the triall whether the wife is like to be barren or fruitfull: for *Rebecca* was twentie yeares barren: neither, as *Cajetan*, to shew, that *Sarai* was past hope of children who was now 75. yeare old, tenne yeare younger than *Abraham*: but rather, as *Chrysostome* noteth both to shew *Abrahams* constant and chaste love toward his wife, that notwithstanding this experience of her barrennesse, did content himselfe with her: and his faith toward God, that staying thus long after the promise, yet despaired not of the performance thereof. *Perer.*

Plutarke in vit. mulier.

Chrysost. hom 38. in Gen.

QVEST. III. *Of Hagars sinnes, Saraies faults, and Abrahams infirmity.*

Vers. 6. *Sarai dealt roughly.* 1. In *Hagar* divers faults are discovered, first her unthankfulnesse and contempt toward her mistresse, that had so much honoured her: secondly, her obstinacy in refusing to be corrected, but flying away: then her froward mind in taking the way by Sur into Ægypt, thinking never to returne, *Oecolamp.* and so to play the Apostata from her faith, which she learned in *Abrahams* house. 2. *Sarai* also diversly sheweth her infirmity, first her patience, in being so much moved at the insolency of her maid: then her rashnesse in charging *Abraham* without cause, and wishing God to bee judge against her selfe. *Musculus*: thirdly, her too great sharpnesse and severity against *Hagar*, as *Ambrose* noteth, which was constrained to escape her hands by flying away: *immoderatius permissa ultione utitur, &c. Sarai in her anger doth intemperately use the power committed to her*: *lib. 1. de Abrah. c. 4.* so also *Calvin.* for though the Angels afterward bid *Hagar* humble her selfe to her mistresse, that doth not justifie *Saraies* rough dealing, (though I confesse *Hagar* was more in fault) for there is no place of resistance or contumacy against superiors, though they incline too much to severity: the Hebrewes also note that afterward the Ismaelites and Agarens afflicted the Israelites, because *Sarai* used *Hagar* so hardly. 3. As *Abraham* sheweth his love to *Sarai*, in preferring a barren wife before a fruitfull maid. *Luther*: yet hee bewrayeth his forgetfulnesse, in committing *Hagar* to the power of his angry wife, being with childe (as hee did imagine) with the promised seed: so it falleth out, when any thing is attempted beside Gods word, as this marriage with *Hagar* was, our minds are amazed upon every accident, and find no stability. *Calvin.*

QVEST. IV. *How the Angell speaketh in the person of God.*

Vers. 10. *I will greatly increase thy seed, &c.* 1. This was not some Prophet, as *Sem*, as *R. Levi* thinketh, but an Angell. 2. The Angell speaketh in the person and authority of God, by whom he was sent, as it is usuall in scripture for the messenger to use the name of the sender: and it may well bee, that Christ was the chiefe in all such embassages, and therefore it is no marvell, if the Angels speake in the person of the divine Majesty. *Calvin.* 2. *Ismael* is called *Agars* seed, not *Abrahams*, though hee came out of his loynes, because the promise of blessing was not made concerning the sonne of the bond-woman, but of the free.

Ismael, Why called Agars seed not Abrahams.

QVEST. V. *Of the populous nations of the Ismaelites and Saracens.*

IT shall not be numbred for multitude, &c. 1. This we see accomplished, *Gen.* 25. where *Moses* rehearseth twelve Princes of *Ismael*, according to the promise of God, *Gen.* 17. 20. 3. but yet it more abundantly now appeareth, in the populous nations of the Saracens, first called Agarenes, then Arabians, but called Saracens, not of Saraca a region in Arabia, as *Stephanus* thinketh, *lib. urbib.* but of *Sara*: for they hiding the obscureneesse of their birth and beginning from *Agar* a bond-woman, doe challenge to bee the right heires of *Abraham. Luther.*

QVEST. VI. *Ismael the first in scripture called by his name before his birth.*

Vers. 11. *THou shalt beare a sonne and call his name Ismael, &c.* 1. Shee knew that she was with childe, but she was not sure before, that she went with childe of a sonne. *Musculus.* 2. That fable of the Hebrewes, that *Hagar* did miscarry of her childe in the wildernesse, and was conceived againe, is worthy no credit: for the Angell saith, thou art with childe, and mention is made of her conceiving before. 3. *Cajetan.* noteth that *Ismael* was the first in Scripture, whose name was foretold before his birth: but it is further observed by a learned man, (in his Concent) that Ismael is the onely evill man described by his name, before hee was borne: the rest were *Isaak*, and *Iosias* in the old testament: our blessed Saviour and *Iohn Baptist* in the new: But in or before the birth of these foure; whose names were foretold, there was some miracle shewed: *Isaak* borne of *Sara*, at 90. yeares of her age: when *Iosias* was named the altar clave asunder: when *Iohn Baptist* was promised his father was stricken dumbe: our blessed Saviour was borne of a virgin: but in the foretelling of *Ismaels* name, no miracle, that wee read of, was wrought.

QVEST.

QVEST. VII. *Of Hagars tribulation, what it was, and how she was heard.*

Vers. 11. THe Lord hath heard thy tribulation, &c. 1. *Hagars* affliction and tribulation was not onely in being throughly handled of her Mistresse, but in wandring up and downe in the wildernesse in hunger and thirst. *Perer.* 2. God heard her tribulation, that is, pitied her trouble: the Chalde paraphrast thinketh that shee prayed to God, and so the Lord heard her prayer: but there being no remembrance in this place of her prayer, it is more like, that God of his great mercy had compassion on her misery: her afflictions spake, though she held her peace. *Calvin.* 3. For such is the Lords mercy, that hee hath pity on those, which are worthily punished, as *Hagar* was for her stubbornesse. *Musc.* and the Lord respected her for his servant *Abrahams* sake, by whom she was with child.

QVEST. VIII. *How Ismael is called a Wild man.*

Vers. 12. HE shall be a wilde man, his hand against every man. 1. The Chalde readeth *verbatim* according to the Hebrew, he shall be *onager homo*, a man like a wilde asse. 1. a wilde man: rather than a fruitfull man, as *Oleaster* deriveth the word.

2. And so have *Ismaels* posterity shewed themselves, namely the Saracens, as savage men living by robbing and stealing, as they which have written of them doe testifie. *Ammian. Marcel. lib.* 14. *de morib. Saracen.*

3. Though it be no blessing simply, to be enemies to all men, and all men to them, yet in respect of servitude and bondage, this is a benefit of the middle sort, not to bee overcome of enemies, but to live in despite of them. *Mercer.*

QVEST. IX. *How he shall dwell in the presence of his brethren.*

SHall dwell in the presence of his brethren, &c. 1. Some interpret in despite of his brethren, as not afraid of them. 2. Some contrariwise that hee shall amongst his enemies have some friends and brethren. 3. Others note his cruelty, that he shall not spare to afflict his brethren. 4. Others, that he shall be a nation by himselfe not mixed with his brethren. 5. But the best interpretation is, that hee should enlarge his coasts round about bordering upon his brethren, the Idumeans, Madianites, Moabites, Ammonites, *Rasi Iunius.* 6. But where as *Hierome* translateth, he shall pitch his tents, though it fitly expresse the manner of the dwelling of the Arabians in tents, yet so much is not implied by the originall word, (*shacan*) which signifieth only to dwell.

QVEST. X. *How Hagar is said to see after him that seeth.*

Vers. 13. HAve I not here also looked after him that seeth me, &c. 1. the meaning is not that she onely saw the backe parts of the Angell appearing to her in humane shape, as the latine translator readeth. 2. Neither as *Lyranus*, because she saw the Angell of God after and againe, having seene him formerly in her masters house. 3. Neither as *Vatablus* and *Cajetane* following *Kimhi*, are these words to be read with an interrogation, *have I seene afterward him?* and so the answer to be negative, that she saw him not, but the Angell suddenly vanished away, as in the 12. of Judges, when hee appeared to *Sampsons* parents. 4. Neither doth *Hagar* reprove her dulnesse, because she began not sooner to looke after and attend upon God that was present with her. 5. *R. Isaak* thus expoundeth: that at the last shee began to see and perceive, that it was best for her to returne unto her dame, which she considered not before. 6. Some place the emphasis or force in this word *heere*, that even in that place in the wildernesse, she had seene an Angell. *Mercer.* 7. But the right and proper meaning is, that she seeth, that is, liveth, after shee had seene God, for they thought no man could see God and live, and therefore *Iacob* also said, *I have seene God face to face, and my life is preserved, Gen.* 32. 30.

QVEST. XI. *Who is understood by the living and seeing.*

Vers. 14. THe well of him that liveth and seeth. 1. Some referre both unto God. 2. some to the Angell, who as Gods Minister, though not as God, liveth and seeth. 3. Some, *living*, understand of *Ismael* that lived. 4. But *Hagar* saying the well of the living and seeing: by living understandeth her selfe, that lived after this glorious sight, by seeing God, which seeth our afflictions.

QVEST. XII. *Of Cades and Sur.*

BEtweene Cadesh and Bered. 1. These were two places in the wildernesse of Sur, which extended to the red sea. 2. *Cadesh* is that place where the water gushed out of the Rocke, and the people murmured against God, *Numb.* 20. 3. It is called a well, and before a fountaine, because it was a deepe fountaine: for as *Augustine* saith: *omnis puteus fons, non omnis fons puteus*, Every well may be called a fountaine, not euery fountaine a well.

QVEST. XIII. *Why Abraham not Hagar gave the name to Ismael.*

Vers. 15. ABraham called his name Ismael, &c. 1. Before it is said, thou shalt call: and here *Abraham* giveth the name, as he had learned of *Hagar*, and so in effect she gave it. *Perer.* 2. For the Lord would not by his oracle diminish the right of the father, to whom it belonged to give the name. *Musc.* as *Eva* is said to have given *Seth* his name, *Genes.* 4. 25. yet *Adam* first called him so. *Gen.* 5. 3.

4. Places

4. *Places of doctrine.*

1. *Doct. Evill muſt not be done, that good may come thereof.*

Verſ. 2. *I Pray thee goe in unto my maid, it may be I ſhall be builded by her, &c. Sara* though ſhee had a good intent, that Gods promiſe concerning *Abrahams* ſeed might be accompliſhed, yet ſhee doth not well to uſe unlawfull meanes, that *Abraham* may have this ſeed by a concubine, for according to Saint *Pauls* rule, we muſt not doe evill, that good may come thereof, *Rom.* 3.8. And this device of *Sara* proſpered not, ſhe being ſo farre from being builded and increaſed hereby, that the poſterity of the ſeed of Iſmael, the Iſmaelites and Hagarenes became enemies afterward to her owne ſeed, *Muſculus.*

2. *Doct. They that puniſh juſtly are not perſecutors.*

Verſ. 6. *Sarai dealt roughly with her. Auguſtine* from this example collecteth, that they alwayes which inflict puniſhment, are not perſecutors, and that diſcipline may be adminiſtred juſtly againſt the obſtinate, as *Sarai* dealt with *Hagar*: *Hagar paſſa eſt perſecutionem à Sara, hæc tamen ſancta erat, quæ faciebat illa iniqua, quæ patiebatur. Hagar* ſuffered perſecution of *Sara*, and yet ſhe was holy that did it, the other evill that ſuffered it, *Epiſt.* 50.

3. *Doct. Religion no enemie to politicke order.*

Verſ. 9. *HVmble thy ſelfe under her hands. Hagar* was a bond-ſervant, whoſe condition then was very hard: yet the Lord commandeth her to returne to her miſtreſſe: we ſee then that religion diſſolveth not politicke order, neither is the doctrine of faith, a doctrine of licentious liberty. *Hagar* though now come to herſelfe, and called of God, yet is not to renounce her condition and ſtate of life: according to Saint *Pauls* rule, *Let every man abide in the ſame calling wherein he is called, &c.* 1 *Cor.* 7.10. *Luther.*

4. *Doct. The office of Angels.*

THe *Angell of the Lord ſaid to her, &c.* This is the firſt place that maketh mention of the apparition of Angels. This Angel is ſent to call home againe *Hager* to her ſtation and calling: ſo the Angels chiefe office is to protect the ſervants of God, and to bring home againe thoſe that erre: ſo as the Apoſtle ſaith, *They are all miniſtring ſpirits ſent forth to miniſter for their ſakes that ſhall be heires of ſalvation, Heb.* 1.14.

5. *Places of Confutation.*

1. *Confut. Polygamie of the fathers, never lawfull or diſpenſed with.*

Verſ. 3. *THen Sarai Abrahams wife tooke Agar.* 1. Some thinke that *Abrahams* marriage (or copulation rather) with *Hagar* was lawfull: and that *Sarai* was moved of God to perſwade this marriage to *Abraham*, *Ioſeph. lib.* 1. *antiquit.* But this no where appeareth, for though God approved *Sarai* her advice for the caſting out of the bond-woman with her ſonne, *Gen.* 21. 8. yet it followeth not that God liked of her counſell in *Abrahams* taking her to be his wife.

2. Some thinke that adultery was not yet forbidden by any law: *Ambroſe*, becauſe *Abraham* was both before the Law and the Goſpell, he thinketh him to have beene blameleſſe. *Durandus* alſo and *Toſtatus* are of opinion, that polygamie was lawfull before it was forbidden by the poſitive law of the Goſpell. But the ſaying of our Saviour, *a principio non fuit ſic*: from the beginning it was not ſo, ſufficiently confuteth theſe aſſertions, ſeeing God in Paradiſe made unto *Adam* but one *Eva*, one wife for one husband.

3. Some ſimply allowed not the polygamie of the fathers, but holde that it was permitted by ſome ſpeciall diſpenſation for thoſe times: and ſo though they will not ſimply juſtifie it, yet they qualifie and excuſe it by theſe reaſons.

1. *Theodoret* ſaith, *neque natura, neque lex ulla tunc ſcripta, &c.* Neither nature, nor any written law did forbid then the having of many wives, *Cont.* Though no law were yet written that made any ſuch prohibition, yet they had the law of the creation, *they two ſhall be one fleſh, Matth.* 19.5. which was continued by faithfull tradition, and the lively examples of the Patriarks.

2. This marriage proceeded not of any intemperate luſt, but was done, *ſtudio quærendæ poſteritatis*, of a deſire to increaſe poſterity, *Ambr. Cont.* The Apoſtle for this hath given us a rule, not to doe evill, that good may come thereon, *Rom.* 3.8. *Abrahams* good intention doth not excuſe an unlawfull action.

3. *Abraham* did it not of himſelfe: *Auguſtine* ſaith, *Voluntatem illius non voluptatem ſuam impleviſſe, acceptiſſe non petiſſe*: that he fufilled not his owne luſt, but his wives deſire, he asked her not but received her. And he to this purpoſe urgeth the Apoſtle words, *that the man hath not power over his owne body, but the woman*, 1 *Cor.* 7.

Contra. If this were a good defence, then *Adams* excuſe alſo might have ſerved, becauſe the woman gave him the apple, and he did eat. The Apoſtle giveth the woman power over her husbands body, and

the man likewiſe over the womans, to performe mutually the matrimoniall duties: but the woman can no more give liberty to the husband to joyne unto ſtrange fleſh, than the husband can unto the woman. As the Apoſtle in the ſame place reſtraineth that liberty, *Let every man have his wife, let every woman have her husband*, 1. *Cor.*7.3. they muſt be the one addicted and obliged only to the other.

Lib.1. de Abrah. cap.4.

4. *Ambroſe* againe excuſeth this marriage of *Abraham* with *Hagar*, by the myſtery in it, as it is expounded by S. *Paul*, *Galat.*4. *quod ergo putabas eſſe peccatum, advertis eſſe myſterium*: that which you thought was iniquitie, appeareth to be a myſterie.

Abrahams marriage with *Hagar* not excuſed, because of the myſtery.

Contra. A myſterie we admit, according to the Apoſtles collection, in *Abrahams* marriage with *Hagar*, but that giveth no liberty or immunity unto it: for ſo theft might be excuſed, becauſe the ſuddenneſſe of Chriſts comming to judgement, is likened to the comming of a theefe in the night: neither is it therefore a thing excuſable to play an unrighteous ſteward, becauſe Chriſt draweth a parable from thence, *Luk.*16.

5. *Auguſtine* further ſaith, *ſufficiendæ prolis cauſa erat uxorum plurium ſimul uni viro habendarum inculpabilis conſuetudo*: *he calleth it an inculpable cuſtome for one man in thoſe dayes for procreation ſake to have many wives.* He excuſeth the multiplicity of wives by the cuſtome of thoſe dayes, though the uſe bee now otherwiſe: *like as ſometime among the Romans it was counted a hainous thing, tunicas habere talares vel manicatas, to weare ſleeved, or ſide gownes, but now for a man of honeſt condicion not to have ſuch, is counted a ſhame &c.*

Lib 3. de Doctri. Chriſt. cap.12.

Polygamie not juſtified by cuſtome.

Contra. Indeede indifferent things, ſuch as are the formes and faſhions of apparell, may be changed, and ſometimes held lawfull, ſometimes uncomely, according to the divers cuſtomes of times: but that which is ſimply unlawfull, by no cuſtome can be made lawfull: that which is evill, whatſoever the cuſtome is, ought not to be followed: the Scripture herein giveth us a rule, not to follow a multitude to doe evill, *Exod.*23.2. 2. Neither doth it yet appeare, that there was any ſuch cuſtome among the faithfull in *Abrahams* time, to couple themſelves to more than to one wife. 3. *Chryſoſtome* of this very cuſtome of having many wives, thus excellently writeth; *Vides quomodo non oportet conſuetudinem prætextere, ſed quod juſtum eſt inquirere: ecce quoniam mala erat conſuetudo, expulſa eſt, &c. You ſee then, that we muſt not pretend cuſtome, but intend that which is juſt: becauſe it was an evill cuſtome, it is left.*

Hom.58. in Gen.

6. *Chryſoſtome* in the ſame place alleageth another excuſe: *Permiſſum eſt cum duabus vel tribus miſceri, ut humanum genus propagaretur, &c. It was then permitted to be coupled with two or three, that mankinde might be increaſed.* *Contra.* If this were a ſufficient reaſon for polygamie, it had beene more needfull, that in the creation many women ſhould have beene made: and ſo likewiſe that more than one wife apiece, for *Noah* and his ſonnes ſhould have entred into the Arke: for then there was greater need of all meanes for procreation.

Polygamie not lawfull for procreation.

Wherefore all theſe reaſons and excuſes, doe not ſerve to exempt the Patriarks from all blemiſh and blame, in their multiplying of wives.

Noah not diſpenſed withall for polygamie.

4. A fourth opinion there is, that God gave a diſpenſation for polygamie to the fathers, and as it is moſt like to *Noah*, when he ſaid to him, *Increaſe and multiply*: *ſic Porer. in Gen.*16. *diſp.*1.

Contra. 1. Againſt a precept written, diſpenſation unwritten hath no place: ſeeing then the commandement is expreſſed; *For this cauſe ſhall a man leave father and mother, and cleave to his wife*, *Gen.*2.24. (he ſaith not wives, but wife, as ſpeaking of one) but ſuch diſpenſation is no where mentioned, we hold it to be a meere humane conjecture. 2. If God had given *Noah* ſuch an indulgence, it is like that he and his ſonnes would have uſed it, there being then greateſt cauſe in the renewing of the world. 3. And though they are bleſſed with increaſe, yet only the lawfull meanes of increaſing and multiplying are permitted: for otherwiſe this might be an excuſe for adulterous copulations.

Polygamie an infirmitie in the fathers.

5. Wherefore the ſafer and ſounder opinion is, that polygamie, that is, the marriage of many wives, was neither ſimply lawfull, nor for a time diſpenſed with, but that it was an humane infirmity even in thoſe holy Patriarks. 1. Becauſe it degenerateth from the firſt inſtitution in Paradiſe, to the which Chriſt ſendeth us; *From the beginning it was not ſo.* 2. The firſt that brought in the doubling of wives was *Lamech*, of the curſed ſeed: neither doe we read of any of the Patriarks, from *Adam* to *Abraham*, for the ſpace well-nigh, of two thouſand yeares, that had more wives than one. 3. If there had beene at any time a needfull uſe of polygamie, it is moſt like, that in the beginning, when the world was not yet repleniſhed, as in *Adams* and *Noahs* time, it ſhould have beene permitted. 4. To have a concubine together with a wife, was never lawfull: but ſuch an one was *Hagar*: for *Abraham* did caſt her out with her ſonne: ſhe was alſo a bond-woman, and therefore not fit to be a wife to ſo great a Patriarke: and a wife is defined by the Apoſtle, to be ſuch an one, as is taken to avoid fornication, 1 *Cor.*7.2. but to that end did not *Abraham* take *Hagar*, having *Sarai* beſide. And whereas the text ſaith, that *Sarai* gave her to *Abraham*, *for*, *or inſtead of his wife*; the meaning is not that *Hagar* became properly *Abrahams* wife, but that ſhe was in the place, and ſtead of his wife: for as *Sarai* ſaith, *It may be I ſhall receive a child by her*, *Gen.*16.2. but if ſhe had indeeed beene his wife, and ſo manumitted, and not *Saraies* bond-woman ſtill, the childe ſhould have beene counted hers, and not her miſtreſſes: and *Gen.*25.6. mention is made of *Abrahams* concubines *Pelagſhim*, whereof *Hagar* muſt be one.

Polygamie a fault of ignorance in the fathers.

Lib 22. cont. Fauſt. Manich. cap.20.

6. But yet this being admitted, that the Patriarks erred in multiplying their wives, yet ſome cautions muſt be received withall. 1. That herein they ſinned not againſt their conſcience, but of ignorance and infirmity, as in other things, this being not yet revealed unto them. 2. Though God diſpenſed not with their ſo doing, yet it pleaſed the divine indulgence, in ſilence and mercifull connivence to paſſe by this over-ſight, as the Apoſtle ſaith in another caſe, *The time of this ignorance God regardeth not*, *Act.*17.30.

3. We

3. We abhorre the blasphemie of the Manichees, sufficiently confuted by *Augustine*, who doe charge the Patriarks with lasciviousnesse and wantonnesse of flesh, in using many wives: which they did, for generation of children, not satisfaction of their lust: and as *Augustine* well saith, *Castius utebantur plurib. quam nunc una, &c. They used many wives more chastly, than we now use one*; so he concludeth; *O virum viriliter utentem fœminis, conjuge temperanter, ancilla obtemperanter, nulla intemperanter: O worthy man, using women manly, his owne wife soberly, his maid obediently, but none of them intemperately.* Lib. 22 cont. Faust. Manich. cap 20. Lib. 16. de Civit. Dei. c. 42.

Morall observations.

1. *Observ. Affliction and punishment commeth from God.*

Vers. 2. *THe Lord hath restrained me from childe-bearing. Sarai* as a godly woman imputeth her sterility and barrennesse to none other cause originally but to the will of God: Thus godly men, doe both acknowledge God the authour of all good things, which they enjoy, as also the inflicter of all such punishments, which befall them: as *Iob* confesseth, *The Lord hath given, and the Lord hath taken it*, *Iob* 1.21. *Perer.*

2. *Observ. Not to yeeld unto tentation.*

Vers. 4. *ANd he went in unto Hagar, &c. Abraham* who as a mighty and invincible champion, had stood out hitherto against the temptations and baits of Satan: is overcome of his wife, and yeeldeth to her motion, to goe in unto *Hagar*: which proceded from want of due consideration of Gods power; who though *Sarai* hitherto had beene barren, yet was able, (and so accordingly did) to make her fruitfull. Thus *David* who withstood many tentations, yeelded to the pleasure of the flesh: therefore as the Apostle saith, *He that thinketh he standeth, let him take heed lest he fall*, 1 Cor. 10. 10. *Muscul.*

3. *Observ. Not to be proud of Gods gifts.*

Vers. 4. *HEr dame was despised. Hagar* waxeth insolent and proud of this blessing bestowed upon her: whereby *Gregory* well noteth such as are puffed up and swell with pride in respect of their gifts: as also it is a great example of ingratitude, in despising her, which was the first occasion of this benefit. *Calvin.*

no blessings in Sin

4. *Observ. Domesticall contention.*

Vers. 5. *THou doest me wrong, &c.* We see that even the houses of the faithfull, such as this of *Abraham* was, have sometime their domesticall contentions, *Calvin.* But as *Abraham* by his wisdome and discretion qualifieth the intemperate heat of *Sarai*: so men are taught to beare with the infirmities of their wives; and as the Apostle saith, *To dwell with them as men of knowledge, and to give honour to them as to the weaker vessell*, 1 Pet. 3. 7.

5. *Observ. Affliction maketh admonition to be regarded.*

Vers. 8. *SArahies maid whence commest thou? &c.* The Angels speech was so much the more seasonable to *Hagar*, being now in some distresse in the wildernesse, and feeling some smart for her folly and disobedience; So after men have beene afflicted, they will more diligently apply their eare to instruction, as the Prophet *David* saith; *It is good for me that I have beene afflicted, that I may learne thy statutes, Psal.* 119. 71. his afflictions brought him to learne more perfectly the statutes of God. *Muscul.* And in this present example it appeareth how fruitfull affliction was; for *Hagar* that before was so proud and lifted up, that she knew not her selfe, and despised her mistresse, is now humbled, and calleth upon the name of the Lord, vers. 13.

6. *Observ. Temporall blessings are signes of election.*

Vers. 10. *I Will increase thy seed, &c. Ismael*, though he were not the chosen seed, yet receiveth a goodly temporall blessing to multiply and increase, whereby we see, that the outward benefits of this life, are no signes of Gods speciall favour, and eternall election, *Muscul.* As the Preacher saith, *No man knoweth either love or hatred of all that is before them, Eccles.* 9. 1. that is, whether he be loved of God, or otherwise, no man knoweth by his outward state in the world.

7. *Observ. The Law must be preached before the Gospell.*

Vers. 9. IN that *Hagar* is bid first to humble her selfe, before the promise is made unto her, wee learne, that the order of doctrine is to beginne with repentance, and then followeth the promise of grace, *Mercer.* which order the Prophet observeth, *Isa.* 1. 16, 18.

CHAP. XVII.

The Method.

IN this Chapter is set forth Gods covenant with *Abraham*, which containeth on Gods behalfe promise of grace and protection, on *Abrahams* obedience: The covenant on Gods behalfe is propounded generally containing both the promise of God, and the foundation thereof, Gods sufficiency, and the obedience of *Abraham* in walking uprightly, vers.1,2. Then followeth the particular promises, which are either offered of God unasked, or craved by *Abraham*: The promises offered are three, with their severall signes: first, hee promiseth he should be a father of many Nations, yea, of Kings, and the signe thereof is the change of *Abrahams* name, vers.4. to 7. The second is, the promise of the land of Canaan, with perpetuall protection of him, and his seed, vers.7,8. the signe thereof is circumcision: where the law and right of circumcision is expressed, where they shall be circumcised, vers.11. when, vers.12. who, all males, both home-borne and strangers, vers.13. wherefore, to be a signe of the covenant: vers.11. then the perill in neglecting of this covenant is signified, vers.14. The third promise offered, as concerning the birth of *Isaack*, and the signe thereof, the changing of *Sarai* her name, ver.15. to 19.

Then followeth the promise craved of *Abraham* concerning *Ismael*.

Lastly, *Abrahams* obedience is declared, in circumcising himselfe, and *Ismael*, and all the males of his house, vers.23. to the end.

The divers readings.

v.1. *be pleasing before me. S. serve me. Ch. walke before me. cat. sic hebr.*

v.4. *It is I, and I will make my covenant, &c. H.B. behold I have made. Ch. I make my covenant (make is supplied) G. de me. concerning me. T. heb. I, and my covenant with thee, that is, It is I that made this covenant.*

T. v. C. ad. v.7. *I will stablish my covenant betweene my word and thee. G. betweene me and thee. cat.*

diverſ. ſig. S. e. v.8. *The land of thy habitation. C. S. of thy peregrination, or where thou art a stranger: cat. hebr. ghur, to inhabite, to be a peregrine.*

v.15. *Thou shalt not call her Sara, but Sara, S. not Sarai, but Sarah. cat.*

v.18. *That Ismael might remaine in thy sight. C. live in thy sight. cat.*

v.23. *All which he had bought. H.S. bought with his silver. C. with his money. T.B.G. casaph. silver.*

differ. verb. *In the time of the same day. S. in the same day. cat. in the body of that day. gnatsem, body or substance. heb.*

The Explanation of doubts.

QUEST. I. *Whether this apparition were visible.*

Vers.1. *THe Lord appeared.*] The Angell of God was sent to *Agar*, but the Lord himselfe appeareth to *Abraham*, *Mercer*. This was not a secret revelation made to *Abraham*, but a manifest vision, *Calvin*. which was shewed unto *Abraham* not being in a trance, but in some sensible and visible manner, as though an Angell in humane shape talked with him: this may be gathered both by *Abrahams* gesture, in falling twice upon his face, vers.3.17. as though he had seene some divine presence: as in that *Abraham* laughed: he was then waking, and in the use of his sense, not rapt in a trance: and further, vers.22. God is said to goe up from *Abraham*: that visible Majesty was taken out of his sight, *Cajetane*.

QUEST. II. *Of the meaning of the word Shaddai.*

GOd *almighty or all sufficient*. 1. Some derive the word *Shaddai*, here used for *dai*, that signifieth sufficiencie *sic Genevens*. 2. Some from *Shad*, that signifieth a breast or plenty, *Oleaster*. 3. Other from *Shadad*, which is interpreted to spoile, conquer, or overcome, and so they say that God did here invert or overcome the order of nature, in causing the barren to beare. But *Onkelos Hierome*, *Pagnine*, *Junius*, doe better translate, Omnipotent: God then is called *Shaddai*, that is omnipotent, and all-sufficient, for his omnipotencie includeth also all-sufficiencie.

QUEST. III. *Of the change of the name of Abram to Abraham.*

Vers.5. *NEither shall thy name any more bee called Abram, but Abraham.* 1. *Hierome* thinketh, that the Hebrew letter *he*, is borrowed from the name of God, *Iehovah*, & added to *Abrams* name *tradit. in Genes.* 2. *Ferus* maketh this mysticall signification of it; that God by giving *Abraham* a letter of his name, doth thereby give even himselfe unto him: as also thereby is signified, that God should also bee borne of the seed of *Abraham*: and this should bee in the fourth millenary or thousand yeare after the beginning of the world, as this letter was added in the fourth place. 3. *Chrysostome* thinketh, that *Abram* signifieth one that passeth over (because hee passed over the river) mistaking the name *Abram* and Hebrew for the same, whereas the first beginneth with *aleph*, the other with *ain*. 4. *Philo* interpreteth

ho. 39. in Gen.

Phil. lib. de Abraham.

Abram

Abram, an high father: *Abraham* the high father of the voice: and ſo divideth *Ham*, the ſyllable added, from *Hamah*, that ſignifieth to make a ſound or noiſe: thereby inſinuating, that *Abram* of an high father who was given to the contemplation of the ſtarres and high things, was now become a perfect wiſe man: for hee is a wiſe man, that is, a maſter of words, and guideth his tongue. 5. But all theſe are mens conjectures: the Lord himſelfe ſheweth the reaſon of this change, becauſe the Lord had made him, *Abh, hamon, a father of a multitude*: ſo that *Ham*, the laſt ſyllable of *Abrahams* name is the firſt of the word *Hamon*, that ſignifieth a multitude: *ſic Eugubinus, Munſter, Iun.* and hereupon the Hebrewes well obſerve, that God to thoſe which he loved, added a letter of his owne name *Iehova*, as the letter *He* to *Abrahams* and *Sarahs* name: the letter *jod*, to the name of *Iehoſuah*, who was called *Heſhea* before.

6. But yet it appeareth not, why the letter *Reſh* remaineth ſtill in the name of *Abraham*. 1. *Ab. Ezra* thinketh, that it is borrowed from *abir*, which ſignifieth ſtrong: and ſo *Abraham*, betokeneth a ſtrong or mighty father of a multitude. 2. *Raſi* thinketh it is inſerted, to ſhew him to bee father of *Aram* his owne Countrey. 3. Some of the Hebrewes thinke, that *Reſh* is not taken away, though *He* be added, becauſe God doth not uſe to take from names, but to put to them: which obſervation is not true: for the Lord taketh away one letter from the name of *Sarai*, namely *jod*, and putteth to *He*. 4. *Mercerus* thinketh that *Reſh* is of *rabh*, which ſignifieth *much* or *great*, and ſo maketh this to be the ſenſe of *Abrahams* name, a father of a great multitude. 5. But I preferre the common opinion: that *Reſh* remaineth of *Abram*, and nothing is changed, but onely *He* added: and ſo *Abraham* ſignifieth an high father of a multitude. Now whereas it is the opinion of the Hebrewes, that it is a ſinne and tranſgreſſion of Gods commandement, to call *Abraham* any more by the name of *Abram*: it appeareth to be otherwiſe, for *Nehem.* 9.7. he is called *Abram*: therefore where the Lord ſaith, thy name ſhall be no more called *Abram*, it is not ſo much a commandement, as an honourable favour vouchſafed to *Abraham* in the change of his name, *Mercer.*

Wherefore the letter *reſh* is retained ſtill in *Abrahams* name

QUEST. IV. *The reaſons why circumciſion was inſtituted.*

Verſ. 10. *LEt every manchilde among you be circumciſed.* Of this inſtitution of circumciſion, divers reaſons are alleaged. 1. *Philo* alleageth foure: the fore-skinne was commanded to be cut off, for the better preventing of the diſeaſe called the carbuncle: that the whole body might be kept more pure or cleane, and that no ſoile or filth ſhould be hid under the fore-skinne: that they might be more apt to generation: that the part circumciſed might better expreſſe the ſimilitude of the heart. 2. *Moſes Ægyptius* ſaith, that circumciſion helpeth to bridle and reſtraine inordinate luſt and concupiſcence of the fleſh: but the contrary appeareth, for no Nation is more given over to carnall luſt, then the Egyptians, Saracens, Turkes, that are circumciſed. 3. Some thinke circumciſion in that part was preſcribed, for the greater deteſtation of the ſuperſtition of the Egyptians and other Nations, that did adore that part, and make an idoll of it under the name of *Priapus*, and did carry it about in open ſhew in their wicked Idolatrous ſolemnities.

But there are better reaſons for the inſtitution of circumciſion, and more fruitfull ſignification. The uſe then of circumciſion is partly politicall, partly morall, partly theologicall. The politicall conſiſted herein, that circumciſion at the firſt was a note of difference and diſtinction betweene the holy people, and all other Nations: (though afterward other Nations, as the Idumeans, Arabians, Ægyptians, tooke up the ſame rite, to be circumciſed. Thus *David* called in diſdaine *Goliah* the *uncircumciſed Philiſtim*, as hereby diſcerned from the people of God, 1 *Sam.* 17.36. Beſide by circumciſion they were admoniſhed to ſeparate themſelves from all other Nations, neither to joyne with them in marriage, nor to learne their manners. Thus the ſons of *Iacob* ſaid to the Sichemites, we cannot give our ſiſter to an uncircumciſed man, *Gen.* 34.14. For this cauſe *Theodoret* noteth, that circumciſion was neglected all the time of the ſojourning of the Iſraelites in the deſart, becauſe there was then no feare of converſing with other Nations in thoſe ſolitary places.

The politicall uſe of circumciſion.

Theodoret. queſt. 67. in Geneſ.

The morall uſe of circumciſion, was to teach the inward mortifying and circumciſing of the heart, as *Irenæus* well obſerveth out of *Deuteronomie*, chap. 10. verſ. 16. *Circumciſe the foreskinne of your heart.* *Ambroſe* noteth another morall point; *Vt puderet unumquemque proviectioris ætatis labori, vel dolori cedere, quorum utrumque tenera infantia viciſſet*: that men of yeares ſhould be aſhamed to give place to labour or griefe, which they overcame in their infancie.

Lib. 4. adverſ. hæreſ. cap. 4.

The morall uſe of circumciſion.

Am. 1. Epiſt. 77.

The Theologicall uſe of circumciſion, was partly *commemorative* of the covenant which God made with *Abraham* and his ſeed, which ſerved as a ſure bond to keepe them in obedience, to walke uprightly before God, *Gen.* 17.10. Partly demonſtrative, in expreſſing by the part circumciſed, the inſtrument of generation, that originall contagion, which is derived by naturall propagation. And ſo *Auguſtine* and *Bede* doe underſtand thoſe words, verſ. 14. the uncircumciſed manchilde ſhall be cut off, becauſe he hath broken my covenant: *Illud ſignificatur pactum, quod cum primo homine iniit Deus*: that covenant is meant, which was made with the firſt man: which tranſgreſſion even Infants by their originall corruption are guilty of. Partly it is *figurative*, both typicall in ſhadowing forth faith in Chriſt for remiſſion of ſinnes, and therefore is called by the Apoſtle, *The ſeale of the righteouſneſſe of faith*, *Rom.* 4.11. as alſo *analogicall*, in repreſenting the Sacrament of Baptiſme, that ſhould come in the place thereof. So the Apoſtle collecteth, *In whom ye are circumciſed, with circumciſion not made with hands, &c. in that ye are buried with him through baptiſme*, *Coloſſ.* 2.11,12. he maketh circumciſion and baptiſme one to anſwer another.

The Theologicall uſe.

Beda in 2. cap. Luk.

QVEST. V. *How circumcision is said to be eternall.*

Vers. 13. *MY covenant shall be in your flesh for an everlasting covenant, &c.* It is called everlasting, not because simply this signe was to endure for ever, as some thinke, that for this cause circumcision yet remaineth among the Jewes, who are now usurpers of this ceremonie, which by right is extinguished in Christ. But it is said to be eternall, 1. conditionally, and according to the nature of the subject; that so long as the covenant indured, whereof it was a signe, so long the signe should remaine, but the first covenant or testament being determined in Christ, the date also of the signe is expired. 2. It is eternall in respect of that which it signified, which is indeed eternall, the grace of God in Christ, *Calvin.* 3. It may be said to be eternall in respect of the perpetuall supply thereof, namely baptisme, which shall continue while the Church hath a being on earth, *Mercer.*

QVEST. VI. *Why circumcision was to determine in Christ.*

Hom. 39. in Gen. NOw further, whereas the Jewes calumniate the Christians, because they have abrogated circumcision, it shall appeare by these reasons, that at the comming of Christ, circumcision in right was to cease. 1. *Chrysostome* yeeldeth this reason, that circumcision being given to the Israelites, as a marke of separation and distinction from other Nations, this marke was no longer to bee in use, than while such separation continued. But now in Christ, as the Apostle saith, *There is neither Iew nor Grecian, Galat. 2. 28.* the wall of partition is taken away, therefore the badge of this separation should likewise be removed. 2. The signe was to endure no longer, than the covenant whereof it was a signe: but the covenant is abrogated, as the Apostle alleageth out of the Prophet, *Behold the dayes will come,* saith the Lord, *that I will make with the house of Israel a new testament, &c. Heb. 8. vers. 8.* and so he concludeth, vers. 13. *In that hee saith a new testament, he hath abrogated the old.* 3. The Apostle thus reasoneth, if the Priesthood *be changed, of necessity then must be a change of the Law, Heb. 7. 12.* If all the ceremonies of the Law at the change of the Priesthood must be altered, then circumcision also among the rest: for if circumcision remained, the whole Law should still be in force, *Galat. 5. 3. He that is circumcised is bound to keepe the whole Law.* 4. The externall circumcision of the flesh, was a type of the internall circumcision of the heart, wrought in us by Christ: the bodie now being come, (the spirituall circumcision) the shadow, that is the carnall should cease: as *Ambrose* saith, *oportuit circumcisione ex parte fieri ante ejus adventum, qui totum hominem circumcidere, & post cessare: It was meet that circumcision in part should be kept before he came, which should circumcise the whole man, and then to cease, Epist. 77.* 5. Lastly, the same *Ambrose* giveth this reason; *Donec pretium pro omnib. hominib. dominici sanguinis effusione solveretur, opus fuit singulorum sanguine, &c: till the price in shedding of Christs blond was payed for all men, it was fit that every mans blond should be shed to fulfill the rite and custome of the Law:* but after Christ had suffered, there was no more need of circumcision in every mans bloud; *Cum in Christi sanguine circumcisio universorum celebrata sit; When in Christs blond the circumcison of all men once for all was celebrated.*

QVEST. VII. *Why the fore-skinne was commanded to be circumcised.*

Vers. 11. *YE shall circumcise the fore-skinne of your flesh.* 1. Two speciall reasons may be alleaged, why that part which was the instrument of generation, was commanded to be circumcised, first because the promise was made to *Abraham,* that in his seed all Nations should be blessed: the *Messiah* was promised to come out of *Abrahams* loynes, *Calvin:* Secondly, the signe was there placed, to shew the corruption and contagion of mans nature: that there the remedy should be ministred, where the disease reigned, *Muscul.* *Ambrose* addeth a third reason; *Ut ibi, quæ ignobiliora membra putarentur, majorem honestatem circundarent: That upon those parts which seemed more base, or vile, more comelinesse should be put on.* 2. Some might be borne circumcised by nature; as the Hebrewes doe affirme of *Sem,* that hee was so borne; but of this assertion there is no ground: the other is naturall, yet but rare. 3. Likewise when the foreskinne was circumcised once, it might by art be drawne over againe; as *Epiphanius* collecteth out of Saint *Paul,* 1 *Cor. 7. 18. If any man be called being circumcised, let him not gather uncircumcision:* and mention is made of some, 1 *Maccab. 1. 16.* that renounced circumcision, and made themselves uncircumcised: It was also an usuall thing, as *Epiphanius* witnesseth, for the Samaritans to circumcise againe, those that came from the Jewes, and Jewes such as came from the Samaritans: this practice of drawing againe the fore-skinne, that was circumcised, is thought by *Epiphanius,* to have beene invented by *Esau,* to deny his profession, and to raze out his circumcision: *ex Pererio.*

Epist. 77.

Vncircumcision gathered after circumcision. *Epiphan. lib. de Mens. & Ponder.*

QVEST. VIII. *Why circumcision was tyed to the eighth day.*

Vers. 12. *EVery man childe of eight dayes old, &c.* Why circumcision was tyed to the eighth day, these reasons are yeelded. 1. *Chrysostome* alleageth these two, because that circumcision in infants, their bodies being not yet come to the growth, might be better endured, and with lesse danger: as also to shew that the circumcision of the body did not profit the soule, seeing infants had no understanding of that which was done, but was a signe onely of grace, *hom. 39. Genes.* 2. Others doe make a mystery of it: referring this eighth day to the resurrection of Christ, who rose upon the eighth day, by whom we have circumcision: *sic Augustine. lib. 16. de Civit. Dei, cap. 26.* 3. But the best reason is this, because the infant before the eighth day, was not of sufficient strength to endure that paine: and therefore it was provided that young cattell should be seven dayes with the damme before they were offered, *Levit. 22. 27.* because they were yet but tender. And againe, it was not fit to deferre circumcision longer, because the body of the

the infant waxing stronger, should be put to the more paine, *Perer. Calvin.* 4. Circumcision was not upon any occasion then to be ministred before the eighth day; but infants dying without circumcision, might have inwardly supplyed, that which was outwardly wanting, by the grace of election, and force of Gods covenant made to the faithfull and their seed. 5. Yet necessity so urging, circumcision might be deferred: like as the eating of the Passeover might bee put off to the second moneth upon extraordinary occasion, as if a man were uncleane, or in his journey, *Num.* 9.10. This also appeareth, in that for the space of forty yeares, all the while that the Israelites sojourned in the wildernesse, their children were not circumcised till *Iosua* his time, *Iosua* 5.5. and the reason is given, vers.7. *They did not circumcise them by the way*; they were continually in their journey to remove from place to place, and therefore could not conveniently be circumcised. But if *Moses* example be objected, whom God would have killed, because his sonne was not circumcised; the answer is ready; that the case is not alike, for *Moses* might either have circumcised his childe before he came forth: or he had not such great hast of his way, but might have stayed to performe so necessary a worke. 6. But whereas the Lord prescribeth the eighth day, both some Hebrewes are deceived that thinke, the sonnes of bond-servants might be circumcised before, and the Ismaelites that circumcised at the age of thirteene yeares.

Circumcision might be deferred past the eighth day upon necessary occasion.

QVEST. IX. *Circumcision found among those which belonged not to the covenant.*

Vers.13. *HE that is borne in thy house, and bought with thy money, &c.* All which belonged to the covenant, or would have any part among the people of God, were circumcised; but on the other part it followeth not, that all which were circumcised, did belong to the covenant, as the Ismaelites, Egyptians, Ammonites, Moabites, and other people inhabiting neare to Palestina, were circumcised, as *Hierome* sheweth, upon the 9. chap. of *Ieremie*, vers.26. These people retained circumcision as a rite and tradition of their fathers, but not as a signe of the covenant, or profession of their faith and obedience.

QVEST. X. *Circumcision not imposed upon strangers.*

FUrther it is here questioned, whether the Hebrewes were to compell their servants that were strangers, to take upon them the profession of their faith, and to be circumcised. 1. *Tostatus* thinketh, that their servants might be compelled, but not other strangers that dwelt among them: but that it is not like, for seeing he that was circumcised was a debter of the whole Law, *Galat.*5. and circumcision was a badge of their profession, it was not fit to force any man to take upon him a profession of religion against his desire. 2. *Cajetane* thinketh, that servants might be forced to take the outward marke of circumcision, though not the spirituall profession thereunto annexed: in 12. chap. *Exod.* But these two cannot be severed, as whosoever is now baptized must needs also enter into the profession of Christianity. 3. *Pererius* thinketh aright, that the necessity of circumcision was not imposed upon any beside the posterity of *Abraham*: neither that the Hebrewes might force their servants to take circumcision: yet he saith, that it was lawfull for them to use the ministery of servants uncircumcised, as now Christians have Moores and Turks to serve them, *Perer. disput.* 5. But herein *Pererius* is deceived, and I preferre the opinion of *Thomas Anglicus*, which he misliketh, that it was dangerous for the Hebrewes to be served with men of a divers religion, lest they also by them might have beene corrupted. 5. Wherefore the resolution is this, that as no stranger, servant, or other, was to be forced to circumcision, but it must come from his owne desire, as it may be gathered, *Exod.* 12.48. so neither were they to receive any uncircumsed person into their house, that would not be circumcised: this is evident by *Abrahams* practice, that circumcised all his servants, both borne, and bought with money: who no doubt would not have served him, if they had not submitted themselves to Gods ordinance: againe, seeing every one in the house must eat the Passeover, *Exod.* 12.4.19. neither stranger, nor borne in the house, must eat any leavened bread for the space of seven dayes, and yet none could eat the Passeover that was not circumcised, vers. 48. it followeth, that no uncircumcised persons were to bee entertained, unlesse they were contented to be circumcised.

Tostat. sup cap. 12. Exod cap.56.

Gal. 2.3

Hebrewes whether suffered to have uncircumcised servants.

QVEST. XI. *The penalty for the neglect of circumcision affi cte lonely upon the adulti.*

Vers.14. *THe uncircumcised male shall be cut off, &c.* Saint *Augustine* following the reading of the Septuagint in this place, who adde, *the man childe which is uncircumcised the eighth day*, which addition is not in the originall, doth understand this place of infants, and *their cutting off*, he interpreteth of everlasting death, to be cut off from the society of the Saints: and by the breaking of the covenant, would have signified the transgression of Gods commandement in paradise: for the not being circumcised saith he. *Nulla culpa in parvulis*; *Is no fault in little ones*, and therefore not worthy of so great a punishment: and so he urgeth this place against the Pelagians, to prove that infants are guilty of originall sinne, and therefore have need of remission, *Lib.* 16. *de Civit. Dei. cap.* 27.

1. In that *Augustine* expoundeth this cutting off, of separation from the society of the Saints, he interpreteth right: some take it for the corporall death; some for the extraordinary shortning of their dayes; some for excommunication; but it is better taken for the cutting off from the society of Gods people now, and the fellowship of the Saints afterward, for he that should contemne circumcision being Gods ordinance, doth consequently refuse the covenant and grace of God, whereof it is a seale and pledge.

What it is to be cut off.

2. But that exposition of *Augustine* seemeth to be wrested: to referre the breaking of the covenant to *Adams* transgression. 1. The Apostle saith, that they sinne not after the like manner of the transgression of *Adam*, *Rom.* 5.14. 2. The Scripture calleth not that prohibition given to *Adam*, a covenant. 3. The Lord calleth circumcision his covenant, vers.20. what other covenant then is broken, but that which the Scripture treateth of here?

3. Neither can this place be understood of infants that are uncircumcised. 1. That addition, *the eighth day*,

day, is used onely by the Septuagint, it is not in the Hebrew. 2. the words are, *qui non circumciderit*, hee which shall not circumcise, &c. so readeth the originall, the Chalde paraphrast, *Iunius*, &c. which sheweth, that it must be understood of them that are *adulti*, of yeares of discretion, not of infants. 3. *Abrahams* practice sheweth as much, who circumcised those that were of yeares. 4. Againe to breake the covenant, is not incident to children: the punishment therefore is not to be inflicted, where the offence cannot be committed. 5. If Infants be not circumcised, it is the parents faults for omitting it, not the Infants: as may appeare in the example of *Moses*, whom the Lord punished, and not the childe, for the neglecting of that Sacrament.

QUEST. XII. *Whether Abraham laughed through incredulitie.*

Vers. 17. *ABraham fell upon his face and laughed.* 1. This was not onely an inward rejoycing of the minde, as the Chalde translateth, for *Abraham* indeed laughed. 2. Neither did this laughter of *Abraham* shew any infidelitie and unbelieve in him, as *Chrysostome* thinketh, and some others, who make *Abrahams* and *Sarahs* laughter all one: *infidelitate peccavit sanctus Abraham, &c. Holy Abraham*, saith he, *sinned by infidelitie*, and therefore his seed was punished 400. yeares with servitude, 6. *homil. de pœnitent.* The same also is the opinion of *Hierome*, that *Abrahams* laughing, his speech *shall Sarah that is ninetie yeare old beare:* his wish and prayer for *Ismael* did declare his incredulity, *lib. 3. cont. Pelag.* But the Apostle cleareth *Abraham* of all such imputation of unbeleefe, where he saith, *Rom.* 4. 19. alluding to this place, *He was not weake in faith*, v. 21. *being fully assured, that he which had promised, was also able to doe it.* And if *Abrahams* laughter had proceeded from doubtfulnesse, God would not have named *Isaack*, of such laughter: in the which name *Rasi* noteth many mysteries in the letters: *jod* signifieth the ten tentations of *Abraham*: *tsadi*, the age of *Sarah*, of ninetie yeare: *cheth*, the eighth day for circumcision: *coph*, an hundred yeares, which was *Abrahams* age. 3. Neither did *Abraham* at the first doubt, but afterward was confirmed in the faith, which is the opinion of *Ioannes Arboreus*, reported by *Pererius*: for the Apostle doth free *Abraham* also from all doubting, either first or last, *Rom.* 4. 20. *Neither did hee doubt of the promise of God through unbeleefe.* 4. Neither is *Cajetans* conceit to be admitted, whereunto *Pererius* seemeth to subscribe, that *Abraham* doubted not of the truth of Gods promise, or of his power, but onely he doubted, whether the promise were to be taken literally, or mystically, in chap. 17. *Gen.* for what reason had *Abraham* to thinke of any mysticall sense, if he beleeved that God would and could literally and properly make good his word? And Saint *Paul* sheweth that *Abraham* understood the promise properly and literally, when he saith, *that he considered not his owne body, which was now dead, being almost an hundred yeare old, nor the deadnesse of Sarahs wombe*, *Rom.* 4. 19. 5. Neither yet can I fully consent to *Ambrose* and *Rupertus*, that doe discharge *Abraham* of all manner of doubtfulnesse: as *Ambrose* saith, that whereas *Abraham* prayeth for *Ismael*, he did not doubt of Gods promise, to receive a sonne by *Sarah*: but desireth that *Ismael* also may live, *& sic superabundet gratia, and so Gods grace might abound the more.* *Rupertus* saith, that whereas *Abraham* said, *shall a sonne be borne to him that is an hundred yeare old?* *Non dubitando dixit, sed suam felicitatem admirando*: *He doubted not in so saying, but admiring his owne happinesse*: for there appeareth some difficulty and hesitation in *Abrahams* speech, seeing hee objecteth with himselfe the same thing which *Sarah* did: *shall a childe bee borne to him that is an hundred yeare old*: as *Sarah* said, *shall I certainly beare a childe that am old, Gen.* 19. 13. though *Abraham* yeelded not to this objection, as *Sarah* did, neither shewed so great weaknesse in doubting, and therefore was not reproved, as *Sarah* was. 6. Wherefore the best solution is, that these objections and doubts in *Abraham*, proceeded not from want of faith; but *Abraham* feeling in himselfe a fight betweene faith and carnall sense, striveth against humane reason, and overcommeth these motions at the first, and *so was strengthened* (as the Apostle saith) *in the faith*: and his faith was thereby made more glorious, *Calvin.* There was then in *Abraham* a strife betweene his naturall reason, which wondred, that he at an hundred yeare, should have a sonne of *Sarah*, and his faith, which beleeved that God was able to doe it: yet in this cogitation he remained not long, his faith prevailed.

Lib. 5. comment. in Gen. cap. 35.

QUEST. XIII. *Whether Abraham were circumcised first or last.*

Vers. 23. *THen Abraham tooke Ismael, &c.* 1. It is questioned, whether *Abraham* were circumcised first, to give good example, or last, which I thinke rather with the Hebrewes, because *Abraham* had beene unfit by reason of his cutting to circumcise others: but it is certaine he beganne first with his owne sonne *Ismael*, to make the other more willing. 2. *Abraham* alone could not circumcise all his family: therefore it is like, that thereto he used the helpe of others: as the Jewes to this day use Chirurgians, which are skilfull in cutting, to circumcise their children. 3. *Abraham* the same day doth circumcise his family, to testifie to the world, that he was not ashamed of the badge of his profession, and to shew his prompt obedience, in not deferring the commandement: whereupon to this day the Jewes circumcise in the day, not in the night. *Mercer.*

Whether hee circumcised his family himselfe.

4. *Places of doctrine.*

1. *Doct. Our faith must rest onely upon Gods words.*

Vers. 4. *BEhold I make my covenant, &c.* Wee learne, that our faith must depend onely upon Gods word: as here the Lord would have *Abraham* to consider who it was, that made this covenant with him: *behold I, &c.* We must not then greatly regard what man saith: but the word of God must be

be our warrant. As our Saviour maketh this oppoſition; *You have heard that it was ſaid to you of old time, &c. but I ſay unto you. Mat.5.27. ſic Calvin.*

2. *Doct. the Sacraments called by the name of the things.*

Verſ. 10. *This is my covenant.* That is, the ſigne of my covenant: ſo the Sacraments are called by the name of the things which they repreſent, becauſe they are not naked and bare ſignes, but doe verily ſeale unto us the promiſe of God. In the ſame ſenſe, and by the like figure called (*metonymia*) doth our Saviour call the bread his body, ſaying, *This is my body*, whereof it was a figure onely and repreſentation, *Mercer.*

3. *Doct. Difference betweene externall and internall calling in the Church.*

Verſ. 7. *I will eſtabliſh my covenant betweene me and thee, and thy ſeed after thee in their generations, &c.* All then that were of *Abrahams* ſeed by *Iſaack*, did belong to the externall covenant, and Church of God: and therefore are called in generall by our Saviour, the children of the Kingdome: yet the covenant of grace appertained onely to thoſe, that received it by faith, and ſo were the children of faithfull *Abraham*: as Saint *Paul* ſaith, *They which are the children of the fleſh, are not the children of God, but the children of the promiſe are counted for the ſeed, Rom.9.8. Calvin.*

4. *Doct. Baptiſme the Sacrament of regeneration belongeth to Infants.*

Verſ. 12. *Every man-childe of eight dayes old ſhall be circumciſed, &c.* From hence the baptiſme of Infants, which commeth in the place of circumciſion, is moſt pertinently proved, againſt the groſſe errour of the Anabaptiſts: for as then Infants were circumciſed, to ſhew the contagion of the nature from the which they were cleanſed by the circumciſion of the ſpirit: ſo even Infants now, being guiltie of originall corruption have need of the Sacraments of regeneration.

5. *Doct. Gods purpoſe and promiſe towards us, ſhould not ſtay our prayers.*

Verſ. 20. *Concerning Iſmael, I have heard thee, &c.* God had promiſed before to *Hagar*, that he would greatly increaſe her ſeed, *Gen.*16.10. and yet here it is aſcribed to the prayer of *Abraham*: whereby we learne, that we are to pray even for thoſe things, which we know God purpoſeth toward us: as our Saviour ſaith, *Your heavenly father knoweth whereof ye have need, before ye aske of him, Matth.6.8.* yet in the ſame place he teacheth his Apoſtles to pray, *Mercer.*

5. Places of Confutation.

1. *Confut. Againſt adoration of Angels.*

Verſ. 3. *Abraham fell on his face, and God talked with him.*] If it were an Angell, that in the perſon of God talked with *Abraham*, then was this no geſture of adoration, in that *Abraham* fell upon his face: for the Angels will not ſuffer men to worſhip them, *Revel.*22.9. But if they will needes have it adoration, then it was God, that talked with him, and not an Angell, as the words of the text inſinuate. *Muſcul.*

2. *Conf. The circumciſion of the male, how it ſerved alſo for the uſe of the female.*

Verſ. 12. *Every man child of eight daies, &c.* Though the males only were circumciſed, becauſe the beginning of generation, and ſo of originall corruption was from them, yet it ſerved alſo for the ſigne of the covenant for the female ſexe, becauſe the woman is of the man, as the Apoſtle ſaith 1.*Cor.* 11.8. and ſo was circumciſed in the man. But hence it followeth not, that ſacraments now may be applyed to the uſe and benefit of ſuch as receive them not, which is an uſuall thing in the popiſh Church: becauſe there is now no ſuch reaſon, or meanes of communicating the ſacraments to the not receivers, as circumciſion both by the intention of the Author, and order of nature, in the male, was forcible alſo in the other ſex.

3. *Confut. Sacraments doe not actually conferre grace.*

HEnce alſo it is evident, that Sacraments doe not actually conferre the grace of Juſtification, or remiſſion of ſinnes, becauſe *Abraham* was not juſtified by his circumciſion. But he was firſt juſtified by faith, and afterward received circumciſion the ſeale thereof, as S. *Paul* ſheweth, *Rom.*4.10,11. This *Irenæus* concludeth, *Quod non per circumciſionem juſtificabatur homo ſed in ſignum data eſt populo, clarum fuit judicium ipſe Abraham, qui ante circumciſionem juſtificatur, &c.* That man was not juſtified by circumciſion, but it was given as a ſigne to the people, *Abraham* is a cleare evidence, who was juſtified before circumciſion. *Chryſoſtome* alſo rendring a reaſon why Infants were circumciſed, thus writeth: *Altera cauſa fuit, ut re ipſa diſceremur, nihil animæ circumciſionem illam profuiſſe, ſed eam ſignum tantum gratiæ eſſe factam, &c.* Another cauſe is, that we ſhould learne, that the circumciſion did not profit the ſoule, but was onely a ſigne of grace: for children when they underſtand not what is done to them, can reape no profit thereby to their ſoules. Hence alſo is confuted the note of ſome Hebrewes, that *Abraham*, chap.17.verſ.1. is bidden to be perfect, becauſe he had not yet received circumciſion; whereby he was made perfect: for circumciſion was no cauſe, but a ſigne of his election in the covenant. *Mercer.*

Libr. 4. advers. hær. c. 30.

Chryſoſt. hom. 39. in Geneſ.

4. *Confut.*

4. Confut. Baptiſme, wherein it excelleth circumciſion.

WHerefore, whereas *Pererius* ſheweth a threefold preeminence of Baptiſme beyond circumciſion. 1. In the facility or eaſineſſe of it, becauſe it is not ſo painfull to the fleſh, as circumciſion was. 2. In the univerſality and liberty: for baptiſme is free for both ſexes, for all Nations, that profeſſe Chriſt at all times: circumciſion belonged onely to the Iſraelites, and to males, and was tied to the eighth day. 3. In the efficacie, becauſe baptiſme, abſolveth a man from all ſinne, and the puniſhment thereof, &c. We willingly acknowledge the two firſt points of preeminence: but ſuch an efficacie actually to give remiſſion of ſinnes, neither circumciſion had then, nor baptiſme now: for it would then follow, that every one that is baptiſed, is ſurely ſaved, his ſinnes being remitted, or elſe that his ſinnes being remitted, may returne againe. But God uſeth not where hee hath once forgiven ſinnes, to remember them any more, *Eſech.* 18.22. Baptiſme then we confeſſe, *ſignificatione*, in ſignification and repreſentation is more rich than circumciſion was: for waſhing is a more lively reſemblance of our cleanſing in the bloud of Chriſt; and it is a commemoration, of a benefit performed, whereas circumciſion was a type of the ſame to be exhibited. But otherwiſe for the efficacie there is no difference: they both are ſeales and confirmations of faith for the remiſſion of ſinnes, nor actuall conferrers and beſtowers of grace.

Baptiſme giveth remiſſion of ſinnes, no otherwiſe than circumciſion did.

5. Confut. Abraham the firſt that received circumciſion.

FUrther, *Herodotus* is here found to be in an errour, that thinketh that the Egyptians were the firſt that were circumciſed, and that the Jewes received it from them. Whereas it is evident, that *Abraham* was the firſt that received circumciſion by the commandement of God himſelfe, and that the Egyptians above 200. yeare after learned it of the Hebrewes, that ſojourned with them above 200. yeares more.

Herodotus error.

6. Confut. Neither Circumciſion under the Law, nor Baptiſme under the Goſpell, abſolutely neceſſary.

Verſ. 14. *THe uncircumciſed male, &c. ſhall be cut off, &c.* This place I ſhewed before *queſt.* 1. to be underſtood not of children that were uncircumciſed, which was their parents fault and not theirs, but of ſuch as were *adulti*, of yeares: therefore it is no good reading, to ſay the uncircumciſed man childe, but the male, *Zachar:* for the infant of eight dayes old, mentioned, verſ. 12. is of purpoſe omitted here. Hence then it is inferred, that there was no ſuch abſolute neceſſity of circumciſion, that children wanting it ſhould be damned. 1. For the children of Iſrael were not circumciſed for the ſpace of fortie yeares, all the time of their ſojourning in the wilderneſſe, *Ioſ.* 5.6. Neither is it noted to have beene any fault to neglect it, becauſe they were continually in their journey. So they were charged to keepe the Paſſeover by an ordinance for ever, and whoſoever kept it not as it was preſcribed, ſhould be cut off, *Exod.* 12.14,15. yet upon extraordinary occaſion, as of ſome uncleanneſſe, or by reaſon of a long journey, they might deferre the eating of the Paſſeover till the foureteenth day of the ſecond moneth, *Numb.* 9. 10, 11. yea it is evident that the Paſſeover after the firſt inſtitution, was but once kept in the wilderneſſe for the ſpace of forty yeares, namely, in the firſt moneth of the ſecond yeare, *Num.* 9. 1. And it was not celebrated againe till *Ioſua* his time, *Ioſua* 5.10. after they were entred into the land of Canaan. 2. *Cajetane* a popiſh Writer, giveth good evidence here, *Conſentaneum eſt, ut non puniatur, niſi qui culpam admiſit, infantes, autem nullam poſſunt admittere culpam, proinde pœna hic deſignata, adſolos adultos ſpectat, ut ii ſolum merito puniantur, qui ſolum de omiſſa circumciſione jure culpanda ſunt.* It is fit that none ſhould be puniſhed, but they which had committed the fault: but infants can commit no fault, therefore the puniſhment here deſigned doth belong onely unto the *adulti*, that they onely be worthily puniſhed, which onely are rightfully blamed for the omiſſion of circumciſion. Now put baptiſme in the place of circumciſion, and this ſentence is moſt true, as well of the one as of the other: that as there is no cauſe why an infant ſhould periſh for want of circumciſion, which is not his fault, ſo neither for the not having of baptiſme: If then the ceremonies of the Law were not urged with ſuch ſtrict neceſſity, there is no cauſe to impoſe ſuch a yoke now under the liberty of the Goſpell.

The Paſſeover but once kept in the wilderneſſe, by the ſpace of forty yeares. *Cajetan. in 17. cap. Gen.*

Morall Obſervations.

1. Obſerv. Affection may ſometime be blinded, even in the righteous.

Verſ. 18. *O That Iſmael might live, &c.* 1. Though *Abraham* neither doubted to receive a ſonne by *Sarah*, and ſo prayeth for *Iſmael*. 2. Neither yet feared leſt *Iſmael* ſhould have died, another ſonne being promiſed, as ſome thinke. 3. But onely deſireth, that *Iſmael* together with the promiſed childe might be bleſſed: and doth in thus praying, acknowledge himſelfe unworthy of ſuch an extraordinary bleſſing, holding himſelfe contented, if it ſo pleaſed God, with this ſonne which he had already had, *Mercer.* 4. Yet *Abraham* ſheweth his humane infirmity and blinde affection toward *Iſmael*. And thus we ſee, that oftentimes righteous men may be blinded in their affections, as *Iſaack* was towards *Eſau*, whom he would have bleſſed, *Ioſeph* toward *Manaſſes*, before whom *Iacob* preferred *Ephraim* the younger, *Gen.* 48. So *Samuel* was deceived in taking *Eliab* the eldeſt brother of *David* for the Lords anointed, 1 *Sam.* 16.6.

How *Abraham* prayed that *Iſmael* might live.

1 Obſerv. Of the true joy of the ſpirit.

Verſ. 17. *ABraham laughed. Onkelos* readeth *rejoyced:* and indeed this laughter of *Abraham* proceeded not of incredulity, but ſhewed the great gladneſſe of heart, which he conceived upon this promiſe

promise of the Messias, which should come of his seed: of this joy our Saviour speaketh in the Gospell, *Your father Abraham rejoyced to see my day, he saw it and was glad, Ioh.*8.56. There is no joy then to the joy of the spirit, neither any gladnesse like to that which ariseth of our hope of salvation in Christ.

3. *Observ. Abrahams obedience in keeping circumcision.*

Vers. 23. *ABraham tooke Ismael, &c. Abrahams* obedience diversly appeareth, 1. in that he deferreth not the time, but the selfe same day circumciseth his family. 2. In that he circumciseth all the males of his house, omitting none. 3. He performeth this ministery and service chiefly himselfe, wherein he might use also the helpe of others: for he alone was not able to circumcise 318. persons, for so many he had in his house. 4. He refuseth not to be circumcised at the age of 99. yeares. This example of faithfull and obedient *Abraham* teacheth us, how diligent we ought to be in keeping Gods commandements: and how exact in celebrating the mysticall rites and Sacraments of religion.

4. *Observ. The duty of the masters of families.*

FUrther, in that *Abraham* circumciseth his whole family, it sheweth what the duty of parents and masters of families is, to see that all in their house be brought to the knowledge of God: for this cause is *Abraham* commended of God, *Gen.*18.18. And the law, the charge of keeping holy the Sabbath, both for the children, servants, strangers and sojourners in the house, is laid upon the governour of the family, *Exod.*20.10. *Abraham* also beginneth with his owne sonne *Ismael*: and so should parents give good example to others, in their governing of their owne children, *Mercer.*

5. *Observ. The righteous had in remembrance with God.*

Vers. 24. *ABraham was 99. yeare old, &c.* The Scripture doth most exactly set downe the yeares of *Abrahams* life in five severall places. He was 75. years old when he went out of Haran, *Gen.* 12.4. He was 86. when *Ismael* was borne; *Gen.*16.16. Ninetie nine when he received circumcision, *Gen.* 17.24. an hundred yeare old when *Isaack* was borne, *Gen.*21.5. And the whole time of his life is set downe, an hundred and seventy five yeares, *Gen.*25.7. This is done to none other end, but to shew us, that the righteous are had in remembrance with God: that their yeares, dayes, moneths, yea the haires of their head before him are numbred, *Perer.*

6. *Observ. Contrary religions not to be suffered in one Kingdome.*

Vers. 12. *HE that is borne in thy house, and bought with thy money, must needs be circumcised. Mercerus* well collecteth hereupon, that neither Kings in their kingdomes, nor fathers in their families, should tollerate any contrary religion, but bring all (under their charge) to the obedience of faith: first, this is agreeable to the precept and commandement of God in Scripture. 1. For the charge of keeping holy the Lords day, is laid upon the father of the house, both for himselfe and all that are within his gate, *Exod.*20.10. but Idolaters and superstitious persons, cannot sanctifie or keepe holy the Sabbath to the Lord. 2. The Lord commandeth, that if any person shall entice to Idolatry, or any City shall set up a new worship, the one should be killed, the other destroyed, *Deut.*13.9.13.3. To this belongeth that precept of the Lord: *To seperate the precious from the vile, Ier.*15.19 true worshippers must be severed & discerned from false. 4. This is the meaning of the Law, *Levit.*19 19. *Not to sow the field with divers seeds, nor to weare a garment of divers things:* so divers religions and professions in one Kingdome are not to be admitted or suffered: likewise *Moses* saith, *Deut.*22.10. *Thou shalt not plow with an Oxe and an Asse together*: which Saint *Paul* thus expoundeth, 2 *Cor.*6.14. *Be not unequally yoaked with Infidels, &c. what communion betweene light and darknesse, &c.*

Secondly, this hath beene the practice of the Church in all ages, to cast out the leaven of contrary doctrine and profession: In the time of *Enos* before the floud, the servants of God and true worshippers, beganne to call upon the name of God, that is to serve the Lord apart in their holy assemblies, and to separate and divide themselves from the prophane generations of *Cain*: *Ismael* is cast out of *Abrahams* house, because he was a scorner of *Isaack*, as all Idolaters are of true worshippers: *Iacob* reformeth his house, and putteth away the strange gods, *Gen.*35.2. *Iosua* maketh the Gibeonites hewers of wood, and drawers of waters for the house of God, *Iosua* 9.13. *David* expelleth the Idolatrous Jebusites out of Jerusalem, 2 *Sam.*5.8. *Asa* put *Maacah* his mother from her regiment, because she was an Idolatresse, and brake downe her Idoll, 2 *Chron.*15.16. *Iosias* put downe the Chemarims, a sect of Idolatrous Priests, 2 *King.*23.5. *Zerubbabel* would not suffer the adversaries of *Iudah* to build the Temple with them, but refused their service which they offered, *Ezra.*4.3.

According to the patterne of these worthy examples, we doubt not, but that our Christian Soveraigne is resolved to take away all mixture of religion: not to admit any toleration of contrary worship, but with *Iosias* to expell all Idolatrous Chemarims, and Masse-Priests, with *Asa* to put all such from places of government, and with *Zerubbabel*, to reject their service and imployment, either in Church or common wealth: And we assuredly trust, that the presence of Gods Arke among us, shall cause that Dagon of Rome to lose both his hands and head for ever in this our famous and thrice renowned Countrey of Britaine.

CHAP.

CHAP. XVIII.

1. *The Method.*

THis Chapter hath two parts. 1. The entertainment of the Angells in *Abrahams* tent, and such things as there were done to vers. 17. 2. The purpose of God concerning the destruction of Sodome, with *Abrahams* deprecation for the same, to the end of the Chapter.

In the first part. 1. There is the apparition of the Angels, both in what place, and at what time, vers. 1. and in what manner, vers. 2. Their entertainment offered by *Abraham*, vers. 3,4. accepted by the Angels, vers. 5. performed by *Abraham*, ver. 6,7,8. 3. The promise is renewed concerning *Abraham* and *Saraes* sonne, vers. 10. and *Sara* for her infirmity reproved, both for her laughter, 12,13,14. and for her deniall, vers. 15.

In the second part. 1. The Lord sheweth a reason, why he will impart his counsell to *Abraham* concerning the overthrow of Sodome, vers. 18,19. 2. The Lord propoundeth his resolution, with the cause thereof, vers. 20, 21. 3. *Abraham* intreateth: where first is set downe the ground of his prayers the justice of God, 23,25. then his particular request six times repeated, from fifty persons to bee found in Sodome, to ten.

The divers readings.

S. divers. sig. v. 1. *At the Oake of Mamre, S. Plaine or valley of Mamre. cat. eelon,* signifieth both a Plaine and an Oake: *it is most like it was a Plaine set with Oakes.*

S. C. H. c. v. 2. *He worshipped in or upon the ground. S. C. H. bowed himselfe toward the ground. T. P. B. G. shachah, to bow: so is it taken,* Isa. 15. 23. *bow downe, that we may goe over.*

mut. pers. v. 4. *Let your feet be washed. H. let them wash your feet. S. wash your feet. cat. sic etiam hebr.*

v. 5. *You shall eat. S. comfort or strengthen your heart. cat.*

C. interp. v. 8. *He ministred unto them. C. stood by them. cat.*

T r. v. 10. *I will come to thee according to this time, at the very houre. S. in this time, vita comite, life being present. H. or wherein ye shall be alive. C. according to the time of life. B. G. P. heb. when this time shall flourish or revive againe. T.*

S c. v. 12. *It was not so with me till now. S. shall I have youth. C. shall I have lust. cat. heb. gnadan: to take pleasure.*

divers. signif. v. 15. *Sarah. deniall. cat. shé lying denied. T. cacasb,* signifieth both.

v. 21. *I will appeare and judge. C. I will goe downe and see.*

Ch. add. *I will make an end of them, if they repent not, if they repent I will not revenge them. Ch.* the others have not these words.

C. ad. v. 22. *Abraham stood in prayer before God. Ch. stood yet before God. cat.*

S. ad. v. 28. *Wilt thou destroy for forty five the whole City. S. cat for five.*

The Explanation of doubts.

QUEST. I. *Of the vision and apparition made to Abraham in Mamre.*

Vers. 1. *AGaine the Lord appeared, &c.* 1. This was the sixth apparition of God to *Abraham*, taking those two in the fifteenth Chapter for one: which herein is preferred before the rest, because this apparition is made in an humane shape: which is not expressed in the rest: and this is the third vision of this kinde, as *Cajetane* noteth, when the Lord shewed himselfe in some visible forme: 1. to *Adam* in Paradise; 2. to *Agar* in the wildernesse, *Gen.* 16. 13. 3. to *Abraham* in this place. 2. This apparition was not long after the other in the former Chapter: for in both after a yeare a sonne is promised to *Abraham*, *Rupertus*: and the promise is renewed for *Sarahs* cause, *Calvin.* 3. It was now in the heat of the day, that is, noone-tide. Septuag. the usuall time of rest and repast. *Iun.* when *Abraham* sate at his doore, to take shade, and to espie what travellers passed by, to give them entertainment. *Muscul.*

QUEST. II. *Who the three Angels were that appeared to Abraham.*

Vers. 2. *THree men stood by him.* 1. They were not three men, but so appeared, *Iun.* They stood not hard by him, for he needed not then have gone to meet them: but they stood before him, or over against him: for so the word *gnal* signifieth, *Muscul.* 2. *Abraham* at the first did not know them to be Angels, for he received them unawares, *Heb.* 13. 1. yet there appeared some extraordinary excellencie in them, in that *Abraham* useth them so reverently: for otherwise, to every common passenger hee would not have given such reverence, *Calvin.* 3. Neither can it bee certainly affirmed, that these three men were the three Angels, *Michael, Gabriel, Raphael,* as some of the Hebrewes: the first the messenger to *Abraham*, the other appointed for the destruction of Sodome, and *Raphael* for *Lots* deliverance: for both the Angels that went toward Sodomé, were in equall commission to destroy the City, chap. 19. 13. *The Lord hath sent us to destroy it:* and to deliver *Lot*, vers. 16. *they caught Lot and his wife by the hand, &c.*

4. Seeing

Abraham doth reverence to one above the reſt calling him Lord, v. 3. who alſo is called Jehovah. v. 17. their opinion may ſafely bee received, that thinke this eminent perſon, with whom *Abraham* talked, to be Chriſt. But it is a collection without ground, by the apparition of theſe three Angels, to conclude the Trinitie as *Pererius* ſeemeth to inſinuate. *Calvin.*

QVEST. 3. *Why Abraham ſpeaketh to one of the 3. Angels in chiefe.*

Verſ. 3. *LOrd if I have found favour. &c. Abraham* ſeeth three men, but ſpeaketh as to one: 1. whereby, neither a three fold knowledge of God is ſhadowed forth: of his nature, by his benefits, by his judgements, as *Philo*: 2. nor yet hereby is ſignified the myſterie of the Trinitie, that one God in three perſons is to be worſhipped, as *Rupertus*. 3. Neither did *Abraham* ſpeake unto every one of them particularly, as *Ramban*. 4. But *Abraham* ſaluteth the third perſon as more excellent, either for the dignity of his perſon, or for ſome reſpect, which the other two had unto him. *Chryſoſt.* but for ſuch ſervices as equally belonged to them all, hee ſpeaketh to them all in generall, as the waſhing of their feet. 5. as they were three perſons, ſo he offreth unto them three ſervices; to waſh their feet, to reſt them under the tree, to comfort their hearts with bread. *Perer.*

QVEST. IV. *Of the Hebrew meaſure called a Seime.*

Verſ. 6. *THree meaſures of fine meale. &c.* The word is *Seime*, which is the ſame in Engliſh: a ſeime. 1. which neither containeth ſo much, as *Epiphanius* ſaith, that is, 50. ſextarios, pints. 2. neither is it ſo large, as the meaſure called *Amphora*, which contained 80. pound weight, as *Hierome*. 3. neither doth it receiue 24. ſextarios, or 36. pounds, as *Pererius*. 4. nor yet is it ſo large, to containe as much and an halfe, of the Italian meaſure called *modius*, as *Ioſeph. lib. 9. antiquitat.* 5. But in true account the Hebrew ſeime was the third part of an Epha: which Epha is not equall to the Grecians *metreta*, or *medimnus. Atticus*, which did hold an 108. pound, as *Pererius* geſſeth. But the Epha contained ten *homers*, *Exod. 16.* 37. that is, ſo many pottles: for the homer held two *chœnices*, that is, two wine quarts and an halfe: ſo that the ſeime being the third part of an Epha, did containe foure *cabi*, every *cabe* held foure *logi*, every *logi* ſix common henne egges: the whole capacitie would receive 96. egges. And this meaſure did equalize the Romane *modius*, *ſic Iunius in hunc locum*, which is 14. pints Engliſh, and 14. ounces, ſomewhat leſſe than our pecke: and ſo it is well tranſlated in the great Engliſh Bible, three peckes of fine meale or flowre: for it is not like that *Abraham* for three men would provide three great meaſures, buſhels, or ſeimes of fine flower.

QVEST. V. *Of the cakes and other proviſion which Abraham prepared.*

5. *MAke cakes upon the hearth*: the Septuagint tranſlate *ἐγκρυφίας panes ſubcineritios*, bread baked in the aſhes, as *Hierome* readeth. 1. We need not with *Ambroſe* from hence to gather, that *Abraham* uſed cakes raked up or hidden in the aſhes, as the Greeke word ſeemeth to import; *eo quod latere debet omne myſterium, &c.* becauſe theſe things were done in myſtery. 2. Neither was this kind uſed ſo much for the fineneſſe and delicacy, as *Atheneus* noteth, that it was in great requeſt among the Athenians *lib. 3.* and ſo *Muſcul.* 3. But in reſpect of the ſpeedie and preſent preparing rather. *Iun.* 4. Neither is it neceſſarie, that we underſtand the whole calfe to be made readie at once, but ſuch parts thereof, as more ſpeedily could be dreſſed. *Muſcul.* 5. But whereas the Hebrewes would have theſe cakes to be unleavened bread, becauſe it was now the Paſch, it is not like that this ceremonie was now uſed. *Mercer.*

QVEST. VI. *Whether the Angels did truly eate, or had bodies.*

Verſ. 8. *ANd they did eate.* 1. Wee neither thinke with *Theodoret*, that theſe Angels ſeemed onely to have bodies, and ſo alſo ſeemed to eat, but neither in truth: he ſaith they tooke the meat, *ſimulatis manibus, with counterfeit hands*, and put it into *ſimulatum os*, their counterfeit mouth: for theſe Angels had palpable and tractable bodies for the time, as may appeare by the waſhing of their feet. 2. *Thomas* thinketh that they aſſumed a true body. *ſed nõ vera fuit comeſtura, but it was no true eating*: but why ſhould it ſeeme more unlikely for them truly to eat, than to have true bodies? for there may bee a true eating, though the meat be not converted into the ſubſtance of the body, as our Saviour did eat after he was riſen againe. 3. Wherefore it is the ſounder opinion, that theſe Angels, as they were endued with true bodies for the time, ſo they did verily eat, as they did walke and ſpeak and doe other actions of the bodie truly: yet did they not eat of any neceſſity: but like as theſe bodies by the power of God aſſumed for the preſent, were againe diſſolved and turned to their firſt nature, ſo was the meat which they did eat. *Calvin.*

Quæſt. 68. in Gen.

QVEST. VII. *The meaning of theſe words according to the time of life.*

Verſ. 10. *I will certainly come againe, according to the time of life.* 1. which cannot be underſtood of God; as if he ſhould ſay, *if I live*, as *Hierome*: the immortall God would not ſo ſpeake as a mortall man. *Calvin.* 2. Neither is it ſpoken of *Sara, ut Genevenſ.* 3. or of *Abraham* and *Sarai, Chald.* that life is certainly promiſed to them both: *Luther.* for ſeeing God before promiſed to give *Abraham* a ſonne of *Sarah*, *Gen.* 17. 16. hee could not doubt, that *Sarah* ſhould then bee living. 4. neither is it referred to the childe, that hee ſhould be borne alive. *Annotat.* of the great bible, for this was alſo promiſed before, *Gen.* 17. 19. that God would make a covenant with *Iſaak*, and his ſeed: there was no queſtion, but that this child ſhould have a perfect birth. 5. *Iunius* expoſition is this, *I will come unto thee, when this time ſhall revive againe*: that is, the ſame time twelve-moneth: as it may be interpreted out of the former Chapter, 17. 21. *which Sarah ſhall beare unto thee, the next yeare at this ſeaſon*: and ſo in other places, this word

to *revive*, as here applyed to the time, is attributed unto things without life, 1 *Chron.* 11.9. *Ioab* is said to revive, that is, repaire the rest of the City.

6. And if this were in the spring as some conjecture, and may be gathered by the heat of the time, v. 1. and shadow of the tree, and eating abroad, v. 8. the time of life, or living time, may fitly bee applyed to the spring, when all things seeme to revive againe: 7. But it is better understood of *Isaak*, that he should be borne according to the time of life, that is, after the usuall and accustomed time of child-bearing, that is, *Isaak* should now be conceived, and so by that time twelve moneth spoken of, *Gen.* 17.21. hee should bee borne: this to bee the meaning, these reasons may perswade: 1. because it is like, that since the time when *Isaak* was promised after a twelve month, till now, *Abraham* had not knowne his wife, by reason of the soreneſse of his circumcision, and by *Sarahs* words. v.12. that she had no lust or desire that way. 2. further, seeing the Angell at the conception useth the very phrase and speech. *Luke* 1.37. of the Angell here, v. 14. that the type may answer to the body, the Angell is here a messenger of *Isaaks* extraordinary conception of an old woman, as there of Christs miraculous conception of a Virgin.

So then *whereas the Angell*, v. 13. *maketh mention of two times, at the time appointed I will come unto thee according to the time of life*: the time appointed is the time set, v. 17.21. which was that time twelve-moneth: the time of life is from *Isaaks* conception to his birth.

8. But that is a meere fable of the Hebrewes, that the Angell made a line upon the wall, to the which when the Sunne came that time twelve moneth, *Sarah* should have a sonne. *Mercer.*

Quest. VII. *Why Abraham is called old.*

Vers.11. NOw *Abraham and Sara were old, and it ceased to be with Sarah, after the manner of women, &c.*

1. *Philo* noteth, that *Abraham* is the first that in Scripture is called an old man, though many before him, were much elder in yeares: and thinketh he was so called, *propter canitiem virtutum*, for his old age and growth in vertue. But that is not the meaning here: it is given as a reason, why *Sarah* doubted of a son, because she was old and her Lord also. 2. Neither is *Pererius* collection sound, that because *Sarah* saith: *shall I have lust?* that *Abraham* and *Sarah* after the birth of *Ismael* had consented to abstinence from matrimoniall acts: for *Abraham* long after this had children by *Keturah*, which sheweth that there was in *Abraham* moderate lust and desire: and *Sarah*, though her desire that way had beene extinguished yet she was to be obedient: *Sarah* then only speaketh comparatively, that the heat and lust of youth was now abated in her.

Perer. in 18. *Gen.* v.11. Whether *Abraham* and *Sarah* vowed continency.

Quest. VIII. *Whether Abraham was simply unapt for generation.*

FUrther, 1. Some thinke that *Abraham* by reason of his great age, was simply unapt for generation in himselfe; but yet received a generative faculty from God to beget *Isaak*: *sic Thomas Aquin. Contr. Abraham* 37. yeares after by *Keturah* had six sonnes, *Genes.* 25. 2. therefore it is like then hee was not simply unapt for generation: nor yet enabled by an extraordinary faculty; seeing also that many yeares after, some at 80. yeeres of age and more had children, as *Cato*, and *Massinissa*. *Plin. lib.* 7. *cap.* 14.

2. Wherefore *Augustines* opinion is more probable, that *Abraham* was not simply unapt for generation, but not by *Sara*: for afterward by another wife he received children.

August. qu. 35. *super Genes.*

3. Whereas the Apostle saith, that *Abrahams* body was now dead, being almost an hundred yeare old. *Rom.* 4.19. this is spoken in respect of *Abrahams* owne opinion, who was out of hope, to have children, *hee considered not his owne body*, saith *S. Paul. Perer.* And comparatively, because his body was now dead, being almost 100. yeare old, and much more unable, than before: and if in his younger yeares, he received no children by *Sarah*, much lesse hope was there now. *Calvin.*

Quest. IX. *The reason of Sarahs barrennesse.*

TWo reasons are also given of *Sarahs* barrennesse: because she was old, and the monethly custome of women had left her: *Sarah* was now thirty yeares old, which may seeme in those dayes, when they lived long (as *Sarah* attained to an 120. yeares, *Gen.* 23.1.) to be no sufficient reason of her not bearing: for than one of ninety yeares might be esteemed as one of 50. now, beyond which time women commonly beare not; though some have children after those yeares, as *Cornelia* bare *Volusius Saturninus*, at 60. yeares, *Plin. lib.* 7. *c.* 14. 2. Neither the staying of the monethly course, may be thought of it selfe a sufficient cause of *Sarahs* barrennesse; because as *Aristotle* writeth, some may conceive without them, though it be rare: *lib.* 7. *de histor. animal. c.* 2.3. But yet considering that *Sarah* both in her young time, and while the custome of women continued with her was barren: she being now both old, and that use discontinued, must needs be much more. And therefore those both concurring in aged and barren *Sarah*, doe make the worke more miraculous, in that she now conceived.

Quest. X. *Sarahs laughter whether it argued her incredulity.*

Vers. 12. SArah *laughed.* 1. This laughter of *Sarah* can neither be altogether excused, as *Ambrose* maketh it a signe of a mystery, rather than an argument of incredulity. 2. Neither yet did *Sarah* directly detract from the credit of Gods promise: for she did not yet know that they were Angels. 3. But of a womanly modesty shee shewed her selfe at the first incredulous, and being guilty of her infirmity, through feare denied it: but yet when shee was rebuked, shee stood not in defence thereof, neither replied, and was confirmed in her faith, and beleeved. *August.* 4. And herein Gods mercy appeareth, that

that is contented to chastise *Sarahs* incredulity, with a simple reprehension, whereas *Zacharie* for the like offence, was stricken dumb. *Calvin.*

8. 87. *Shall I hide from Abraham ?* 1. Whereas the Septuag. read from *Abraham, παιδὸς, puero,* my childe, *Ambrose* sheweth, that *Abraham,* though old in yeares, is called a childe, or youth : *ob pueritiæ obsequium,* because of cheerefull obedience, and prompt and ready services, but wee need not stand upon this note, seeing the word is not in the originall : and yet it is usuall in Scripture, by that word to understand servant. *Lib. 1. de Abraham. c. 6.*

QVEST. XI. *How a thing is said to bee impossible.*

2. LIkewise where the latine readeth, *can I hide from Abraham ?* which in the originall, standeth thus: *shall I hide? Pererius* observation, how divers wayes a thing is said to be impossible, or that cannot bee, is impertinent: yet because there may be use elsewhere of this annotation, I will not omit it.

1. A thing is said to bee impossible, when meanes and strength is denied, 1 *Cor.* 3. 2. *I gave you milke to drinke, for yee could not, &c.* 2. That which is seldome done, though it may bee done, *Matth.* 5. *A City set upon an hill cannot be hid.* 3. That which is not fitting nor convenient, *Matth.* 9. *The children of the bridegrome cannot mourne so long as the bridegrome is with them.* 4. When a thing may bee done, but against the will, *Gen.* 37. 4. *The brethren of Ioseph could not speake peaceably to him.* 5. That which cannot bee done of man, or by any naturall cause, though unto God not impossible, as to cause a Camell to goe thorow the eye of a needle, *Matth.* 19. 6. That which is simply impossible both in nature, and to God, as including a contradiction : *as it is impossible God should lye : Heb.* 6. 7. That which is forbidden by a superiour power : as the Angell saith to *Lot, Gen.* 19. 22. *I can doe nothing, till thou be come thither.* 8. That which is evill and unseemely, as *Ioseph* saith to his mistresse, *How can I doe this great wickednesse, and sinne against God, Gen.* 39. 9.

QVEST. XII. *Wherefore the Lord imparted his counsell to Abraham concerning the destruction of Sodome.*

Vers. 18. *SEeing that Abraham shall be indeed a great nation, &c.* Two reasons are given, why the Lord will not conceale from *Abraham* his counsell concerning the destruction of Sodome : first in regard of the dignity and privilege which the Lord had indued *Abraham* with : both carnall, in that hee should be a father of a mighty people : and spirituall, because of him should come the Messiah : in whom all the nations of the earth should bee blessed. 2. In respect of *Abrahams* diligence and duty in teaching and instructing his posterity after him. For this should seeme to have beene the godly practice of the fathers, to catechise their families and instruct them : concerning the creation of the world, transgression of man, destruction of the old world, Gods providence, the Messiah to be revealed, everlasting life to come, and such like : *Perer.* 3. The Hebrewes thinke, that because the *Pentapolis,* or valley of five Cities belonged unto Canaan, which was promised to *Abraham,* the Lord imparteth this matter. Chr. of Abr.

QVEST. XIII. *Of the greatnesse of the sins of Sodome.*

Vers. 20. *THe cry of Sodome is great, &c.* 1. Foure sinnes are noted in Scripture, to be crying sinnes : the sinne of bloud : *Gen.* 4. 10. The sinne of oppression, *Exod.* 2. 23. The detaining of hirelings wages, *Iam.* 5. 4. The sinne of uncleanesse, as in this place : *Perer.* 2. By the cry of sinne is here understood the impudency of sinners, *Gregor. Peccatum cum voce est culpa in actione, peccatum cum clamore est culpa cum libertate, &c.* Sin with a voyce, is a fault in action, sinne with a loud cry, is a licentious liberty, *lib. 5. moral c. 7.* 3. Their sin is said to be multiplied : 1. because of the continuall custome of sinning. 2. The number of offenders. 3. The number of sinnes : as pride, fulnesse of bread, idlenesse contempt of the poore, *Ezech.* 16. 49. *Perer.* 4. Their sinne in the singular number is said to bee increased, because, though they had many sinnes, yet there was one most notorious amongst them, the sin of uncleanesse. *Muscul.* 5. The fruitfulnesse of the ground, pleasantnesse of the water, brought abundance : their abundance made them wanton. *Philo.* 6. And their sinne was so much the greater, because not 15. yeares before, God had both chastised them by captivity, and againe in mercy delivered them, yet they notwithstanding, neither regarding the mercies, nor judgements of God, went on in their sinne. *Luther.*

QVEST. XIV. *Why the Lord punisheth and for what reason.*

Vers. 21. *I Will goe downe and see.* 1. It is a figurative speech : for God who filleth all things, neither goeth nor commeth : and he which knoweth all things, need no inquisition or search, to informe his knowledge. *Perer.* 2. God punisheth three wayes. 1. for the most part God deferreth the punishment of sinners till the next world : that by his patience some may bee brought to repentance : that men should think of another life and place of judgement beside this, that he might take triall of the faithfulnesse of his servants, that serve him obediently in faith, though presently they neither see punishment nor reward. 2. The Lord punisheth in this life, but after a long time, much patience and often warning : as the Israelites at the length, because of their sins were carried into captivity. 3. Sometime the Lord punisheth forthwith, when the sinne is dangerous and contagious, as *Core, Dathan,* and *Abiron,* were straight-wayes punished for their rebellion. 3. God punisheth for three causes in this life : 1. for the correction and amendment of him that is punished. 2. for the preserving and maintaining of Gods honour, that is contemned. 3. for the good example of others.

Why God deferreth his punishment for the most part till the next life.

QVEST. XV. *How Abraham went on the way with the Angels, and how he stood before God.*

Vers. 22. *Abraham stood before the Lord, and drew neare, &c.* Whereas *Abraham* is said, v. 16. to goe out with the Angels toward Sodome: it was not to shew them the way, as *Rupertus*: nor yet only to shew his humanity unto them, who as he had entertained them friendly, so would bring them on the way kindly. *Perer.* the Hebrewes also thinke he went a mile with them, to shew his courtesie; but he did it rather to shew his duty and reverence to the Angels. *Calvin.* for *Abraham* did not now thinke they were Prophets: but knew them to be Angels, not by their departure and going into heaven, as *Augustine* thinketh: but he discerned it before by their communication. 2. *Abraham* acknowledgeth the third Angell to be God: and therefore the other two onely are called Angels. *Genes.* 19. 1. *Iun.* and prepareth himselfe to make intercession to God: as the Chalde readeth, *he stood in prayer:* some thinke, that the three Angels vanished away, and then God spake to *Abraham*, some that this was a new vision, after the Angels were departed: some take this to be an Angell, who is called Jehovah, because the Lord spake in him: *Mercer.* but by this meanes, *Abraham* should have committed Idolatry, in worshipping the Angell, because God spake in him: therefore it is to be thought, that this third Angell was Christ: and whereas in the next Chapter, v. 18. *Lot* also saith, *Lord:* hee speaketh not to the Angels, but turneth to God. 3. Hee draweth neare unto God, both by his reverent approaching, and in his devout affections. *Calvin.*

QVEST. XVI. *Abrahams prayer not to be accused of temerity.*

Vers. 24. VVilt thou destroy and not spare the people for fifty righteous? *&c.* 1. It is evident that *Abrahams* intercession is specially intended for Sodome: whereof the Lord maketh specially mention, v. 20. yet his affection and pity was in like manner extended to the other Cities, that they might be spared according to the same rule. 2. Neither did *Abraham* dissemble his affection, as some thinke, as though he only made intercession for *Lot* his kinsman there dwelling, but he remembreth all other righteous men, that should bee there found. *Calvin.* 3. Neither doth *Abraham* pray more in affection than judgement, as *Pererius* thinketh: because it is no unjust thing with God to chastise temporally the righteous with the wicked, as *Ezekiel* and *Daniel* were carried into captivity: for the same chastisement is to a divers end, to the wicked and impenitent, a beginning of everlasting judgement, to the righteous, a correction for their amendment: neither was it necessary that for the deliverance of the just the whole City should be spared: for God could deliver the righteous, as *Noah* in the floud, and *Lot* in the families of Sodome, and destroy the rest: *Abraham* upon these reasons is not to be accused of temerity: because that from this place, the Apostle seemeth to derive that sentence, *Rom. 3. 6. else how shall God judge the world?* 4. Wherefore concerning the first reason, I thinke rather with *Vatablus*, that *Abraham* urgeth not Gods justice as in it selfe considered, but in the opinion of the infidels: who not knowing how the same punishment may sort out to divers ends, would accuse God of injustice, if the righteous should have perished with the wicked: or with *Calvin*, that *Abraham* propoundeth to himselfe the destruction of Sodome, as a fore-runner of everlasting judgement, and therefore prayeth that according to the rule of Gods justice, the righteous might be exempted from it. 5. Neither doth *Abraham* entreat, that the City should altogether be untouched, and the wicked goe unpunished, but that the righteous might be spared. *Calvin.* so he requesteth two things, the one, that the very place might be preserved, not utterly destroyed: if not, yet at the least that the righteous perish not. *Marl.* 6. Whereas God saith, v. 26. *I will spare all the place, &c.* He in his mercy granteth more than *Abraham* asked: that if there could have been so many righteous found, the City for their sakes should have beene wholy delivered: which was an indulgence, which the Lord would have granted for this time, not to bee a perpetuall rule: for the Lord afterward by his Prophet threatneth, that if *Noah*, *Daniel* and *Iob* were among the people, they should onely deliver their owne soules: he would not spare the rest for their sakes: *Esech.* 14. 16. *Pererius.*

How it standeth not with Gods justice to punish the just and wicked together.

QVEST. XVII. *Why Abraham beginneth at fifty and endeth at ten.*

FUrther, if it be asked, why *Abraham* beginneth with 50. and endeth at ten: and beginneth not rather here first. 1. We need not for answer hereunto, with *Thomas Anglicus*, picke out a mystery from the numbers: who by *fifty*, understandeth such as are perfectly righteous, and so by the other lesser numbers, the inferiour order of just men: for the Scripture useth other proportions to set forth the degrees of righteous men, as an 100. 60. 30. *Matth.* 13. 8. and if this were a good reason, *Lot* should have beene none of the righteous persons, because hee was under ten. 2. But the other conjecture of the same author is not to bee refused: that *Abraham* will not bee so bold, as at the first to entreat, that the City might bee saved for tens sake, but descendeth by degrees. 3. Neither is *Tostatus* reason good, that *Abraham* is directed of God, to descend no lower than ten, because hee knew that there were some just men under ten, for whose sake yet hee would not spare the City: which just men hee thinketh themselves were delivered: that God directed *Abraham* in his prayer is true; but not upon any such ground, for excepting *Lot*, his wife and two daughters, and other righteous men are mentioned to bee delivered: nay the Scripture saith, all the inhabitants beside of the Cities were destroyed: *Genes.* 19. 25. and so it is like, that all which died in the flames of the Cities, were partakers also of their sinnes. 4. Neither the 50. first named, are to be divided among the 5. Cities: 10. to bee found in every City, as some of the Hebrewes: neither yet in naming the 50. doth *Abraham* pray onely for Sodome, as *Aben Ezra*: but though Sodome bee specially mentioned because it was the mother City of the rest, in the which as the greatest City, this number was most like to be found, yet *Abraham* intendeth the benefit of all. Neither doth

No more just persons in Sodome thā were delivered.

doth *Abraham* end in ten, becauſe he thought there were ſo many righteous in *Lots* houſe, he and his wife, his 4. daughters and their husbands: for *Lot* had but two daughters, and the ſame unmarried: and *Abraham* hath not reſpect ſo much to the ſafety of *Lots* family, as the preſervation of the whole City; neither yet becauſe fewer than ten, as *Noe* with the reſt, that made eight, could not deliver that generation: neither doth hee ſtay at ten, as though God for a leſſe number of juſt men will not ſpare a City: for as ſometime for more than 5000. God will not ſuſpend his judgements, as Samaria and Iſrael was not ſpared, though God had reſerved to himſelfe 7. thouſand. 1 *King.* 19. 18 ſo for fewer than ten, God ſometime will ſhew mercy, as hee promiſed to ſpare Jeruſalem, if but one righteous man could bee found there. *Ierem.* 5. 1. *Mercer.* 5. It is therefore more like that *Abraham* named no leſſe proportion than ten, leſt hee ſhould have been too bold with God: as alſo for this reaſon; becauſe he muſt either have fallen ten more as in all the other numbers, (ſaving one) and then there ſhould have beene none at all: or elſe he ſhould have deſcended by five, as in the ſecond inſtance; which number of righteous perſons wel-nie *Abraham* knew to be in *Lots* houſe; even foure, himſelfe, his wife, and two daughters; whoſe lives being the whole ſum of the righteous in Sodome, *Abraham* might thinke a ſufficient redemption, though hee entreated not, for their cauſe alſo to have the reſt ſaved.

QVEST. XVIII. *Why Abraham maketh no mention of Lot in his prayer.*

FRom hence alſo we may take the ſolution of another queſtion, how it came to paſſe that *Abraham* maketh no mention in his prayer of *Lots* deliverance, whom before by ſtrong hand hee had recovered from captivity, *Geneſ.* 14. 1. Some thinke that *Abraham* remembred *Lot* in his prayer, but *Moſes* expreſſeth it not, making mention rather of that part of his prayer, which might more commend his charity in making requeſt for ſtrangers. *Pererius.* 2. Some thinke that *Lots* deliverance was included in that generall requeſt, verſ. 27. that God would not deſtroy the righteous with the wicked. *Muſcul.* and therefore God is ſaid to have remembred *Abraham*, when hee ſent out *Lot*, that is *Abrahams* interceſſion. *Geneſ* 19. 29. *Luther.* 3. Some are of opinion, that *Abraham* might have ſome ſpeciall revelation of Gods purpoſe for *Lot*. *Calvin.* But it is more like that *Abraham* relyed upon Gods generall promiſe; *I will bleſſe them that bleſſe thee*: and therefore doubted not but that God had a bleſſing in ſtore for *Lot*. *Iunius.* *Geneſ* 12.

4. *Places of doctrine.*

1. *Doct. The wicked ſpared, becauſe of the righteous.*

Verſ. 26. I *Will ſpare all the place for their ſakes.* God ſpareth the wicked becauſe of the righteous, which either are allied in bloud, as *Cham* was preſerved for *Noahs* ſake; or joyned in cohabitation as *Paul* had all the ſoules given him that were in the ſame ſhip, *Act* 27. or when the righteous are moved in piety and commiſeration toward them: as at *Samuels* requeſt the Lord ſpared the people of Iſrael, 1 *Sam.* 12. 19. *Muſcul.* therefore, *ſapiens eſt ſtulti redemptio, a wiſe man is a redemption for a foole*: and as a Phyſitian, that healeth common diſeaſes: as a valiant man, that is a defence and muniment to the common wealth: *Philo.* ſo in forrein ſtories the like Princely mind is recorded to have been in *Auguſtus Cæſar*, who having overcome *Antony*, and taken the City of Alexandria, when the Citizens expected nothing elſe but preſent deſtruction, the Emperour proclaimed publikely that he did pardon their rebellion for *Arius* ſake, a Philoſopher of that City, whom he uſed familiarly. *Perer. ex Plutarch, in M. Anton.* *Phil. lib. de execration.*

2. *Doct. Of the divers kinds of interceſſion and mediation.*

Verſ. 23. A *Braham drew neare, and ſaid*; *Philo* noteth three kinds of interceſſion & mediation with God. 1. Gods owne goodneſſe and mercifull clemency: as our Saviour ſaith, *my father himſelfe loveth you*, *Iohn* 16. 27. 2. The interceſſion and requeſt of the righteous: as S. *Iames* ſaith, *the prayer of faith ſhall ſave the ſicke*: c. 5. 15. 3. The repentance and true humility of the offender, that craveth pardon: as the prodigall child upon his ſubmiſſion was received to favour. *Luke* 15 4. But he omitteth the principall interceſſion of all, whereupon the reſt are grounded, of the which hee was ignorant; the moſt effectuall and all ſufficient mediation of our bleſſed Saviour Chriſt Jeſus: according as the Apoſtle ſaith, *If any man ſinne, we have an advocate with the father, Ieſus Chriſt the righteous*, 1 *Ioh.* 2. 1.

3. *Doct. How Abraham calleth himſelfe duſt and aſhes.*

Verſ. 27. I *Am but duſt and aſhes.* Man may bee foure wayes compared: 1. with the bruit beaſts and plants, in reſpect of whom man is of a moſt excellent workmanſhip, being created according to Gods owne image. 2. with the ſtarres and celeſtiall bodies, unto whom man is inferiour in regard of his terrene conſtitution, but ſuperiour in his ſoule. 3. with the Angels, to whom man in the ſubſtance of his ſoule, is but a little inferiour, as it is in the Pſalme, 8. *Thou haſt made him a little lower than the Angels.* 4. But if man be compared with the omnipotent and eternall God, hee is but as duſt and aſhes before him, and indeed as nothing: as the Prophet ſaith, *Behold the nations are as a drop of a bucket, and as the duſt of the ballance: all nations are before him as nothing, and they are counted to him leſſe than nothing and vanity*, *Iſa.* 40. 15. 17. therefore, *Gregory* ſaith well, *Sancti quanto magis interna divinitatis conſpiciunt, tanto magis ſe nihil eſſe cognoſcunt, &c. the Saints, the more they conſider the divine nature of God, ſo much the more they acknowledge themſelves to be nothing.* Lib. 18. *Moral.*

5. Places of confutation.

1. Confut. Angels are not to be adored or worshipped.

Vers. 2. *He bowed himselfe to the ground.* From hence it cannot bee concluded, that Angels are to bee adored and worshipped, as the vulgar latine readeth: for *Abraham* supposed these to be men and not Angels, and therefore it is but a civill kind of reverence, which hee giveth unto them: otherwise though *Abraham* should have forgotten himselfe, in yeelding unto them adoration, yet would not they have accepted it: as the Angell forbiddeth *Iohn* to worship him, *Revel.* 22.8. *Thomas Aquinas* answer, that *Iohn* would have given unto the Angell, the divine and highest kinde of worship due unto God, and therefore was forbidden, is insufficient: for this were to make so great an Apostle ignorant, what duty was only to be yeelded to God: and it is misliked by *Pererius*, one of that side. And whereas he findeth out an other shift, that this adoration exhibited by *Iohn* was not unlawfull, but inconvenient to bee done in respect of the great excellency, to the which man, was now advanced by Christ: this is as slender an answer as the other: for in that the Angell forbiddeth *Iohn* to worship him, because hee was his fellow servant; it sheweth that it was not only inconvenient, but unlawfull also for one servant to worship another. *Iohn* then adoreth the Angell, not of ignorance, but of forgetfulnesse, being in an ecstasis of minde, and ravished with the glory of the Angell: for if the Apostle had not forgotten himselfe, he would not twice have failed herein, *Apoc.* 19.10. 23.9.

2. Confut. The foresight of our obedience not the cause of the increase of grace.

Vers. 19. *I know him, that hee will command his sonnes, &c. Pererius* here noteth, that God foreseeing *Abrahams* godlinesse and obedience, doth bestow upon him these great benefits, among the which was this revealing of his councell concerning Sodome: whereas the onely reason, as *Vatablus* well noteth, why the Lord doth accumulate and multiply his graces upon his servants, is his owne fatherly love toward them: who having once made choyce of them, doth for ever love them: for what else doth the Lord here make mention of, but his owne graces vouchsafed to *Abraham*? it was not then any merit in *Abraham*, that procured this increase of graces, but Gods favour: who leaveth not his, but addeth graces upon graces, till he have accomplished their salvation. *Calvin.*

3. Confut. Chrysost. Errour of free will.

Hom. 44. in Gen.

Here further may bee noted *Chrysostomes* errour: who saith that *Abraham, ex seipso, & scientia sibi naturaliter insita ad tantum virtutis fastigium pervenit: of himselfe and his naturall knowledge did attaine to such an high degree of vertue. Pererius* would thus excuse *Chrysostome*, that by saying, *of himselfe, &c.* he excludeth all externall helps by the instruction of other, and not the secret revelation, of Gods spirit and supernaturall gift of faith. If *Chrysostome* could be so handsomely expounded, for mine owne part, I would be glad: but who seeth not, that his words carry another sense? for the scripture useth, to set these two one against another, *by grace*, and *of our selves: Eph.* 2.8. *By grace are yee saved through faith, not of your selves*; if *Abraham* then was made righteous of himselfe, it was not by grace. The Scripture also sheweth, that God first called *Abraham* from his idolatrous country, before he did yet any commendable worke, *Gen.* 12.1. Wherefore all *Abrahams* righteousnesse depended upon the calling of God, as *Chrysostome* in another place hath this sound saying, *quamvis fidem adhibeas, a vocatione eam accepisti: what though thou hast faith, thou hast received it from thy calling.*

Hom. 12. in 4. l. ad Corinth.

4. Confut. There is no preparation in a mans nature to his calling.

Vers. 19. *That the Lord may bring upon Abraham, &c.* Hence *Chrysostome* noteth, that *Abraham, primum in omnibus virtutis suæ dedit specimen, & sic divinum meruit præsidium; did first shew every where an example of vertue, and so merited the divine assistance. Pererius* two wayes would justifie *Chrysostome*: 1. he saith, he speaketh not of merit of condignity, but of a sufficient and fit preparation only unto grace. 2. or hee meaneth not that *Abraham* merited the first grace of justification, but onely the amplification or increase of it, *Perer. in* 18. *Genes. disput.*

Contra. 1. It is Gods mercy and love, which first calleth us, before we can be any way prepared thereunto: there is no fitnesse, aptnesse, or congruity in our nature, but all is of grace: so *Moses* saith, *because the Lord loved thy fathers, therefore he chose their seed after them. Deut.* 4.37. Gods love was the first motive for the choyce and calling of *Abraham*. And againe, seeing *Terah Abrahams* father was an Idolater, under whom *Abraham* was brought up, and by all likelihood infected that way before the Lord called him: what preparation could there be in *Abraham*, or provocation to his calling? 2. Neither was the beginning only of Gods favour toward *Abraham* of grace, the increase thereof by merit: for *Iacob* being of *Abrahams* faith confesseth, *that he was not worthy, or lesse, than the least of Gods mercy, Gen.* 32.10. he confesseth that none of Gods graces, neither first or last, were conferred upon him, for his worthinesse: therefore *Calvin* well noteth, that this word, *that, consequentiam magis notat, quam causam, doth note rather a consequence, than a cause.* Where the Lord findeth his servants faithfull and obedient, he will increase them with further graces, not merited by their obedience, but added in mercy according to the gracious promise of God, that vouchsafeth of his fatherly goodnesse so to crowne the faithfull service of his children. For otherwise if our service and obedience bee weighed in it selfe, it deserveth nothing: as our Saviour saith,

ſaith, *When we have done all things which are commanded, we muſt ſay we are unprofitable ſervants: wee have done that which was our duty to doe.* Luke 17.10.

Morall obſervations.

1. *Moral. The commendation of hoſpitality.*

Verſ. 2. HE *ran to meet them from the tent doore.* Ambroſe here well noteth, *non otioſus ſedit Abraham in oſtio tabernaculi, &c.* Abraham did not ſit idlely in the doore of his tabernacle, *ſed longe aſpicit, nec aſpexiſſe contentus, cōcurrit obviam: feſtinavit occurrere, quia non ſatis eſt recte facere, niſi etiam matures, quod facias.* But he ſpieth a great way off, neither was hee content to eſpy, but went to meet them; hee made haſte to meet them; becauſe it is not enough to doe well, unleſſe thou ſpeedily diſpatch that thou doeſt. *Abraham* therefore is commended for his hoſpitality: and thus is he rewarded: whereas hee thought he entertained men, he received Angels as the Apoſtle noteth, *Heb.* 13.1. and *Ambroſe* ſaith, *qui ſcis an Deum ſuſcipias, cum hoſpitem putas: how knoweſt thou, whether thou receive God, whom thou takeſt to bee a ſtranger?* But now adayes, men are ſo farre off from haſting to meet ſtrangers, to invite them home, that many of the poore members of Chriſt with begging and intreating, can hardly find entertainment. *Lib. 1. de Abrah. cap. 5.*

2. *Moral. Againſt curious building and careleſſe hoſpitality.*

Verſ. 6. ABraham *made haſt into the tent to Sarah, &c.* Abraham is not curious in his dwelling, but courteous in entertaining of ſtrangers: much unlike is the practice of theſe daies: great men delight to build great houſes, but keepe no hoſpitalitie: *Abraham* contrariwiſe, contenteth himſelfe to dwell in a tent, yet his dores are open to ſtrangers. This example of *Abraham* ſhall condemne the curioſity of this age in trimming their houſes, and their careleſſeneſſe in entertaining ſtrangers.

3. *Moral. Women muſt learne to keepe their owne houſes.*

BEſide, in that *Sara* kept in her tent, the property of a modeſt matron is expreſſed, which keepeth her ſelfe at home, and loveth her owne houſe; by which example ſuch goſſips and buſie bodies are reproved that uſe to goe from houſe to houſe, giving themſelves to idleneſſe and pratling: as the Apoſtle deſcribeth them, 1 *Tim.* 5.13.

4. *Moral. Againſt curioſity in diet.*

Verſ. 7. TOoke a tender and good calfe: here is a patterne of frugality: *Abraham* prepareth for his gueſts, no wine, curious fare or dainty diſhes, but wholeſome countrey fare, as cakes, butter, milke, veale, and ſuch like: curioſity then and niceneſſe, ſuperfluity and exceſſe in feaſts and bankets is not commendable. *Perer.* as the Apoſtle ſaith, *Be not drunke with wine, wherein is exceſſe, Eph.* 5.15.

5. *Moral. Againſt curioſity of the eare.*

Verſ. 10. SArah *heard in the tent doore: Sara* being otherwiſe a moſt modeſt matron, yet ſheweth her infirmity and curioſity, in liſtening behind the doore, what the Angels ſaid to *Abraham*: which is a fault very much incident to that ſexe, to be harkening and giving eare to heare things to which they are not called unto. The Preacher giveth a caveat againſt ſuch curioſity of the eare. *Eccl.* 7. 23. *Give not thine heart to all the words that men ſpake, &c. Muſcul.*

6. *Moral. Againſt mariage for luſt in old perſons.*

Verſ. 12. AFter *I am old, ſhall I have luſt? Sarah* thought it a ſhame for her in her old age to give her ſelfe to the ſport and pleaſure of youth: hereby the dotage of aged perſons is reproved, which doe provoke their decaied and dead bodies to luſt againe, and doe revive their abated heat by unequall and unſeemely marriages. *Perer.* Hereunto agreeth the counſell of the Apoſtle, that wiſheth younger widowes to marry, but ſuch to bee choſen as were not under ſixty yeare old, 1 *Tim.* 5.10. ſuppoſing ſuch to have not ſuch need of marriage.

7. *Moral. The duty of wives to their husbands.*

Verſ. 12. ANd *my Lord alſo.* Saint *Peter* from hence exhorteth wives to be obedient and dutifull to their husbands, as *Sarah* was to *Abraham*, calling him Lord or maſter, 1 *Pet.* 3.6.

8. *Moral. Sinne muſt not be excuſed but acknowledged.*

Verſ. 15. SArah *denied, &c.* Though *Sarah* ſhewed her infirmity in her deniall, yet being convinced, ſhe by ſilence yeeldeth, ſhe in obſtinacy replyeth not to juſtifie her ſinne: ſo likewiſe *Peter* after he had denied Chriſt, did not double his ſinne by defending it, but diminiſh it by lamenting for it. *Muſculus.*

9. *Moral. Gods love appeareth in revealing his will to his ſervants.*

Verſ. 17. SHall *I hide from Abraham that thing which I doe? &c.* Like as a true friend will impart and reveale his ſecrets to his friend: ſo the Lord herein ſheweth his love to *Abraham*, in vouchſafing to reveale unto him his counſell. So our Saviour ſaith to his Diſciples: *Henceforth call I you not ſervants,*

wants, for the ſervant knoweth not what his maſter doth, but I have called you friends, for all things that I have heard of my father, have I made knowne to you. Iohn 15. 15. Even ſo alſo are the faithfull bound to propagate the knowledge of the truth, as *Abraham* is commended, becauſe hee would teach his ſonnes, and his houſhold after him to walke in the feare of the Lord, *Calvin.*

10. *Moral. Examination muſt goe before judgement.*

Verſ. 21. I *will goe downe and ſee, &c.* The Lord which knoweth all things, needed not to have ſearched or examined the truth, before hee proceedeth to puniſhment: But this is for our example, as *Gregory* noteth: *ne mala hominum ante preſumamus credere, quam probare:* that wee preſume not to give credit to the report of mens ſins, before we have proved.

Thus the Lord did in puniſhing the old world, and in confounding the languages, *Gen.* 11. firſt take triall and knowledge of the tranſgreſſion, before he inflicted puniſhment: which is a patterne for Judges, to proceed maturely and gravely to ſentence, after due examination and ſearching out of the cauſe: as *Iob* ſaith, *when I knew not the cauſe I did ſearch it out. Iob* 29. 16.

11. *Moral. The efficacy of the prayers of the Saints.*

Verſ. 29. *And he yet ſpake to him againe.* 1. Here appeareth the great liberty of ſpeech, and boldneſſe of the Saints in their prayers: *Abraham* renueth his requeſts 9. times. 2. We ſee alſo the goodneſſe of God, that cannot withſtand the requeſts of his ſervants, nor be offended with their importunity, *Muſcul.* So *Moſes*, when God had purpoſed to deſtroy Iſrael, did ſtrive in his prayers, and obtained favour by his importunity. 3. If God ſo patiently heard *Abraham* praying for wicked Sodome, much more graciouſly will he receive the ſupplications of the faithfull for his Church, *Calvin.*

CHAP. XIX.

1. *The Method.*

THis Chapter intreateth of ſuch things as happened to Sodome, and of ſuch matters as concerne *Lot.*

Three things are declared touching *Lot*, his hoſpitality in receiving the Angels, verſ. 1, 2, 3. his deliverance out of Sodome, which containeth: 1. the warning which *Lot* gave to his kindred, and their refuſall, verſ. 12, 13, 14. 2. The mercy of God in haſtening and pulling *Lot* out of the City, 15, 16, 17. 3. The requeſt of *Lot* concerning *Zoar*, verſ. 19. to verſ. 23. 4. The judgement upon *Lots* wife, verſ. 26. Thirdly, concerning *Lot* is expreſſed, the inceſtuous practice of his daughters, and the fruit and iſſue thereof, 31. to the end.

Concerning Sodome, firſt their ſinne and iniquity is ſet forth: where, 1. we have their ungodly attempt againſt the young men in *Lots* houſe, verſ. 4, 5. 2. *Lots* pacification with their outrage, verſ. 5. to 10. 3. The puniſhment of blindneſſe upon the Sodomites, verſ. 11.

Secondly, the overthrow and deſtruction of Sodome is deſcribed. 1. the cauſe God rained from heaven. 2. The manner, fire and brimſtone. 3. The lamentable effect, the Cities were overthrowne.

2. *The divers readings.*

H.c. v. 1. *Lot ſate in the gates of the City. H. gates of Sodome. cat.*
worſhipped with his face to the ground. H. S. C. bowed himſelfe with his face. T. P. G. B, heb. Shacah: to bow or humble the body.
S.c. v. 6. *that we may company with them. S. know them, cet.*
S. H. de. v. 9. *he came in as a ſtranger. H. came in to dwell. H. one came to ſojourne, C. P. he came alone as a ſtranger.*
T. G. r. *G. he came as one to ſojourne. B. this man but one came to ſojourne. T. heb. eechad. one.*
S. B. mut. v. 14. *which married his daughters. S. B. P. which were to marry his daughters. H. T. G. C.*
tem. v. 15. *in the puniſhment of the City. T. G. ſinne of the City. ſic heb. gnaven.*
T. C. v. 16. *and ſet them without the City, Sept.* have not this clauſe, as the reſt have.
S. det. v. 17. *leſt I be overtaken. S. leſt I periſh. cat.*
T. G. r. v. 19. *I cannot be ſaved in the mountaine. S. C. H. B. I cannot eſcape to the mountaine. P: T. G. heb. malat. to eſcape:* ſo it is taken, v. 17. *eſcape to the mountaine.*
T. c. v. 20. *is it not a little one?* meaning, City, *cæter.* is not *res perixigua, a ſmall matter.* I. which I aske. T. it ſeemeth rather to be referred to the City. *ſegnai little,* whereof the City was called *tſegnar*, or *Zoar.*
S. ad. *my ſoule ſhall live becauſe of thee. S. my ſoule ſhall live. cæter.*
T. inter. v. 21. *I have admired thy face in this word. S. I have received thy face in this thing, cæt. naſah. to receive. T.* interp. *I have reſpect of thee,* or unto thee.
T. G. r. v. 26. *his wife looked backward. S. looked behind her. H. C. Lots wife behind him: G. or following him looked backe: B. his wife looked backe behind him: P. T. ſic heb. for Lot went after his wife, to ſet her forwards.*
S. c. 28. *flame ariſed: S. ſparkes: H. ſmoke: cæ. chitor: ſmoke.*
S. H. ad. v. 33. *he know not when he ſlept and when he roſe: S. when he lay downe and roſe up: cæt.*

38. *Called*

38. *Called his name Ammon, the ſonne of my ſonne in law. S. Ammon. 1. the ſonne of my people: H. called him the ſonne of my people: C. called him Ben Ammi: cat.* ſic heb.

The explanation of doubts.

Quest. I. *Why Lot ſate in the gate of the City.*

Verſ. 1. *Lot ſate at the gate of the City, &c.* 1. Neither as a Judge, becauſe hee ſate in the gate, which was the place of judgement. 2. Neither to meet his ſhepherds with their flockes. 3. But *Lot* there ſate as *Abraham* in his tent doore, to take occaſion to entertaine ſtrangers, as alſo knowing the wicked uſe of the City, to preſerve them from their rage and violence. *Calvin.*

Quest. II. *Of the 2. Angels that came in the evening.*

Verſ. 1. *In the evening came two Angels.* Theſe two were not the ſonne and the holy Ghoſt, as ſome thinke, and that God the father ſtaid ſtill with *Abraham*: but they were, as they are called Angels. 2. They are two, nor for that one had commiſſion to deſtroy Sodome, the other to deliver *Lot*, or as though one Angell had not ſufficed for this buſineſſe; but they were both joyned in commiſſion, as it pleaſed God. 3. Theſe were Angels and not Prophets: which are alſo called men, becauſe they were Angels in nature, and men in their habit. 4. They ſtayed not 5. houres in the way, as the Hebrewes thinke, but Sodome was of ſuch diſtance from *Abrahams* tent, that the journey might well aske 5. or 6. houres. 5. They came about eventide to *Lot*, at noone and in the cleare day to *Abraham*: they were to him meſſengers of joy, but now Miniſters of judgement. 6. *Lot* bowed himſelfe upon his face *aphim*, his noſe touched the ground: which is not added here and not before concerning *Abrahams* obeyſance, as though *Abraham* being the more worthy perſon, would not bow ſo low, as *Rabbi Carus*: but it is added, *ex abundanti*: *Mercerus.*

Quest. III. *Of Lots inviting of the Angels into his houſe.*

Verſ. 2. *See my Lords.* 1. It is but a curious obſervation: that *adonai* is here written with *patach*, as being but a civill ſalutation, and before, *c.* 18. 3. with *camets* as being then properly ſpoken of God: for neither did *Abraham* know them at the firſt to bee Angels, nor yet is the word in moſt copies there written with *cametz.* 2. Neither doth *Lot* ſay turne aſide into my houſe, as by the poſterne or privy gate, for feare of the Sodomites, as *Raſi*, for their going in was well knowne unto them. 3. It is alſo a curious note, that *Lot* would have them firſt goe in, and then waſh, that they might not bee ſeene waſhing in the ſtreets. 4. Neither doe the Angels at the firſt refuſe, that *Lot* might not come in danger for lodging of ſtrangers, which was publikely forbidden, as ſome thinke, in Sodome: But they civilly refuſed, to make triall of Lots humanity, as for the ſame cauſe our Saviour did the like, to make his two Diſciples more earneſt. *Luke* 24. *Mercer.*

Quest. IV. *Whether the children and all the people of Sodome came together.*

Verſ. 4. *From the young to the old; all the people from all places:* 1. Not ſuch children only as were of diſcretion came together, *Cajetane*: but even the youth of the City corrupt by the evill example of the reſt, flocked together with the reſt: *Calvin*: as wee ſee that children, where an unruly company is aſſembled, doe run on heapes. 2. Neither as *Lyranus* and *Toſtatus*, is it an hyperbolicall ſpeech that all the people came together: but it is moſt like, that this was a generall concourſe of the whole City, all beſetting *Lots* houſe, ſome nearer, ſome further off. *Pererius.* 3. Some thinke that the Sodomites would admit no ſtrangers to come in among them, and therefore they were ſo earneſt againſt theſe young men: for whereas there are 4. properties among men, 1. mine is mine, thine is thine, 2. mine is thine, and thine is mine, 3. mine is mine, and thine is mine, 4. mine is thine, and thine is thine: the 1. of naturall men, the 2. of populare, the 3. of cruell men, the 4. of godly: the Sodomites were of the firſt and third ranke being unmercifull to others, all having to themſelves. *Mercer.*

Quest. V. *Of the beaſtly and immoderate luſt of the Sodomites.*

Verſ. 5. *Bring them to us, that we may know them, &c.* 1. Their meaning is not that they would know what gueſts hee had received into his houſe. 2. Neither did they by a mannerly tearme conceale their vile luſt. *Calvin.* 3. But they were come to that impudency that they were not aſhamed publikely to proclaime their wickedneſſe: but the Scripture ſetteth downe an unhoneſt thing by an honeſt name. 4. And this ſeemeth to have beene extraordinary, and not uſuall thus to beſet *Lots* houſe, both becauſe theſe two young men, were of excellent and Angelicall beauty and favour, which kindled their filthy luſt: and God ſo diſpoſing, that before their deſtruction they ſhould come to the height of ſinne.

Quest. VI. *Why Lot ſtayed in Sodome ſo wicked a place.*

NOw whereas it may be queſtioned, why *Lot* would ſtay in ſuch a wicked City, the anſwer is. 1. That by this occaſion a triall might bee had of the horrible wickedneſſe of the Sodomites. 2. And that Gods mercy might appeare in *Lots* deliverance. 3. *Chryſoſtome* addeth further: that *Lot* ſtaid, *ut ſicut optimus*

timus medicus morbos eorum emendaret, that as a good Physitian hee might cure their diseases: and though he saw that he little prevailed, yet he was not to give over, as a good Physitian though he cure not, *nihil de arte sua, vel officio praetermittit, he doth omit nothing of his art or duty.*

Chrysost. in Gen. 43.

QVEST. VII. *Whether Lot offended in offering his daughters.*

Vers. 8. *BEhold now I have two daughters*: This fact of *Lots*, in offering his daughters to the rage of the Sodomites is diversly excused. 1. *Ambrose* reason is, *minus erat secundum naturam coire, quam adversus naturam delinquere*: *it was a lesse fault to company with his daughter, according to nature, than with the young men against nature*: and so according to that saying, of two evils the lesse is to bee chosen; which rule indeed holdeth in such evils, as are punishments, but not in such evils as are sinnes: in corporall things, not in spirituall: no evill or sinne is to bee admitted at all: neither is it commendable before God to escape a greater sinne by doing a lesse: there is no such necessity, that a man should commit sinne; hee ought rather to dye than to sinne. If hee bee blessed that condemneth not himselfe, in the thing hee alloweth, *Rom.* 14. 22. then hee is not blessed, that alloweth a sinfull thing in act, which hee condemneth in judgement. 2. *Chrysostomes* excuse is, that *Lot* did it, *ut servaret hospitib. honorem*: *that he might preserve his guests from shame and violence.* But for this Saint *Paul* hath given us a rule, *not to do evill, that good may come thereof*, *Rom.* 3. 8. 3. *Augustine* maketh this supposition, though he allow it not; *noverat eas non peccare, si impsis fieret, quod in vita fieri in se sustinebant*: *hee knew that his daughters should not sin, if they were forced to endure that, which was against their wils*: *and therefore his daughters not sinning, hee sinned not.* But *Augustine* himselfe doth very well answer this objection, that if the maidens had consented to the Sodomites, *facient cum Sodomitis te authore nequitiam*: *thou shouldest be the author of their sinne*, if not *patientur a Sodomitis te authore violentiam*: *thou art the author of this violence.* 1. It was uncertaine, whether they might have beene drawne to consent. 2. yet was it a sinne in *Lot* to prostitute his daughters, especially being betrothed to others, as it may appeare, v. 14.

Lib. 1. de Abraham c. 6.

Of two evils the lesse to be chosen wherein it holdeth.

Conf. Mendac. §. 9.

4. *Cajetane* thinketh, that *Lot* did not offer his daughters with any purpose to put off one sin with another, but useth an hyperbolicall kind of submission, thinking thereby to appease their rage; some adde further, that *Lot* knew, they would not desire his daughters, being espoused already to some great men of the City; *ex Calvin.* But this had beene too great presumption in *Lot*, and tempting of God, to make such an offer to so unruly a multitude, hoping that it would not be taken.

5. Some thinke, that though a man in himselfe is not to doe a lesse evill to avoid a greater, yet it is lawfull, when we see another obstinately set to commit a great wickednesse, to mollifie his mind with a perswasion or insinuation to a lesse evill, as *Chrysostome* would have those that are accustomed to sweare, rather to sweare by their *owne head, than by God*: *Gregory* resembleth it thus: *qui murorum undique ambitu clauditur ne fugiat, ibi se in fugam praecipitet, ubi brevior murus invenitur*: *hee that is shut up within the wall, that he cannot flye, let him escape that way where the wall is lowest. Contra.* 1. This is a good rule, where wee are perswaders only from evill, and not actors our selves of evill; for *Augustines* rule is good, *peccare omnino non debemus, ne alij gravius peccent*: *we must not sinne at all, lest other sinne more*; If *Lot* had perswaded them rather to have gone to the maids of the towne, and let the young men alone, it had beene more tolerable, than to prostitute his owne daughters. 2. Though in it selfe it be a greater sinne, to abuse men unto lust, than women, yet was it a greater fault for *Lot* to be the author and counsellor of this attempt against his daughters, than to suffer his guests to be abused.

Whether a lesse evill may be perswaded to avoyd a greater.

Hom. 27. ad pop. Antioch.

6. Wherefore this fact of *Lot* cannot bee justified, no more than that of the Ephrathite, *Iud.* 19. 24. though it may be somewhat qualified: 1. in respect of *Lots* good charitable affection to use all meanes to preserve his guests from violence. 2. in regard of those times, when knowledge was not so ripe, nor it might be this point so well cleared to *Lots* judgement, whether a lesse evill might not be admitted, that a greater be avoided. 3. *Lot*, as *Augustine* well conjectureth, did it *animo perturbato*, with a troubled minde, and of a sudden, and therefore not so well advised. 4. If any shall urge S. *Peters* words, 2. *epist.* 3. 7. *And delivered just Lot vexed with the unleane conversation of the wicked*; and hence conclude that *Lot* was herein blameless: hee shall not so reason well: for though generally *Lot* bee called a just man, yet it followeth not, that every particular act of his was just: for then his incest with his two daughters would finde defence.

QVEST. VIII. *With what kind of blindnesse the Sodomites were smitten.*

Vers. 11. *THey smote the men with blindnesse, &c. that they were weary in seeking the doore, &c.* 1. *Chrysostome* noteth, *non tantum excaecati sed viribus dissoluti, &c. they were not only blinded, but their strength failed*: this also may well be conjectured, yet the word beareth not that sense, but only that they were weary in seeking the doore, so *Laah* signifieth. 2. one *Ribera*, as *Pererius* noteth, would have it understood, not of *Lots* doore, but that every man returning was weary in seeking his owne doore: because it is said, *Wisd.* 19. 16. *Every one being compassed with darknesse, sought the entrance of his doore*: which words are uttered of the darknesse of the Ægyptians, not of the blindnesse of the Sodomites: and it is evident by the text, that the Sodomites sought to finde that doore, which the Angels pulled in *Lot* by. 3. This blindnesse, was neither an utter deprivation of their sight, for then as *Augustine* saith, they would rather have sought them guides to have led them, than laboured to find the doore: neither was it an obscuring of their sight concerning the object of the doore only, as *Perer.* neither was it a blindnesse procured by any naturall meanes, as by the obscuring the object, darkning the aire, or weakning the sight, as *Pererius* imagineth: but it was a miraculous and immediate worke: *they smote the men with blindnesse*;

they

they ſmote not the *medium* or the *obiect*: but their ſight was generally blind, that they had no diſcerning of one thing from another: as the Aramites were blinded, that they could neither diſcerne *Eliſha* the prophet, the way, nor the City. *Calvin.* ſo that both their diſcerning and ſeeing faculty, both inward and outward ſenſe were dazled, and therefore the word *ſanuere*, is put in the plurall number, *ſanuerim*: they were then as it were *ſan blind*, which word may very well bee derived from the Hebrew: ſo is the property of ſuch, not to diſcry or diſcerne things of any diſtance from them.

QVEST. IX. *Lot had only two daughters, no other children.*

Verſ. 14. LOt went and ſpake to his ſonnes in law, &c. 1. Theſe were the men unto whom *Lots* daughters were eſpouſed, not already married, as ſome of the Hebrewes thinke, and *Mercerus*, that *Lot* beſide the two Virgins, had two other daughters married: but it may appeare that *Lot* had no more ſonnes or daughters, but only two: becauſe when the Angell had bid him bring out his ſonnes in law, his ſons and daughters, hee onely ſpake to his ſonnes in law: therefore ſonnes he had none, nor other daughters to ſpeake unto, but thoſe two which were with him. 2. It is evident alſo, that only *Lot*, his wife, and two daughters were delivered out of the flames of Sodome: 1. that it might appeare, that there were no more righteous perſons in Sodome, ſo that the number of ten laſt mentioned by *Abraham*, could not bee made up. 2. If any other had eſcaped, if men, *Lots* daughters would rather have practiſed with them than their father, if women, they would have entiſed them to doe the like as they did. As for the wine, which they drunke, they might either carry it themſelves, or upon beaſts, there was no ſuch neceſſary uſe of ſervants in that behalfe: or which is moſt like, they brought it with them from Zoar. *Mercer.*

Onely foure perſons eſcaped from Sodome.

QVEST. X. *Why Lot is willed to ſpeake to thoſe that would not heare him.*

Verſ. 14. HE ſeemed, as though he had mocked. It will be here queſtioned, why the Lord willeth ſuch to be warned, whom hee knew would deſpiſe their calling. The anſwer is ready, God notwithſtanding would have them to be called, that they might be more inexcuſable, and his judgements appeare to be moſt juſt: like as he hath appointed the Goſpell to be preached to all the world, yet many are called and few choſen, as our Saviour ſaith, *Mat.* 20.16. *ex Calvin.*

QVEST. XI. *Why Lot and the reſt are forbidden to looke backe.*

Verſ. 17. LOoke not behind thee. The Lord forbade *Lot*, and likewiſe the reſt with him, to looke behind them, not either becauſe of the Angell that deſtroyed Sodome, or for that it was dangerous to looke into the infected aire, as the Hebr. but for theſe reaſons: 1. to try their obedience, as hee did *Adams* in prohibiting the eating of an apple. 2. to ſhew hereby the indignity of that place, that was not worthy by any honeſt man to bee looked upon. 3. to ſtay *Lots* curioſity, that he ſhould not too narrowly looke into Gods judgements, or gaze upon his workes. *Perer.* 4. as alſo for more ſpeed ſake, as the Apoſtles were likewiſe forbidden to ſalute any by the way. *Iun.* 5. that *Lots* deſire and affection might bee ſequeſtred from the pleaſures and wealth of the City. *Calvin.*

QVEST. XII. *How Lots wife looked behind him.*

Verſ. 26. HIs wife looked backe behind him. 1. not behind her ſelfe, as the Latine readeth: 2. nether yet being behind *Lot*, dragging after him, did ſhee looke backe, as *Cajetane in c.* 19. *Geneſ.* & *Mercer.* 3. neither did ſhe looke behind upon *Lot*, that ſhe might come after him. *Calvin.* for then ſhe had not broken the Angels charge. 4. but ſhe looked toward Sodome behind and beyond her husband. *Iun.*

QVEST. XIII. *Why God ſo ſeverely puniſhed Lots wife.*

SHe was turned into a pillar of Salt. God ſhewed this example of ſeverity upon *Lots* wife, 1. for her diſobedience. 2. her incredulity, in not giving credit to Gods word. 3. her curioſity in deſiring to ſee the City burning. 4. her fooliſhneſſe in pitying the ruine of her countrey, kindred, and people. 5. her affection ſeemed yet to bee addicted to the pleaſures of Sodome, and therefore our Saviour giveth a caveat hereof, *Remember Lots wife*, *Luke* 17. 32. that wee for ſaving and loving of this life, loſe not the next. *Perer. Calvin.*

QVEST. XIV. *What pillar of Salt Lots wife was turned into.*

PIllar of Salt. 1. Not becauſe *Lots* wife periſhed in the fire of brimſtone mingled with ſalt, as it is *Deut.* 29. 23. as *Aben Ezra*: for it might as well be ſaid a pillar of brimſtone. 2. neither is it ſo called only becauſe it was a durable pillar: as an everlaſting covenant is called a covenant of ſalt. *Numb.* 18. 19. for ſalt hath a property to preſerve things from corruption and decaying. 3. Neither was ſhe turned into a pillar of ſalt, becauſe ſhe refuſed to bring the gueſts ſalt the day before, as ſome of the Hebrewes dreame. 4. Neither yet is it an allegory, to ſignifie ſuch to be as ſenſleſſe pillars, which divert their affections from ſpirituall to earthly and ſenſuall things: as *Philo* applieth it. 5. But hereby is ſignified, that ſhe both was turned into a pillar of materiall ſalt, and that alſo durable and of long continuance, which *Ioſephus* ſaith, remained to be ſeene in his time, *Borchardus* long after maketh mention of it in his deſcription of the holy land: and the *Thargum Hieroſolymit.* ſaith, that it is *duratura uſq; ad tempus reſurrectionis*, to continue till the reſurrection: but God would have that monument, *ut præſtet fidelibus condimentum*, &c. that it might be a ſeaſoning to faithfull men to take heed of backſliding, as *Auguſtine* noteth.

Auguſt. lib. 16. de ciu. dei. c. 30.

QVEST.

Quest. XV. *What became of Lots wife.*

FUrther, 1. Neither muſt it bee ſuppoſed that her ſoule, but her body onely was turned into a pillar of ſalt. *Calvin.* 2. And the Lord might have mercy upon her ſoule, though this chaſtiſement was ſhewed upon her body. 3. And it is moſt like that this miracle was done before *Lot* came to Zoar: neither is it to be thought, that *Lot* and his two daughters went before, and his wife ſtaid behind in the field to looke backe, as *Cajetane* thinketh: but it was done in *Lots* ſight and preſence, for the better example ſake, before they entred into Zoar: for when *Lot* departed out of Zoar, mention is made only of him and his two daughters. And they which have travelled that countrey doe teſtifie, that this pillar was to be ſeene betweene Segor and the dead Sea, where Sodome and Gomorrha ſtood. *Perer. ex Borchard.*

In what place *Lots* wife was turned into a pillar of Salt.

Quest. XVI. *Why Lot refuſeth to goe to the mountaines.*

Verſ. 20. *See now this City hereby, &c.* 1. Neither was this done in myſtery, that *Lot* refuſed the mountaine to dwell in Zoar, to ſignifie, as *Gregory* collecteth, that a low, humble, and meane life, is to bee preferred before high places. 2. neither did *Lot* refuſe the high places, becauſe of the craggy rockes and ſteepe hils, which are to bee ſeene in the mountaines of Engaddi: 3. But *Lot* himſelfe giveth two reaſons, why he preferreth Zoar before the mountaines: one in reſpect of himſelfe, becauſe the City was hard by, and he might ſooner eſcape thither, than to the mountaine: the other in behalfe of the City, he intreateth for it, becauſe it was but a little one, and not likely to bee ſo wicked, as the more populous Cities

Quest. XVII. *How the Lord ſaith, I can doe nothing.*

Verſ. 22. *I Can doe nothing, &c.* 1. Some apply this to the Angels, which could not exceed Gods commiſſion. *Muſcul.* 2. Some to Chriſt in reſpect of his humanity to be aſſumed. 3. But it is better underſtood of Chriſt as hee is God; neither doth this reſtraine the power of God, which is no otherwiſe executed, but according to his will: hee cannot, becauſe hee will not, neither can change his decree concerning the ſaving and delivering of *Lot*: as in the like phraſe of ſpeech, it is ſaid in the Goſpell, that Chriſt could doe no great workes in his owne countrey, becauſe of their unbeleefe. *Mark. 6. 5.* for like as the Lord promiſeth and purpoſeth a bleſſing to the faithfull, as here deliverance to *Lot*, ſo he hath decreed to with-hold it from unbeleevers. 4. The Hebrewes doe here but trifle, that the Angell is here deprived of his power, becauſe hee did arrogate it to himſelfe, v. 13. and that they were deprived of their miniſtry: 138. yeares, till *Iacobs* ladder.

Quest. XVIII. *Of the name of the City Zoar.*

Qu. 6. in Gen.

Verſ. 22. *THe name of the City was called Zoar.* 1. It is then corruptly called Segor, as the Latine and Septuagint read. 2. *Theodoret* alſo is deceived, that ſaith Segor ſignifieth the opening of the earth, becauſe the earth ſwallowed up the inhabitants of this City: for that is the ſignification of Bela, which was before the name of the place, *Gen.* 14. 2. derived of the word *balang, to ſwallow or devoure.* 3. The right etymology then of the word is here given by *Lot*, becauſe it was *tſegnar*, a little one. 4. This was an happy change, not only of the name, but of the condition and ſtate of the City: before it had the name of deſtruction, but now it is called little, that it might put them in mind of Gods mercy in ſparing of the City for that time at *Lots* requeſt. *Muſcul.*

Quest. XIX. *How the Lord rained from the Lord.*

Verſ. 24. *THe Lord rained brimſtone and fire from the Lord out of heaven, &c.* 1. This is not all one, to ſay the Lord rained fire from himſelfe, as *Vatablus, Oleaſter*, with others: that note this to be a phraſe of the Hebrewes, to put nownes for pronownes: as *Gen.* 4. *Lamech* ſaith, heare ô ye wives of *Lamech for my wives:* 2. Neither doth it only ſignifie, that this was an extraordinary and miraculous raine, cauſed by the Lord himſelfe, beſide the courſe of naturall cauſes: as *Cajetane.* 3. But this place was well urged by the fathers, to prove the eternity of Chriſt: that the Lord Chriſt, to whom the father hath committed all judgement, did raine from Jehovah his father. Thus the fathers applied this text. *Iuſtinus, Tertullian, Cyprian, Epiphanius, Cyrill*, with others. Thus *Marcus Arethuſius*, in the Syrinian Councell did godlily interpret this place againſt the hereſie of *Photinus*, that held Chriſt not to have beene before his mother. 4. For thus the Lord hath tempered the Scriptures, that beſide the literall ſenſe, in divers places of the old teſtament, the myſtery of the Trinity is inſinuated: *Gen.* as *Let us make man: Pſal. 1. This day have I begotten thee:* which the Jewes underſtand literally; the firſt they ſay is but a phraſe of ſpeech: the ſecond uttered of *David.* But to our underſtanding, the myſtery of the Trinity is here revealed.

Socrates lib. 2. c. 30. Syrinenſe c. 16.

Quest. XX. *Of the raine of fire and brimſtone, the beginning and manner thereof.*

RAined brimſtone and fire. 1. This was a miraculous and extraordinary raine, wherein fell together fire and brimſtone, as a fit matter to diſperſe the fire, and ſalt alſo: as it may bee gathered, *Deut. 29. 23.* The land ſhall burne with brimſtone and ſalt: and it may bee, that water powred downe alſo, whence was gathered the dead ſea remaining to this day. 2. This raine came from heaven, that is the upper region of the aire, the place for fiery meteors: and it is not unlike, but that the nature of the ſoile, being full of pitch and ſlime and other combuſtible matter. *Gen.* 14. 10. did much increaſe the combuſtion: though

Strabo

Strabo is deceived, who thinketh, that this fierce fire did break out first from the earth, *lib.* 17. 3. This was a fit punishment for this wicked people, that as they burned with unnaturall lust, so they should be consumed with unnaturall fire, *Gregor.* 4. The subversion of these cities was very sudden: it was done, as *Jeremy* saith, in a moment, *Lament.* 4. 6. And *Abraham* rising up early in the morning, saw onely the smoake and not the falling of the fire: and yet the sunne was but in rising, when it began to raine fire and brimstone, *Gen.* 19. 24, 28. by the breake of day the Angell hastened *Lot* forward, v. 15. betweene which and the Sun rising one may goe foure miles, as the Hebrewes. 5. Of all examples of Gods judgements, this is the most fearefull in Scripture: 1. because of the strange punishment: 2. the suddennesse of their destruction. 3. The perpetuall monument thereof to this day. 4. And it was a forerunner of everlasting fire and perdition, *Iude* v. 7.

The most fearefull example of the destruction of Sodome and Gomorrhe.

QUEST. XXI. *How many Cities were destroyed with Sodome.*

Vers. 24. *UPon Sodome and Gomorrhe.* 1. Neither were these two cities onely destroyed, as *Solinus.* 2. Nor yet tenne cities, as *Stephanus*, or thirteene, as *Strabo.* 3. nor five, as *Lyranus*, *Theodoretus*, who thinke, that Zoar also was destroyed after *Lots* departure. 4. But it is most like, that onely foure cities were overthrowne, Sodome, Gomorrhe, Admah, Zeboim; for these onely are rehearsed, *Deut.* 29. 23. for Zoar was preserved by the intercession of *Lot*, *v.* 21. *I will not overthrow this citie, for the which thou hast spoken*: and it was known by the name of Zoar in *Isayas* time, cap. 15. 5. *Hierome* also maketh mention of it in his dayes, and saith, *Sola de quinq; Sodomorum urbib. precib. Lot preservata est*: it was onely of the five cities of the Sodomites preserved by the prayer of *Lot.* 5. But whereas it is said, *Sapient*, 10. 6. that the *fire came downe upon the five cities*: the word is *pentapolis*, which is taken joyntly for the whole region, wherein the five cities stood, not for the five cities severally: *ex Perer.*

Lyranus in cap. 19. Genes. Theod. q. 69. in Gen.

QUEST. XXII. *Of the largenesse of the plaine that was destroyed.*

Verse 25. *AND overthrew those cities and all the plaine, &c.* where now standeth the dead and salt lake or sea. 1. *Plinie* saith, it is above an hundred miles long, and twenty five broad. 2. But *Iosephus*, which better knew, being brought up in the countrey, giveth it out 580 furlongs in length, that is, 72. miles and somewhat more, and 150. *stadia* or furlongs broad, that is, nineteene miles or thereabout. By this it may appeare what a great destruction this was, which overflowed such a great circuit of ground. 3. *Aristotle* also testifieth by heare-say, that the thicknesse and saltnesse of the water is such, that it beareth up man or beast, throwne into it, *ex Perer.*

Plin. l. 5. c. 16. Lib. 5 de bell. Iudaic. c. 5. Lib. 2. Meteor.

QUEST. XXIII. *Whether any were saved beside Lot and his company.*

ALL the inhabitants of the cities. 1. Then *Strabo* is deceived, which thinketh that some of the cities were forsaken of those which could flie away, *lib.* 17. so that he supposeth, that divers escaped: but the Scripture testifieth, that all the inhabitants saving *Lot*, his wife, and two daughters were destroyed. 2. Not onely the men and women, but the infants also perished in the fire, so that there remained no seed or off-spring of the Sodomites: as the Prophet witnesseth, *Isai.* 1. 19. *Except the Lord had reserved unto us a seed, wee should have beene as Sodome, &c.* This the Lord did, 1. to increase their sorrow and torment in seeing the destruction of their children. 2. to shew his perfect detestation of that wicked nation, whose very seed was accursed. 3. Although those infants were not guilty of their fathers actuall sinnes, yet it may stand with Gods justice temporally to chastise the children for their fathers sins, as *Davids* childe begotten in adulterie died, *Perer.* 4. God hath absolute power and free choice to shew mercy to whom he will, and to withhold it at his pleasure. 5. Gods judgements are secret, yet most just. *Calvin.* 4. This destruction of the Sodomites by fire was a foreshewing of everlasting fire, *the vengeance* whereof they now suffer, *Iude* 7. therefore *Hierome* is deceived, that saith, *Deum ad praesens reddidisse supplicia, ne in aternum puniret*; that God did chastise them presently, that hee should not punish them eternally. Unlesse *Hierome* bee expounded to speake conditionally, if they repented, which it is not like they did. Wee may therefore safely subscribe to the sentence of Saint *Iude*, that the Sodomites are eternally punished: for neither were there any just men left after *Lot* was gone out, upon whom God might shew mercie: neither is it like they did repent in that instant, seeing they scorned *Lots* warning before: neither can any temporall punishment whatsoever, redeeme or buy our everlasting damnation.

Whether the infants were destroyed, and wherefore.

Whether the wicked Sodomites were damned in hel. *Hieron. in 1. cap. Naum.*

QUEST. XXIV. *Of the barrennesse of the ground where Sodome stood, and the strange fruit there growing.*

Verse 25. *AND all that grew upon the earth.* 1. Not onely for that time were the plants and herbs smitten, but the earth was stricken with barrennesse for ever. As the Psalme hath reference to this example, 107. 34. *A fruitfull land turneth he into barrennesse or saltnesse for the wickednesse of the inhabitants.* *Aristotle* also witnesseth, that the bitternesse and saltnesse of the water is such, that no fish can live therein, *lib.* 2. *meteor.* 2. *Borchardus* also that spent 10. yeares in the viewing of that countrey, saith, that no grasse groweth there, and that it alwaies smoaketh: 1. *pars. c.* 7. *num.* 38. which is agreeable to that place of the Prophet *Isay*, 34. 9. *The rivers thereof shall be turned into pitch, the dust thereof into brimstone, the smoake thereof shall goe up for evermore.* 3. Others also doe write, that the fruit which there groweth, is outwardly like other fruit, but within the rine there is nothing but dust and ashes. *Ioseph. li.* 5. *de bell. Iudaic. Solinus* saith, *Fuliginem favillaceam ambitus extima cutis cohibet*, that the goodly outward rine or skinne onely doth keepe in the filthy soily embers, *cap.* 37. *Pererius.*

Quest. XXV. *Why Lot feareth to stay in Zoar.*

Vers. 30. *He feared to tarry in Zoar, &c.* 1. Not so much for that the City was subject to earth-quakes, and had divers times before beene thereby overthrowne, whereupon it was called *Bala*, of *Balang*, which signifieth to swallow or devoure; and therefore *Lot* might thinke, that now much more the same calamity might befall it in this fearefull tempest of fire and brimstone, *sic Hieron. in tradition. Hebraic.* 2. But rather *Lot* seeing the same sinnes to reigne in this place, might feare lest the same punishment should overtake them: wherein notwithstanding he sheweth his weakenesse in not staying upon the Lords promise, *Calvin.* 3. As also that fearefull judgement which fell upon his wife at his entring into Zoar might move him the sooner to depart from thence.

Quest. XXVI. *How Lot is said to be delivered for Abrahams sake.*

Vers. 29. *God thought upon Abraham, and sent Lot out, &c.* It may bee here questioned how *Lot* is said for *Abrahams* sake to be sent out, when Saint *Peter* saith, *That just Lot was delivered*, 2 *Pet.* 2. 7. he was then delivered for his owne righteousnesse by the Apostles sentence. The answer here is not that *Lot* was delivered for his service to *Abraham* in Egypt, in concealing *Sarah* to be his wife, or following him out of his Countrey; but, 1. *Lot* was indeed principally delivered, neither for *Abrahams*, nor his owne righteousnesse, but for the Lords owne mercy and goodnesse sake: and it is most certaine that *Lot* should have beene delivered, though he had not beene *Abrahams* nephew: yet the Lord to testifie his love to *Abraham*, and to encourage us one to pray for another, doth shew how much the prayers of the faithfull prevaile with him. 2. God is said to remember *Abraham*, not what hee prayed, but what God said to him, that he would not destroy the righteous with the wicked, *Muscul.* 3. As also it may be referred to the Lords first promise made to *Abraham*, *I will blesse them that blesse thee*, *Gen.* 12. so that *Lots* deliverance dependeth not upon any merit in *Abraham*, but Gods gracious promise toward him, *Iun.*

Quest. XVII. *Whether Lots daughter were indeed ignorant that there was no man left alive but her father.*

Vers. 31. *There is not a man in the earth to come in unto us, &c.* 1. *Origen* thinketh that *Lots* daughters thought verily that all the world had beene destroyed by fire; as it is like that they had heard of their father that there should be a conflagration of the world, but they perfectly understood it not: But this is not like, for they might easily have discerned from the hils, the rest of the Country to be untouched, and they came but lately from Zoar, which was preserved. 2. Some thinke further, that this ignorance of theirs was invincible and remediless, and by this argument would excuse their practice with their father, *sic Ioseph. lib. antiq. Irenæus lib. 4. c 51. Ambros. lib. 1 de Abraham. c. 6.* 3. Others thinke that indeed *Lots* daughters did thus ignorantly perswade themselves, but so as that present arguments were offered to cause them to thinke otherwise, and therefore their ignorance was not invincible; as the view of the Country, the preservation of Zoar, which upon their fathers feare they might imagine also to bee destroyed; the remembrance that Sodome was punished for their particular sinnes: they knew also that their father had a godly uncle, and a great kindred; at the least they might before this attempt have conferred with their father *Cajetan. Perer.* 4. But I rather subscribe to *Calvin*, that they doe not so speake, as though all men of the world were perished (which they did know upon the former reasons) but onely the men of that place; as *Iunius* well translateth, *Intera hac*; *In this Country*; and they being shut up in the Cave could have no accesse unto others, *Mercer.* Though that other conjecture of *Calvins*, that there might be beside some of their servants, be not so probable, for they would not then have practised with their father.

Hom. 5 in Gen.

Quest. XVIII. *Lots drunkennesse whether to be excused.*

Vers. 32. *We will make our father drunke with wine, &c.* 1. Some doe altogether excuse *Lot* in that he was drunken, because he did it not of intemperancie, but onely to mitigate and allay his griefe and heavinesse, *Chrysostom. hom. 44. in Gen.* And *Thomas* saith, that *Lot totaliter excusatur à culpa*, that *Lot* is wholly to be excused; and his reason is, because, *Actus præcedens talis fuit, ut ex eo sequeretur ebrietas sine peccato*; *The preceding act was such, that drunkennesse followed without sinne*: which is not true, for wine cannot be taken with excesse without sinne; as Saint *Paul* saith, *Ephes.* 5 18. *Be not drunke with wine wherein is excesse*: the very excesse is sinfull howsoever taken. 2. *Theodoret* will not wholly excuse *Lot*, *Ebrietas Lot nonnullam habet reprehensionem, venia tamen temperatam*; *Lots drunkennesse hath some reprehension, but worthy of pardon*, because, *Vino animi ægritudinem solabatur*; *He did allay his sorrow with wine.* 3. But *Augustine* doth wholly condemne it, thinking that it became not a just man, *Talem adhibere consolationem*, *To use such a kinde of consolation*: And indeed in this case though *Lot* might have more freely used wine in this forlorne estate, yet to use it in excesse to drunkennesse and lust, can have no excuse, *Muscul.*

Quæst. 63. in Gen.

not

Lib 22 cont. Faust. cap. 43.

Quest XXIX. *The incest of Lots daughters no wayes excusable.*

Vers. 32. *That we may preserve seed of our father.* 1. Some doe excuse this fact of *Lots* daughters; first, *Irenæus* saith, *Ipsæ excusabiles; arbitrantes se solas relictas ad conservationem generis humani*; *They are excusable, thinking they were onely left for the preservation of mankinde.* *Answ.* 1. A good intention maketh not a good action; it is not enough to propound a good end, but the meanes also must be good; their desire to preserve mankinde was commendable, but the means to compasse it, by incest with their father, was not justifiable. 2. It seemeth also that they sinned against their conscience, knowing that their father would

Lib. 4. cap. 51.

would never have assented to them, if he had not beene made drunken first to forget himselfe.

Secondly, *Chrysostome* before alleaged, saith, it is extreme madnesse to condemne those, *Quos Scriptura ab omni liberat crimine; Whom the Scripture freeth from all blame.* *Answ.* The Scripture setteth downe only a plaine narration of the fact, without either praise or dispraise, according to the holy manner thereof, leaving the consideration thereof to the godly wise Reader: It sheweth that they committed this fact of ignorance, and love of posterity, rather than of intemperancie, which is not enough for the approbation of their fact, though it be somewhat for the qualification thereof. *Hom. 44 in Ge*

Thirdly, *Irenæus* useth another reason of excuse, because of the mysticall signification: he would have *Lot* signifie Christ, his daughters the two synagogues, &c. *Answ.* 1. This mysticall application hath no warrant in Scripture, but is onely devised by man. 2. Though it were, yet the argument followeth not: for the Scripture borroweth similitudes and allegories from things which are not allowed: as from the enchanter or charmer, *Psal.* 58.5. Christs suddaine comming is compared to the theefe, 1 *Thess.* 5.2.

2. Wherefore this attempt of *Lots* daughters is no way excusable. 1. Because incest with the father is a sinne against the law of nature, and no wayes tolerable. 2. They could not be ignorant, that, although those few Cities were desolate, the whole world was not emptied of people. 3. Their owne conscience gave them that they did not well, because they did intoxicate their father with drinke, thinking, that if he were in his perfect memory, he would not consent unto them. 4. Though procreation of children, and the propagation of man-kinde be a thing to be desired, yet was it not lawfull by unlawfull meanes to compasse it: in this case the Apostles rule must stand, not to doe evill, that good may come thereof, *Rom.* 3.8. 5. The resolution then is this: first that the sinne of *Lots* daughters was greater than their fathers: for his chiefe fault was his drunkennesse: but they committed a double fault, in making him drunke, and committing incest with him: therefore *Augustine* saith well: *Culpandus est Lot, non quantum ille incestus, sed quantum illa ebrietas merebatur: Lot was to be blamed, not as much as this incest, but his drunkennesse deserved:* for the one was voluntary, the other involuntary: Secondly, his daughters sinned the lesse, because they desired their fathers company, not for lust, but for procreation: as both their words shew, and for that they did it but once, *Calvin*: yet was their offence very great, being against the law of nature: and therefore *Augustine* saith well: *Potius nunquam esse matres, quam sic uti patre debuerunt: ibid. It had beene better for them never to have beene mothers, than to have used their father so.* *Lib 22. cont. Faust. cap. 43.*

Quest. XXX. *The copulation of the father and daughter in no necessity lawfull or tolerable.*

Further, if this question be moved, whether in this case, if there had beene no more men in the world left but *Lot*, it had beene lawfull for his daughters to have conceived by him. 1. *Ambrose* affirmeth it by the example of *Adam* and *Eva*, which was taken out of *Adam*, and yet carnally knowne by him. But this example is not proper, for *Eve* cannot be said to be *Adams* daughter, seeing the beginning of such kindreds is by carnall copulation and commixtion; neither will God ever suffer in his providence such necessitie to fall out, that none but the father and daughter should be left for procreation; which necessity, if ever it were likely to be, had bin seene in *Noahs* floud; when notwithstanding God would rather preserve wicked *Cham* for the generation of the world, than bring in any such necessity of unnaturall copulation.

2. Therefore *Augustine* thinketh more truly, that in this supposed case it had not beene lawfull for *Lots* daughters to doe as they did; because *Vetitia est lege naturali talis commixtio, such carnall commixtion is forbidden by the law of nature,* and admitteth no dispensation. And againe, their owne minde gave them that they did not well; the care of conservation of man-kinde belonged to their father, and therefore they should have consulted with him; they then not consulting with their father, feared his consent, and so condemned in their conscience their owne act. *Lib 22. cont. Faustum cap. 43.*

Quest. XXXI. *Whether Lot were altogether ignorant what was done to his daughters.*

Vers. 33. *He knew not when she lay downe, nor when she rose up.* 1. It can neither be as the Septuag. read; *he knew not when he lay downe, or rose up:* for *Lot* was not so senslesse, not to know what he did, when he awoke and rose up. 2. Neither is it a thing *incredible, nescientem coire quempiam; for a man not knowing in his sleepe to doe the act of generation,* seeing the Scripture so testifieth here of *Lot*. 3. Neither is *Lyranus* opinion right, that *Lot* onely was ignorant when his daughters came to him and rose up but he knew what he did in the act, supposing through forgetfulnesse that it might be his wife: for *Lot* if he remembred himselfe, when hee awaked, what he had done, would not have committed the same thing againe. 4. Neither is *Tostatus* conceit out of *Thomas* probable, that *Lots* daughter conceived by him by nocturnall pollution and shedding of seed, not by the act of generation, as *Thomas* reporteth of one, that was by that meanes with child by her father, who for preserving of her virginity, kept her in his owne bed: for the text it selfe overthroweth this conceit; they consulted to lie with their father, or as the Septuagint reade, sleepe with him, and so they did. 5. Therefore *Cajetanus* opinion is to bee preferred: *Lot omnino nescivisse universam rem gestam: that Lot was ignorant of the whole matter what was done from the first to the last:* of which opinion *Chrysostome* was before: the reasons are these. 1. *Chrysostome: ea peccata nos condemnant, quæ scienter facimus: those sinnes condemne us, which we doe wittingly:* but the Scripture excuseth this fact of *Lot* by his ignorance. 2. *Cajetane* saith, *hoc omne opus perfici posse impedito rationis usu: that his businesse may be done, though the use of reason be hindred,* as in those that are drunken. 3. *Pererius* addeth, that the progressive faculty may be exercised in sleepe: as many walke, carry things from place to place, and doe such like things in their sleepe: and of the same sort might this act be. 4. The Devill also to helpe forward this worke, might worke such a fantasie in *Lots* minde, being asleepe. *Hier.* in tradition Hebrew. *Tostat. in c. 19. Genes.*

5. *Calvins* conjecture is best ; *Non tam vino fuisse obrutum, quam propter intemperiem divinitus percussum spiritu stuporis* ; *That Lot was not so much oppressed with wine, as stricken with a spirit of slumber and senselesnesse from God, because of his intemperance:* to which agreeth that saying of *Chrysostome* ; *Divina dispensatione factum, ut sic illo vino gravaretur, ut omnino ignoraret: That God so disposed, that he should be so overcome of wine, that he was utterly ignorant.* It was not then the operation onely of the wine, but Gods worke withall, that caused this sensleſſe ignorance.

QUEST. XXXII. *The causes why the Lord suffered Lot thus to fall.*

THe causes why *Lot* was permitted thus to fall, are rendred to be these. 1. His double incredulity, in not giving credit to the Angell promising him safety, first in the mountaine, and then in Zoar, caused him to be punished with these two sinnes of drunkennesse and incontinencie, *Hierome.* 2. His drunkennesse made way unto his lust, *Calvin.* 3. God hereby sheweth his great goodnesse and singular providence, who can turne evill unto good : for of *Moab*, one of those incestuous births, came *Ruth*, which was married to *Booz*, of whose line came our Saviour after the flesh, *Perer.* 4. God hath set forth this example, to make us circumspect: *Ne abeamus in securitatem : that we be not secure, Luther.* If *Lot* so excellent a man fell into such grievous sinnes, of drunkennesse and incest, who ought not to be humbled, and take heed to his wayes, and depend upon God for his direction?

4. *Places of Doctrine.*

1. *Doct. None perfectly just in this life.*

Vers. 8. BEhold I have two daughters, &c. *Calvin* from hence concludeth, that no mans works are so perfect, but in some things they faile. The Scripture calleth *Lot* a righteous man, but *secundum quendam modum, after a certaine manner*, as *Augustine* saith. The Scripture noteth six great faults in this righteous man : 1. His contention with *Abraham*, *Gen.* 13. 2. His offering of his daughters to the rage of the Sodomites. 3. His incredulity in doubting to be saved in the mountaine. 4. His weakenesse of faith in fearing to stay in Zoar, which the Lord promised to save for his sake. 5. His drunkennesse. 6. His incestuous act, though involuntary. Therefore as Saint *Iames* saith, *In many things we offend all, Iam.* 3. 1. so there is none so righteous, but in some things he offendeth.

Aug. q. 45. in Gen.

2. *Doct. The elect Angels ministers of Gods judgements upon the wicked.*

Vers. 13. THe Lord hath sent us to destroy it. The good Angels then, as they are Ministers of Gods mercies toward the elect, *Psal.* 91. 11. *He shall give his Angels charge over thee* : so are they the executors of Gods judgements upon the wicked, as upon the host of *Senacherib*, 2 *King.* 19. and here upon the City of Sodome. Sometime also the elect Angels doe execute Gods judgements upon his owne people, as 2 *Sam.* 24. when *David* had numbred his people : but this is more rare, and then when such judgements tend rather to our good than hurt, our correction rather than confusion.

3. *Doct. No man can deliver himselfe from the bondage of sinne.*

Vers. 16. THe men caught him and his wife by the hands, &c. As *Lot* would not have hastened to come out of Sodome, if the Angels had not pulled him by the hands ; so cannot we free our selves from the bondage of sinne, nor come forth out of the wickednesse of the world, except the Lord doe call us out : as our Saviour saith, *None can come unto me except my father draw him, Ioh.* 6. 44.

4. *Doct. We must abandon whatsoever belongeth to Babylon.*

Vers. 17. NEither tarry thou in all the plaine. *Lot* is not onely taken forth of Sodome, but forbidden to stay in the plaine that belonged thereunto : so is it not enough to come forth from the grosse superstition of the Romish Babylon, but we must shake off whatsoever hath any affinity or agreement with it, *sic Muscul.* as the Apostle saith, *Abstaine from all appearance of evill, 1 Thess.* 5. 22.

5. *Doct. The destruction of the world by fire shall be sudden.*

Vers. 28. HE saw the smoake of the land mounting, &c. *Abraham* saw not the raine of fire and brimstone, but the smoake onely thereof, and yet he rose very early : so that it seemeth the burning of Sodome was done in a moment : for the raine fell not till *Lot* was entred into Zoar, which was about the Sunne rising, vers. 23. By this we may see, how suddenly the world at Christs comming shall be consumed with fire, and we changed in a moment, in the twinkling of an eye, 1 *Cor.* 15. 52. *Muscul.*

6. *Doct. Wherefore unlawfull copulations are often more fruitfull than lawfull.*

Vers. 36. THus were both the daughters of Lot with childe, &c. We finde in Scripture, that many lawfully companying with their husbands, as *Sara, Rebecca, Rachel, Anna*, yet hardly conceived : and yet divers with one unlawfull copulation were with childe, as *Thamar* with *Iuda*, *Bersebe* with *David*, *Lots* daughters with their father : which the Lord doth not, as more favouring such unlawfull conjunctions, but to this end, that such secret uncleane works should come to light, for their conversion, as in *Iuda*, *David* ; or confusion, *Marlor.*

5. *Places*

5. *Places of Confutation.*

1. *Confut. Universality no sure marke of the Church.*

Vers. 4. *ALL the people from all quarters.* All the whole City of Sodome consented in evill, onely *Lot* and his family were free. Universality then is but a slender or uncertaine argument of the truth, or Church that professeth it. It is oftner seene, that the greater part is the worse, than otherwise. The Romanists therefore reason but simply, that their religion is the best, because the greater part of the world received it: for by the same reason, the uncleane conversation of Sodome might bee justified against *Lot*.

2. *Confut. Against Atheists, that beleeve not the transmutation of Lots wife.*

Vers. 26. *SHe became a pillar of salt.* Let not prophane persons scoffe at this, as though it were one of *Ovids* Metamorphosis fables. There is a great difference betweene Gods actions, and Poets fictions: he that beleeveth that God made all things of nothing, which dayly seeth birds to come forth of egges, and living creatures to be ingendred by dead seed, and hopeth for the resurrection of the body, cannot doubt, but that God could turne a womans body into a salty pillar.

3. *Confut. Monkish and solitary life maketh not more holy.*

Vers. 38. *HE dwelt in a cave.* Even *Lot* in a solitary cave committed sinne: it is not then the place that amendeth mens manners. *Gregory* well saith, *sic deest spiritus non adjuvat locus: If an heart be wanting, the place helpeth not.* *Lot* sinned in the mountaine, *Adam fell* in Paradise, the Angels in heaven. It is then but a Popish fantasie, that a Monks coule, a cloister life, an Hermites weed, can make a man more holy. But it is to be feared, that as drunkennesse and incest were committed even in the cave, so the Cloisters and Cells of Popish votaries are not free from the like uncleannesse. *Hom. 1. in Ezek.*

6. *Places of morall observation.*

1. *Observ. Unruly people to be gently handled.*

Vers. 7. *I Pray you my brethren doe not so wickedly, &c.* *Lot* sheweth that a furious multitude is to be gently dealt withall, and not to be exasperated with sharpe words: as here *Lot* calleth the Sodomites his brethren, not in the same profession, but in respect of his cohabitation, and common condition of life. This is S. *Pauls* rule, *Instructing them with meeknesse that are contrary minded*, 2 *Tim.* 2. 25.

2. *Observ. God delivereth in extremity.*

Vers. 10. *THe men put forth their hands and pulled Lot, &c.* The Lord though he deferre his helpe, yet will not faile us in the greatest danger, when we are brought to a straight. As here *Lot* was delivered from the Sodomites, as from raging Lions, when he was as under their pawes, *Calvin.* In the like pinch, the Lord delivered *David*, when *Saul* had compassed him in, 1 *Sam.* 23. 26.

3. *Observ. Prophane persons make a mocke of Gods judgements.*

Vers. 14. *HE seemed to his sons in law, as though he had mocked, &c.* Such are the prophane Atheists and worldlings, that make but a mocke and scorne of Gods judgements, and are no better perswaded of the end of the world by fire, than these wretches were of the destruction of Sodome: of such S. *Peter* speaketh; *That there shall be in the last dayes mockers, &c.* which shall say, *where is the promise of his comming, &c.* 2 *Pet.* 3. 3. *Calvin.*

4. *Observ. We must not deferre our turning to God.*

Vers. 16. *AS he prolonged the time.* By *Lots* example, who delaying the time, if God had not beene more mercifull to draw him forth, might have perished in the overthrow of Sodome: wee are taught, how dangerous a thing it is to deferre our calling, and to trifle or dally with Gods judgements. Therefore the Prophet *Amos* saith, *Prepare to meet thy God O Israel*, *Amos* 4. 12. better to meet and prevent the Lord by repentance, than to stay till his judgements overtake us.

5. *Observ. We must not forsake our calling.*

Vers. 26. *HIs wife looked backe.* This teacheth us, that a man should not fall away from his profession and calling, whereinto he is once entred; as our Saviour saith, *He that setteth his hand to the plowe and looketh back, is not fit for the kingdome of God, Luk:* 9. 26. *Muscul.*

6. *Obser. He that wavereth in faith is never setled.*

Vers. 28 *NOt so my Lord:* *Lot* not following the Lords direction, to goe first to the mountaine, entreateth for Zoar: yet being in Zoar, he is not contented to stay there. So they which doe not submit themselves to Gods ordinance, but are doubtfull, in faith, are unconstant and wavering, and never setled: as Saint *Iames* saith, *A wavering minded man is unstable in all his wayes.*

7. Observ. Custome and continuance in sinne dangerous:

Vers.35. *They made their father drunke that night also, &c.* We see then what a dangerous thing it is once to give way to the tentation of Satan: *Lot* having beene once drunken already, is more apt to fall into it againe: so fearefull is a custome and continuance in sinne. Our instruction is therefore, that we should resist the temptation at the first, and not by yeelding to give way for a second assault: as the Apostle saith, *Be not overcome of evill, but overcome evill with goodnesse*, Rom.12.21.

8. Observ. The sinne of drunkennesse how dangerous.

FUrther, we see how much drunkennesse is to be taken heed of, which did prostitute *Lot* so excellent a man, to such beastly uncleannesse. *Origen* well noteth, *Decepit Lot ebrietas, quem Sodoma non decepit, ut ebrius flammis maluerum, quem sobrium sulphurea flamma non attigerat*: drunkennesse deceived *Lot*, whom Sodome could not deceive: he burneth with the lust of women, being drunken, whom while he was sober, the flames of brimstone touched not. Wherefore let us alwayes remember that saying of the Apostle. *Be not drunke with wine wherein is excesse, but be ye fulfilled with the spirit*, Eph.5.15.

CHAP. XX.

1. *The Method.*

THis Chapter hath two parts: first, the taking away of *Sara Abrahams* wife, vers.1. 2. Secondly, the restoring of her againe: where first is set downe the admonition of *Abimelech* in a dreame, vers. 3. to 8. then *Abimeleches* expostulating with *Abraham*. Thirdly, *Abrahams* defence, vers. 9. to 14. Fourthly, the restitution of *Sarah* with large gifts, vers. 14 to 17. Lastly, *Abrahams* thankfulnesse in praying unto God, and the effect of his prayer, vers. 17, 18.

2. *The divers readings.*

Ch.con S.c. v.1. *Dwelt betweene Recam and Agara. C. betweene Cades and Sur. cat:*
v.2. *He feared to say she is my wife, lest the men of the City should slay him for her sake*: this is added by the Septuag. which the other have not.
S.H.ad. v.4. *Wilt thou slay the ignorant and just Nation? S.H. the righteous Nation. cater.*
S.det. Ch.ad. v.5. *God came unto Abimelech by night. S. the word came from the face of the Lord to Abimelech in a vision of the night. Ch. the Lord came to Abimelech by a dreame in the night. cater.*
S.C.ad. v.6. *The Lord said unto him by dreame. Ch.S. the Lord said unto him, cat. I spared thee. S. I kept thee. H.B.G. I did prohibite thee. T.C. P. chasach.* to prohibite.
diff. verber. v.9. *That worke that no man ever did, hast thou done to me. S. things which were not worthy to be done. Ch. which are not wont to be done. P. which thou oughtest not to have done. cater. heb. which shall not be done.*
v.13. *When God brought me out of my fathers house. S.H. when God caused me to wander out of my fathers house: cat. when the people erred after the works of their hands, the Lord applyed me to his feare out of my fathers house. Ch.*
Ch.ad.
S.ad. v.14. *Abimelech tooke a thousand drachma, shillings. S.* the rest have not these words.
v.11. *A thousand didrachma. S. a thousand silverlings. H.B.G. a thousand sickles. C. a thousand sickles of silver, Tr. heb. a thousand of silver.*
T.C.P. v.16. *These things shall be for the price of thy face. S. this shall be a vaile to thine eyes. H.B. this shall bee a vaile of honour. C. he shall be a vaile to thine eyes. T.G.*
S.H.c. C.ad. v.16. *Speake all things truly. S. whither soever thou goest, remember thou wast deprehended. H. because I have sent to take thee, and have seene thee in all things, which thou hast said, be thou rebuked. Ch. was thou reproved. B.G. and all this is, that thou maist be learned. T. heb. she reproved her selfe.*
v.17. *They were refreshed. C. they bare children. cat. heb.* jalad: to bring forth.

3. *The Explanation of doubts.*

QVEST. I. *Wherefore Abraham removed from the Plaine of Mamre, where he had so long dwelt.*

Vers. 1. *AFterward Abraham departed thence toward the South Countrey, &c. Abraham* had now dwelled in the Plaine of Mamre above fourteene yeare before *Ismael* was borne, who was thirteene yeares old when he was circumcised, *Gen.*17.25. Now he removeth from thence, not because of any famine, as *Pererius* thinketh, for the Scripture maketh mention but of one famine to have fallen in *Abrahams* dayes, *Gen.*26.1,2. nor yet for hospitality sake, as some Hebrewes: for he was now a sojourner in a strange Countrey. 3. Nor yet forced through the injuries and wrongs offered by his neighbours. 4. But it is most like, that the fearefull spectacle of the ruine of Sodome, with the pestilent and unwholesome ayre thereof rising, moved *Abraham* to change his dwelling: God so disposing, that *Abraham* should not continue alwayes in one place, as a possessor, but shift from place to place, as a stranger and sojourner.

QVEST.

QVEST. II. *Of the desart of Shur.*

Vers. 1. HE *dwelt betweene Cadesh and Shur.* 1. Those were the names of two desarts: the wildernesse of Shur, was that, into the which the Israelites entred, when they had passed over the red Sea, *Exod.* 15.22. 2. It is the same which is called the desart of Ethan, as *Tostatus* proveth against *Lyranus*: as may appeare by comparing *Exod.* 15.22. with *Numb.* 33.8. 3. This place of *Abrahams* dwelling is called afterward Beersheba, *Gen.* 22.32. *Iunius.*

QVEST. III. *Of Gerar where Abraham sojourned.*

SOjourned *in Gerar.* 1. This was the South bounds of Palestina, as is evident, *Gen.* 10.19. Sidon, Gerar, Sodome, Lasha, are set downe as the foure utmost parts of the Countrey of Canaan: Sidon, Gerar, from the North to the South on the West side; Sodome, Lasha, from the South to the North-eastward. 2. This Gerar was at the first a kingdome by it selfe, distinguished from the five principalities of the Philistims, *Iun.* It was the chiefe City of the region called Gerartis, *Hierome.* 3. Here *Abraham* did sojourne with *Isaack* twenty five yeares; from hence he went to sacrifice his sonne in the land of Moriah, *Gen.* 22.1. *Perer.*

QVEST. IV. *How Sara retained her favour and beauty at ninetie yeares of age.*

Vers. 2. ABimelech *sent and tooke Sara. Sara* was now ninety yeares old, how could she at these yeares retaine such beauty, as that she should be desired of Kings? 1. Neither is the history transported, as *Lyranus* thinketh upon this reason: for *Abraham* removed not from the Plaine of Mamre, till after the overthrow of Sodome. 2. Some thinke that this beauty in *Sara* was miraculous, as the Hebrewes. 3. But we need not seeke a miracle, other reasons may be alleaged; 1. Women then at ninety might be as fresh, as now, at forty: for as seventy or eighty is now the full age of women, so then they lived an hundred and thirty: *Sara* died at an hundred twenty seven yeares *Perer.* 2. Moderate diet, and chaste life, might be a great helpe: but especially Gods blessing, as *Moses, Iosua, Caleb*, retained their strength and vigor in their old age, *Deut.* 34.7. *Ios.* 14.11. *Luther.* And as *Sarah* had a childe at ninety, so it is like her favour and colour was, as it useth to be in childe-bearing women, *Mercer.* 3. The not bearing, or nursing of children was a great meane to preserve her favour, *Perer.* 4. Her inward parts and other womenly gifts might commend her, as well as her favour: and this comelinesse of her person was a singular gift from God among the rest, *Calvin.* These reasons may be yeelded that *Sarah* at those yeares did keepe her beautie, which consisteth of three things, the softnesse of the flesh, the smoothnesse of the skinne, the sweetnesse or freshnesse of the colour, *Perer.*

QVEST. V. *Why the Lord dealt more mercifully with Abimelech than with Pharao.*

Vers. 3. GOd *came to Abimelech.* The Lord dealeth more mercifully with *Abimelech* than with *Pharao*, for the like offence: *Pharao* was not admonished by dreame, but forced by plagues to confesse his sinne, *Gen.* 12. 1. We need not with *Rupertus*, to runne to allegories: who by these two afflictions of *Abraham* in the taking away of his wife, would have the two captivities of the Israelites signified: one in Egypt, where the Egyptians suffered many plagues, the other under the Chaldeans, from whence they were delivered by *Cyrus* with good conditions. 2. Neither is the reason hereof, because *Pharao* was a more wicked King, though *Abimelech* seeme to bee the honester man: for the beginning of Gods mercy is from him, not from us. 3. But the difference of this proceeding commeth from the mercifull disposition of God; who will have mercy on whom he will, *Rom.* 9.15.

QVEST. VI. *Of divine dreames and the diversity thereof.*

Vers. 3. IN *a dreame by night.* 1. The visions which are shewed in the day are more excellent than those which fall upon men in the night if all other circumstances be alike: not onely for that, it must be a greater propheticall power, which can sequester the soule from the thoughts and cares of the day wherein it is occupied, than in the silence of the night, which is *Aquinas* reason, but because all the powers of the soule, when the body is watching, are in their operation and working, and so better prepared for heavenly contemplation: an argument hereof may be this; that dreames in the night have beene shewed to naturall and carnall men, as to *Pharao, Nebuchadnezer*; but visions of the day are shewed to the faithfull, as to *Daniel* and *Peter*, *Act.* 10. 2. Yet the person of *Abimelech* considered, who was in the day occupied in the affaires of his kingdome, the night was a fitter season for him to be drawne to heavenly meditation, *Muscul.* 3. There are two sorts of divine dreames, one which is by representations and similitudes of other things, such were the dreames of *Pharao* and *Nebuchadnezer*; the other is a more excellent kinde, when one heareth God speake to him, as *Abimelech* here, or an Angell, as *Ioseph*, *Matth.* 1. or some man, as *Paul*, *Act.* 16.9. And these more noble dreames, are for the most part shewed to the servants of God, *Perer.* 4. But we must take heed, that we ascribe not too much to dreames, and to make those divine that are not, which may be thus discerned. 1. The dreames which God sendeth are good and godly, not savouring of any carnall thing. 2. They are sent upon grave and weighty occasions. 3. And for the most part to men fearing God. 4. And they leave a certaine perswasion and inward sense of Gods presence in the soule, *Muscul.*

for Da. 7.1. & 8.17 & Iob 33 & 35

Divine dreams how to be discerned.

Signes of good dreames

QVEST.

Quest. VII. *Why the Lord saith of Abraham, he is a Prophet.*

Vers.7. *Deliver the man his wife againe, for he is a Prophet, and he shall pray, &c.* 1. Some make this clause, *for he is a Prophet*, a reason of the former sentence, of delivering his wife: because he being a Prophet did know that he had not come neare her, and therefore *Abimelech* need not doubt to deliver her, *Iunius, Perer.* 2. Or he is a Prophet and deare unto me, and the wrong offered to him I will revenge as done unto my selfe, *Iun.* 3. Because he is a Prophet, marvell not that this punishment is laid upon thee, for doing wrong to such an excellent man, *Calvin.* 4. But it is better referred to the words following: he is a Prophet and an holy man, and therefore shall pray for thee, and his prayers shall prevaile, *Musculus.*

Quest. VIII. *Of divers kindes of propheſying.*

THis word Prophet, or to propheſie, is diverſly taken in Scripture. 1. He is called a Prophet to whom things ſecret and hid, were revealed, and the knowledge of things to come by the ſpirit of God: ſuch in times paſt were called ſeers, 1 *Sam.*9.9. 2. They were called Prophets among the heathen, whoſoever could foretell things to come, as ſome did by the ſubtilty of Satan: ſo Saint *Paul* calleth *Epimenides*, the Cretenſian Prophet, *Tit.*1.3. Thirdly, they were called Prophets, that had a ſpeciall gift to indite hymnes and ſongs to the praiſe of God, 1 *Chron.*25.3. *Ieduthun* is ſaid to have propheſied upon the harpe. 4. They were ſaid to propheſie, which did imitate onely the Prophets outward geſture, when they were beſide themſelves; as *Saul* propheſied, when the evill ſpirit came upon him, 1 *Sam.*18.10. that is his outward geſture and behaviour, was as of a man beſide himſelfe. 5. They were ſo called Prophets, that were Expounders and Interpreters of Scriptures; ſo is it taken, 1 *Cor.*14. ſo *Aaron* was *Moſes* Prophet, *Exod.*7.1. that is, his ſpokeſman, *Exod.*3.16.

Quest. IX. *Two ſorts of Prophets.*

BUt a Prophet is taken properly the firſt way; whereof there were two ſorts. 1. They were called Prophets, which had ſecrets revealed unto them to publiſh by writing and preaching to the people: and in this ſenſe the word *Nabi* a Prophet, commeth of *Nub*, which is to ſpeake. 2. They alſo were called Prophets, who though they preached not, yet God revealed many things unto them, and uſed them familiarly: and in this ſenſe *Nabi* ſhall be derived of *ban*, which is to underſtand: of this ſort was *Abraham* a Prophet. *Toſtat. Oleaſter. ex Perer.*

Quest. X. *How Sarah is ſaid to be Abrahams ſiſter.*

Vers.12. *Yet in very deed ſhe is my ſiſter, &c.* 1. Neither is their opinion ſound, that thinke *Sarah* to have beene *Abrahams* owne ſiſter by his father, not by his mother: *ſic Lyppoman, Satus, Cajetanus*: for ſuch mariages were not in uſe among the faithfull in *Abrahams* time. 2. Neither was ſhe the daughter of *Terah* his brother, adopted by *Terah*: for *Abraham* ſaith, ſhe was the daughter of his father. 3. Therefore *Chryſoſtomes* ſentence is to have bin preferred, that holdeth *Sara* to have bin the daughter of *Haran Arbahams* brother, whom *Thare* had by one woman, *Abraham* by another: this *Haran* died a long time before his father, ſo that *Sarah* after the death of her father, might very well be called the daughter of *Terah*, becauſe he was her grandfather, and he was alſo in ſtead of her father being dead. 5. And whereas *Abraham* ſaith, *In very deed ſhee is my ſiſter*: he ſaith not that ſhe was properly his ſiſter, being his Neece, but he ſaith, *In very deed*, to free himſelfe from the ſuſpition of lying. See more of this matter, *Gen.* 11.4.18.

Chryſ hom. 45. in Gen.

Quest. XI. *How much the ſickle was in values.*

Vers. 16. *A thouſand peeces or ſickles of ſilver.* The common ſickle neither was of ſo little value, as one *Ribera* affirmeth out of *Budeus*, as equivolent to the Atticke *drachma*, or groat, which is the eighth part of an ounce. 2. Nor yet doth it countervaile foure drachmaes or groats, as *Ioſephus.* 3. Nor an whole ounce, as *Hierome.* 4. But the common ſickle doth weigh ten gerahs: the ſickle of the Sanctuary was double, of twenty gerahs in weight: *Exod.*30.13. and every gerah did weigh ſixteene barley cornes: ſo that the common ſickle did weigh 160. barley cornes, that is two drachmaes and ſomewhat more, *Iunius.* and therefore the 70. tranſlate the ſickle *didrachma*, a double groat: that is a quarter of an ounce, about fourteene pence ſtarling.

Quest. XII. *Who is ſaid to be the vaile of Sarahs eyes.*

Vers.16. *He is a vaile of thine eyes to all that are with thee, &c.* 1. This is neither to be referred to the gift which *Abimelech* gave. 1. As though he had given it for a recompence for taking *Sarah* away, as the Septuagint read, and *Chryſoſtome* expoundeth. 2. Or to buy *Sarah* and her maid vailes to hide their beauty, that others be not intangled, *ex Perer.* 3. Or that it was a gift of honour, to ſhew that *Sarah* was both chaſte and innocent. Latine tranſlat. and the great Bible: ſo alſo *Raſi.*

2. It is not underſtood of this excuſe or diſſimulation which *Sarah* uſed, as though the ſenſe ſhould be this: that ſhe might uſe this vaile or colour of the truth among her ownr: for they could not bee deceived, but among ſtrangers ſhe ſhould plainly confeſſe her ſelfe to be *Abrahams* wife, *Lyranus, Toſtatus*: for what needed *Sarah* to uſe any ſuch excuſe, where ſhe was knowne?

3. Some doe referre it as well to *Abraham*, as to the gift, and to all that now hapned, that they were ſignes of *Sarahs* chaſtity, *Mercer.*

But

But the better interpretation is, to apply it to *Abraham*, that he ſhould be the veile of her eyes. 1. That no man knowing her to be *Abrahams* wife, ſhould looke upon her to deſire her. *Aben Ezra, Cajetan.* 2. It alſo putteth *Sara* in minde of her ſubjection to *Abraham*, whereof the veile is a ſigne, 1 *Cor.* 11.10. 3. *Oleaſter* alſo further ſtretcheth it; that *Abraham* was her veile, that is, her juſt excuſe, that ſhe did this, for his cauſe, being by him perſwaded: but the former expoſition is the better.

QUEST. XIII. *How Sarah was reproved.*

She was thus reproved. 1. The 70. reade, *ſpeake the truth*, that is, that I am innocent, and touched thee not: but this reading diſſenteth from the originall. 2. So doth the Latine; remember thou art deprehended: *Lyppoman* ſaith, it ſhould be read *reprehenſam, reprehended*, not *deprehenſam, deprehended*. 3. *Iunius* readeth, *all this is done that thou maiſt be learned*. 4. But the better reading is, all this was, that ſhee might be reproved, or in all this ſhe reproved her ſelfe: ſo that they ſeeme to be the words rather of the writer concerning *Sarah*, than of *Abimelech* to *Sarah*.

QUEST. XIV. *Whether Abimelech were ſmitten with any diſeaſe.*

Verſ. 17. *God healed Abimelech, &c. for the Lord had ſhut up every wombe.* 1. *Aben Ezra* is not right, that thinketh, that *Abimelech* himſelfe was ſtricken with no diſeaſe: but that he is ſaid ſo to be, becauſe his wife and maidens were puniſhed: for the text it ſelfe ſaith, that *God healed Abimelech*: and it is moſt like, that God ſent upon him ſome infirmity in his ſecrets, whereby he was kept from comming neare to *Sarah*.

QUEST. XV. *What the ſhutting up of the wombe ſignifieth.*

2. THe ſhutting up of the wombe, is not to bee underſtood (as *Pererius* doth) of the difficulty of bringing forth: for then the children being ready for birth, and ſtaying longer than their time, ſhould have beene ſuffocated: and the text ſaith, the *Lord had ſhut up every wombe*: but all were not great with childe at one inſtant. Neither need we with *Calvin*, becauſe in ſo ſhort a time (*Sarah* being conceived with childe of *Iſaack*, and not yet delivered) there could be no experience or triall of their ſterility and barrenneſſe, to ſay the hiſtory is tranſpoſed, and was done before: for *Abraham* till now had no occaſion to ſojourne in Gerar: therefore the meaning is, that the women were hindred from conception, ſo ſignifieth the ſhutting up of the wombe: as the opening of the wombe betokeneth aptnes to conceive: as we reade, *Gen.* 29.31. The Hebrewes affirme, that not onely in the women, but the men alſo all their pores and paſſages were ſtopped, as well of the mouth to take meat, as of other places that expell them: and that the hens could not lay their egges: but the text beareth it not. Hebrewes fanſies.

4. *Places of Doctrine.*

1. *Doct. Adultery a ſinne puniſhable with death.*

Verſ. 3. *THou art but dead, &c.* God threatneth death to *Abimelech* conditionally, if he did not reſtore *Abrahams* wife, *Iun.* whereby we ſee, that in the juſtice of God, adulterie is a ſinne to be puniſhed by death: as *Iudas* adjudged *Thamar* to the fire for whoredome, *Gen.* 38.24. Where the law then is more gentle, than to inflict the puniſhment of death upon adulterers, they may thanke the lenity of the Magiſtrate, which uſeth not that rigour which may well ſtand with juſtice.

2. *Doct. Ignorance excuſeth not ſinne.*

Verſ. 6. *I kept thee, that thou ſhouldeſt not ſinne againſt mee, &c. Abimelech* then if hee had touched *Sarai*, though he did not know her to be anothers wife, had ſinned: ignorance then excuſeth not ſinne, though it doe ſomewhat extenuate and qualifie it, *Muſcul.* as it is in the Goſpell, *He that knew not his maſters will, and yet did commit many things worthy of ſtripes, ſhall be beaten with few ſtripes, Luk.* 12.48. he that ſinneth willingly ſhall receive more ſtripes, and he that falleth of ignorance ſhall have ſome alſo.

3. *Doct. The whole family bleſſed becauſe of the Maſter.*

Verſ. 7. *THou ſhalt die the death, and all thou haſt*: as the ſin of the Maſter of the houſe bringeth a judgement upon the whole familie; ſo the Lord alſo ſheweth mercy to the whole houſe for the maſters ſake. *Luk.* 19.9. *This day is ſalvation come into this houſe*, becauſe he is become the ſonne of *Abraham*.

5. *Places of confutation.*

1. *Confut. No perfect righteouſneſſe in this life.*

Verſ. 5. *WIth an upright minde, and innocent hands, &c.* This place is no ground for their opinion, that thinke a man in this life may attaine to perfect juſtice: for *Abimelech* doth not abſolutely cleare himſelfe from all ſinne: but onely in this particular, in this degree of ſinne, that he had not committed willingly any act of uncleanneſſe with *Sarah*, *Calvin*: as the Prophet *David* uſeth to plead for himſelfe, *Pſal.* 7.3. *If I have done this thing, if there be any wickedneſſe in my hands, &c.* he onely purgeth himſelfe from the ſuſpition of a particular fact.

2. *Confut.*

2. *Confut. The Scripture ſendeth us not to pray to the dead, but to be holpen by the prayers of the living.*

Verſ.7. HE *is a Prophet, and ſhall pray for thee, &c.* Neither doth this place make for the invocation of Saints that are departed: for God ſendeth not *Abimelech* to *Noah*, or any other departed to pray for him, but to *Abraham* then living, *Calvin.* The living then may pray for the living, which duty may be mutually performed in charity, while one knoweth anothers neceſſities. But for the living to pray to, or for the dead, which know not their wants, and they are already certainly diſpoſed of in an unchangeable ſtate, as the living are not, it hath no warrant upon any precept or example of Scripture, or any ſound reaſon drawne from thence.

3. *Confut. Againſt the hereſie of the Tritheiſts.*

Verſ.13. WHen *God cauſed me to wander out of my fathers houſe, &c.* The word is *elohim*, Gods, in the plurall number, which maketh ſome to underſtand the Angels: *Vatablus, Calvin*: but God, and not the Angels firſt called *Abraham* from his Country & fathers houſe, *Act.*7.3. Some thinke that *Abraham* thus ſpake according to the phraſe and ſpeech of the heathen: but *Abraham* doth every where profeſſe himſelfe by erecting of altars, a worſhipper of the onely true God. Wherefore this place is truly tranſlated, *God cauſed me: ſic P.T.B.G.S.H.* onely the Chalde readeth in the plurall number very corruptly, *when the people erred after the works of their hands.* Notwithſtanding this text doth no wayes favour the hereſie of the Tritheiſts, that make divers Gods: for in that here a verbe of the plurall number, *hitgnu*, is joyned with *elohim*, it ſheweth the Trinity of perſons: in that ſometime a verbe of the ſingular number is put unto it: as *Gen.*1.1. *bara*: it betokeneth the unity of the God-head.

6. *Places of Morall obſervation.*

1. *Obſerv. The righteous may fall often into the ſame infirmity.*

Verſ. 2. ABraham *ſaid of Sarah, ſhe is my ſiſter.* *Abraham* had once thus offended before, and had forgotten by this pretence, what danger *Sarah* was like to have beene brought into, and yet he falleth into the ſame infirmity againe. Therefore it is ſometime ſeene, that even the children of God may in the ſame thing ſhew their weakneſſe often, *Calvin.* As *Iehoſaphat* being reproved by *Iehu* for joyning in league with *Ahab*, did forget himſelfe, and was afterward confederate with his wicked ſonne *Ahaziah*, and was the ſecond time reproved by *Eliazer* another Prophet, 2 *Chron.*19.2. and 20. 37.

2. *Obſerv. Good Princes doe ſubmit themſelves to their lawes.*

Verſ. 9. ABimelech *ſaid to Abraham, what haſt thou done, &c.* *Abimelech* ſignifieth, *my father the King*: which ſheweth, that Kings at the beginning were fathers, and nouriſhers of their Countrey: but afterward, they which knew not God, became in ſtead of *Abimelachim, Oebimelachim*, that is, *our enemie the King, Muſcul.* Happy then is that people, that hath a King for a common father. Beſide here *Abimelech* though a King, taketh not himſelfe to be lawleſſe, to doe what him liſt: as cruell *Caligula* ſaid to his grandmother *Antonia, Mementoomnia mihi licere & in omnes: Remember that all things are lawfull for me toward all men*: and wicked *Iulia* to *Antonius Caracalla*, ſoliciting him to inceſtuous marriage, when he anſwered, *Vellem ſi liceret, I would, if it were lawfull*, replied impudently againe, *Si libet, licet, an neſcis te imperatorem eſſe, leges dare non accipere: If you will you may; know you not, that you are Emperour, and gave lawes, but receive none?* That ſtate is likethen to ſ uriſh, where even Kings, as *Abimelech* doe ſubmit themſelves here to good lawes. As *Plato* hath an excellent ſaying, *In qua civitate lex ſubdita eſt, video ibi perniciem paratam in qua vero lex domina eſt principſum, ibi video ſalutem: In what City the law is ſubject, I ſee deſtruction at hand, but where the law ſwayeth even the Prince, I ſee health to that place: ex Perer.*

Sueton. in Calig.

Plat. l. 4. de legib.

3. *Obſerv. God divers wayes keepeth us from ſinne.*

Verſ.6. IKeepe *thee, that thou ſhouldeſt not ſinne againſt me.* It is God that keepeth his children from ſinne: either by the inſtinct of his ſpirit, or the inſtruction of his word, the guard and guiding of Angels, or by diſeaſes: as *Abimelech* was here reſtrained, verſ.17. or by the counſell and advice of others, as *David* was ſtayed from ſhedding of bloud by *Abigail.* 1 *Sam.*25. *Calvin.*

4. *Obſerv. Things voluntarily taken muſt be reſtored.*

Verſ.7. DEliver *the man his wife againe, &c.* Unleſſe then that things violently taken from others, be reſtored, there is no mercy to be expected, *Muſcul.* therefore *Zacheus* being truly called, doth reſtore largely, what he had wrongfully ſcraped together, *Luk.*19.

5. *Obſerv. Adulterie bringeth generall calamities vpon the whole citie or kingdome.*

Verſ.9. THou *haſt brought on me, and on my kingdome this great ſinne.* Adulterie is called a great ſinne, not onely becauſe of the uncleannes and filthines of it, but becauſe of the puniſhment that followeth, and the calamites that ſometime overtake the whole Citie and kingdome for that ſinne in their governors. As the whole citie of Sechem was put to the ſword for raviſhing of *Dinah Iacobs* daughter, *Gen.*34. the whole kingdome of *David* ſmarted for his ſinne committed againſt *Vriah* concerning *Berſabe*

2 *Sam.*12. The like examples are found in forren histories; now Troy was destroyed for the taking away of *Helen*; the name and office of Kings expelled out of Rome for the ravishing of *Lucretia* by *Sext. Tarquin. Perer.*

6. Observ. *Barrennesse a due reward of incontinent life.*

Vers.18. *THe Lord had shut up every wombe, &c.* Sterility and barrennesse is a just punishment for incontinent life, that they which seeke for issue of strange flesh, should bee without fruit at home, *Muscul.* This may well be seene in *Salomon*, who of his 300. Concubines, and 700. Wives, left but one sonne, *Rehoboam*, and him not very wise, to succeed him.

CHAP. XXI.

1. *The Method.*

THis Chapter hath three parts: 1. Of *Abrahams Oeconomicall*; 2. Of his *politicall*; 3. Of his *religious* state.

First, to his *Oeconomicall* affaires belong such things as hapned to *Isaack* and his mother, to *Ismael* and his mother.

Isaack is borne and named, *vers.*2,3. circumcised, *vers.*4. nursed up by *Sarah*, and brought up with great joy, *vers.*6,7. weaned, *vers.*8.

Ismael, 1. Mocketh *Isaack*, and *Sara* saw it: 2. Is cast out with his mother by *Sarahs* motion, *vers* 10. and Gods bidding, *vers.*12,13. 3. He is provided for, first by *Abrahams* care, who sendeth her not forth empty, *vers* 14. by Gods providence, *vers* 16. to 20.

Secondly, his *politicall* state concerneth his affaires with *Abimelech*; 1. Both as touching a league which *Abraham* maketh with him and his seed, *vers* 23, 25. 2. The restitution of the Well which *Abimelech* confirmeth to *Abraham* by the accepting of seven lambs, to *vers.*32.

Thirdly, *Abrahams religious* act was in planting a Grove, and calling upon the name of God.

2. *The divers readings.*

v.2. *And bare a sonne* H. *bare Abraham a sonne. cæt.*
v.3. *Which Sara bare him* A. *which was borne unto him, which Sara bare him. cæt.* H. de.
v.6. *God hath made me to rejoyce. C.B.G. to laugh. cæt* sic & Heb. H. det.
v. 7. *Who hearing would beleeve Abraham.* H. *he is faithfull, that hath said to Abraham and performed.* C. *who would have told Abraham. cæt.* H. C. c.
given a childe sucke. H. S. *given children sucke. cæt.*
v.9. *The sonne of Agar the Egyptian.* H. *the sonne of Hagar, which she had borne to Abraham. cæt.* H. det.
playing. C.H.S. *mocking.* T.B.G.P. *heb. laughing: playing with Isaack.* added by H. and S. H.S. ad.
v.14. *Tooke bread and a bottle of water and gave to Hagar, and put the childe upon her shoulder.* S. *gave it to Hagar, putting it upon her shoulder, and the childe also.* C.B.G. *taking bread, put it upon her shoulder, and gave her the childe also.* H.T. T.H.s.
v.16. *The boy crying out wept.* S. *she lift up her voice and wept. cæter.* S. ad.
v.18. *Hold his hand.* S.H. *hold him with thy hand. cæt.* S.H. ali.
v.20. *He was with him.* H. *the word of God was an helpe to the childe.* C. *God was with the childe. cæter.* H.C.
v.21. *A young man an archer.* H. *a principall archer.* B. *a shooter in a bow.* C.T.P. *rabeh* signifieth an archer, and *rabbis* a master, because of his multiplicity of skill. H.
v.22. *Phicol the chiefe captaine cæt. Hachoz adpronubus*, the bridegromes friend, *numphagagos.* S. this is transposed by the Septuagint, out of the 20. *chap. vers.*6. S. cor.
v.23. *Sweare unto me by the word of God.* C. *by God. cæt.* T.P.r.
thou wilt not hurt me. cæt. lie unto me. T. *heb.* P. *shachar.*
hurt my seed or name. S. *posterity, stocke.* H. *my sonne or nephew. cæt.*
v.31. *He called the name the Well of oath.* S. *Beersheba. cæt.* S. app. f. pr.

3. *The explanation of doubts.*

QUEST. 1. *Why Sara is said to have given children sucke.*

Vers.7. *THat Sara should have given children sucke.* 1. The conceit of some Hebrewes is here ridiculous, that *Sara* is said to have given children sucke, in the plurall number, because many children were brought in to sucke of her, that it might appeare whether the childe borne were hers; but this might have beene knowne by the sucking of *Isaack* onely. 2. Therefore *Chrysostomes* conjecture is better, that mention is made of *Sarahs* sucking, that it might be evident, that the childe was verily borne of her. 3. But it is spoken in the plurall number, according to the phrase of Scripture, that useth sometime the plurall for the singular: as also *Cajetanus* conceit may be received, that hereby was signified the great store of milke that *Sarah* had, which was sufficient to have suckled more children than one. Hom. 45 in Gen.

QUEST.

QUEST. II. *At what time Isaack was weaned.*

Vers. 8. *THe childe grew and was weaned.* 1. *Hierome* reporteth two opinions of the Hebrewes, that some hold *Isaack* to have beene weaned at five yeares, some at twelve. 2. *Lyppoman* thinketh that three yeares was the common stint, as the mother saith to her sonne, 2 *Macchab.* 7. 27. I gave thee sucke three yeares. 3. Some of the Hebrewes thinke hee was weaned at the end of twenty foure moneths, *ex Calvin. sic Mercer.* 4. But it skilleth not at what time *Isaack* was weaned: it sufficeth to know that *Isaack* was not weaned before the usuall time for any want in his mother: for he grew first and thrived, and then was weaned, *Calvin.*

QUEST. III. *Why Abraham made a feast when Isaack was weaned.*

ANd Abraham made a great feast. 1. Neither is it like, that *Abraham*, lest he should seeme to imitate the fashions of the heathen, did institute a feast not usuall: for it is not unlike, but that there was great rejoycing also at the birth of *Isaack*: as vers. 6. *Sarah* said, God hath made me to rejoyce. 2. Neither was this done either mystically, as *Augustine*, to signifie that then we should rejoyce, *cum factus est homo spiritualis*, when a man is become spirituall, and weaned from carnall desires. 3. Neither yet was it performed typically, to foreshew that Christ should weane us *ab infantilib. ritib. &c.* from the childish rites of the Law: *Rupertus.* 4. But rather it seemeth to have beene *laudabilis consuetudo*, a laudable custome in those dayes, *ut initium comedendi, &c.* that the beginning of the eating of the first-borne should bee celebrated with a feast, *Cajetane.* For at the birth of the childe, the mother being in griefe, and at the circumcision, the infant being in griefe, it might seeme not so fit a time of feasting, as at the weaning, *Mercer.* 5. And beside, speciall mention seemeth to be made of this feast, because *Ismael* at this time, scorning this solemnitie, derided and mocked *Isaack*, *Calvin.*

QUEST. IV. *How Ismael is said to have mocked Isaack.*

Vers. 9. *SArah saw the sonne of Hagar mocking, &c.* 1. The Septuagint read, *Playing*, *Paizonta*, but neither had it beene such a great fault for children to play together: neither was *Ismael* (being fourteene yeare older than *Isaack*, and almost twenty yeares old, if *Isaack* was weaned at five yeares, as some thinke) a fit play-fellow for *Isaack*. 2. *Lyranus* also too much presseth this word: for beside that it signifieth to play, he noteth that in Scripture it signifieth, 1. the act of venery, as *Gen.* 26. 8. *Isaack* is said to have sported or played with *Rebecca*: 2. The act of Idolatry, *Exod.* 32. 6. they rose up to play. 3. To play is taken for to fight and kill, 2 *Sam.* 2. 14. *Abner said to Ioab, let us see the young men play before us*: the two first wayes he thinketh *Ismael* played with *Isaack*, both in making of Idols, and in using some obscene behaviour: some thinke also that he did strive and fight with *Isaack*, *Mercer.* But we need not stretch this word so farre. It was misdemeanor great enough for *Ismael* to scorne and flout *Isaack*, deriding him, as though he should be their young master, and heire of all: and this was the persecution which Saint *Paul* speaketh of, *Gal.* 4. 29. And further, *Ismael* sheweth himselfe here a very prophane person: that whereas *Isaack* had his name given of laughter: both because his father laughed, and rejoyced in the spirit, when he was promised: and for that there was such great joy as at his birth, vers. 6. but most of all because he was a type of Christ, in whom *Abraham* rejoyced, *Ioh.* 8. 56. and all the faithfull children of *Abraham*: *Ismael* made him indeed a right *Isaack*, that is, a laughing stocke, deriding this mysticall name, which was given him of God, *Calvin.*

QUEST. V. *Why Sarah would have the bond-woman and her sonne cast forth.*

Vers. 10. *CAst out the bond-woman with her sonne, &c.* These reasons may be given why *Sarah* desired *Ismael* to be cast out. 1. because shee saw how hee continually abused and mocked *Isaack*. 2. For that he ambitiously sought the inheritance, vers. 17. *The sonne of this bond-woman shall not be heire, &c. Chrys.* 3. *Ismael* was of evill disposition, and lewd manners, she might feare lest *Isaack* should bee corrupted by him, if the other staid in the house, *Perer.* 4. Lest if they had still both dwelled together, their posterity might be confounded: *Propagatio nominis Abrahæ directius pertinuisset ad Ismaelem: The propagation of Abrahams name should have more directly belonged unto Ismael, being the elder, Cajetane, Calvin.* This reason is confirmed by the Lord himselfe, who stirred up *Sarah*, to rouse up *Abraham*, carried away with fatherly affection toward *Ismael*: for he saith, *Thy seed shall be called in Isaack*: which could not so happily have beene done, if *Ismael* had not beene separated from him. 5. His mother also was cast out with him, because it seemeth she ambitiously provoked her sonne to stand for the inheritance.

QUEST. VI. *What Isaack was heire of.*

Vers. 10. *SHall not be heire.* 1. Though *Abraham* yet possessed not so much as the breadth of a foot, yet *Sarah* was not ignorant, that the whole land was promised to *Abraham* and his seed, and beleeved they should possesse it in time. 2. *Abraham* had great store of cattell, treasure, and household, and of other goods, which he gave unto *Isaack*, *Gen.* 25. 5. bestowing onely gifts upon his other sonnes. 3. She desired that *Isaack* might be heire of *Abrahams* name and bloud: as the Lord saith afterward; that his seed should be called in *Isaack*.

QUEST. VII. *Whether Hagar carried Ismael upon her shoulder.*

Vers. 14. *PVtting it upon her shoulder, and the childe also.* 1. It is not like that *Ismael* being now a youth of twenty yeares old, was laid upon his mothers shoulders to beare, as the Septuagint read,

or

or that *Abraham* was constrained to binde *Ismael* with cords, and lay him upon his mother, for v. 18. she is bid to take him by the hand, not to lay him upon her shoulder: and whereas shee is said to cast him from her: this was done, not out of her armes, but *animo*, in her mind and affection: *Augustine, Iunius.* Or taking him into her lap being sicke, she after despairing of his health, put him from her, *Mercer.* whereas also hee is called *jeled*, a childe, this word is used not onely of infants, but of young men, *Genes.* 4. 23. and *Hierome* well noteth, that all children are so called in respect of their parents. 2. Neither is it here a metaphoricall speech, as *Cajetane* saith, that to lay *Ismael* upon his mothers shoulders, was to commit him to her care. 3. But the sentence is thus distinguished, as the Latine readeth well, that whereas there are two words, *he gave*, and *imposed*, or *Layed on*, this is to be referred to the bottle of water and bread, the other to the child. 4. As for that conceit of the Hebrewes, that *Ismael* was sicke, and through griefe fell into a dropsie, or some inflammation, which was the cause the bottle of water was so soone spent, it hath small ground.

Hieron. tradit. Hebraic. in Gen.

Hebrewes conceits.

Quest. VIII. *What the reason is that Abraham gave Agar and Ismael no better provision.*

He tooke bread and a bottle of water, &c. How commeth it to passe that *Abraham* being so rich a man, and loving *Ismael* so well, should send him out with no better provision: seeing that they were not to send away their servants empty, but to give them a liberall reward of sheepe, corne, and wine. *Deut.* 15. 13. 1. *Cajetane* thinketh, that by bread and water all other victuals are expressed, and that *Abraham* gave them both servants and cattell: being both his father and very rich, and so both willing and able: neither would he deale worse with *Ismael* his first borne, than with the rest of his sonnes, to whom he gave gifts, *Genes.* 25. 5. *sic Cajetan.* But the Scripture it selfe gain-sayeth *Cajetan* herein, which omitteth not to make mention of the very bottle, which *Abraham* gave to carry the water in: then by all likelihood the other gifts of greater value should have beene spoken of. 2. Neither need we with *Rupertus* to seeke out an allegory: that by *Hagars* carrying of water and not wine, is shadowed forth the old Synagogue labouring under the literall sense of Scripture. 3. Wherefore *Tostatus* thinketh better, that *Abraham* gave *Hagar* no more than these necessary helpes in her journey: 1. Either because *Sarah* the dame of the house would have it so, whom God commanded *Abraham* to heare in this case. 2. Or for that the Lord had promised to provide and take care for *Ismael.* 3. Or *Abraham* might afterward remember *Ismael* with a portion among the rest of his brethren: *sic Tostatus.* 4 Or *Abraham* did thinke to send them a supply afterwards, they sojourning not farre off: 5. Or *Abraham* being in griefe and heavinesse for their departure, might forget to doe that, which otherwise he would have done: for it seemeth he did it in haste. *Calvin.* Among which reasons, I take the first and the last to be most probable.

of sending, not so

Quest. IX. *How Hagars eyes were opened.*

Vers. 19. God opened her eyes, &c. 1. Not that her eyes were shut before. 2. Neither as though this fountaine, which the Angel shewed, did suddenly breake out of the ground, as some think: *ex Vatablo.* 3. But caused her to see the well, which either by reason of her griefe she before regarded not, *Calvin:* or she saw it not by reason of the farre distance, or for that it was in some hidden place, *Perer.* Thus the two Disciples are said not to have knowne and discerned Christ, till their eyes were opened, *Luke* 24. 4. *Rupertus* gathereth from hence a further mystery: that as *Hagar* wandring in the wildernesse was brought to see a fountaine of water, so the Jewes in the end of the world shall be called and brought to the knowledge of the truth.

Quest. X. *Abimelech rather of feare than love, maketh a league with Abraham.*

Vers. 22. Abimelech spake unto Abraham, &c. 1. Some thinke, that *Abimelech* not of any suspition or jealousie toward *Abraham*, but for love of his vertue, and seeing him to be a man prosperous and beloved of God: both by reason of the victory given him against foure Kings, when he recovered *Lot*, and the honourable congratulation of *Melchisedech*, that met him, and now the rare birth of his sonne *Isaack*: for these causes he desired his friendship, *Pererius.* 2. But it is more like that *Abimelech* feared *Abrahams* greatnesse, and therefore of feare rather than love, desired to make a league with him, *Muscul. Calvin*: for it is no other like but that *Abimelech* was affected to *Abraham*, as afterward to his sonne that sojourned in the same place: and how *Abimelechs* affection stood toward *Isaack*, the Scripture sheweth: *Wherefore came yee to me, seeing you hate me? &c. Gen.* 26. 27. yet *Abimelech* desireth also to make a covenant of friendship with *Isaack*.

Quest. XI. *Of the gifts given to Abimelech and the seven lambs.*

Vers. 27. Abraham tooke sheepe and beeves, &c. *Pererius* thinketh, that no other ceremony was used, in making this covenant, but only an oath betweene them: but this giving of sheep to *Abimelech*, sheweth that some other rite and solemnity was performed, *Muscul.* 2. And hereby *Abraham* doth acknowledge his homage to the King of the place: for, though all this land was promised to *Abraham*, yet the time of his actuall possessing it, was not yet come. 3. The seven lambs, were not money stamped with that marke, but so many in the kind which *Abraham* giveth as a price or redemption of his well, that he might enjoy it quietly afterward: *Calvin.* 4. And these seven lambs did not belong unto the covenant, as a rite and ceremony thereof: for then *Abimelech* would not have asked, what they did meane: v 29. But they were as an earnest given for the redeeming of the well, *Perer.* 5. *Augustine* thinketh, that *Abraham* bought with them that parcell of ground, where he planted a groave: and it is not unlike: for before this time *Abraham* is not found to have planted any.

Quest. XII. *Of the name and City of Beersheba.*

August. qu.56. in Genes.

Vers. 31. *Wherefore the place is called Beersheba.* 1. The word *shabangh*, signifieth both *seven*, and with some little alteration of the points, to *sweare*: but here *Moses* deriveth the word, from the oath, which was taken betweene them, although not without relation to the seven lambes given in exchange: *Vatab.* 2. *Moses* called the place Beersheba, that is, the well of the oath, before v.14. but that is by *anticipation.* 3. Of this well the City next adioyning was so called Beersheba, which was the utmost bound of the land of promise toward the South, as *Dan* was on the north side. 4. This Beersheba was one of those Cities that belonged to *Simeons* lot, *Iosua* 19.2. but because *Simeon* had their inheritance in the middest of the inheritance of *Iudah*, *Iosu.*19.1. Beersheba also is numbred among the Cities of *Iudah*, *Iosu.*15.28.

Beersheba how counted amóg the cities of Judah belonging to *Simeon.*

Quest. XIII. *Why Abraham made a groave.*

Vers. 33. *And Abraham planted a groave, &c.* 1. To let passe *Rupertus* allegory, who by this groave planted by *Abraham* in a strange countrey, understandeth the Church planted among the Gentiles, professing *Abrahams* faith. 2. *Abraham* planted this groave, that it might bee a quiet and solitary place, to the which he might betake himselfe, for prayer and contemplation. *Cajetan.* 3. Some think that this groave was set with all manner of fruitfull trees, whither *Abraham* did use to carry his guests, and by the sight thereof to stirre them up to praise God the giver of all good things. *Tostat. ex Targ. Hierosol.* 4. It should seeme, that the heathen from this godly use of *Abraham*, derived by a corrupt imitation their consecrating of woods and groaves to their Idols: and therefore the Israelites were forbidden afterward to doe the like: and that this was the fashion of the heathen, *Pliny* testifieth: how that severall trees were proper to severall Idols, the *esculo or oake tree to Iupiter, the lawrel to Apollo, olive to Minerva, myrtle tree to Venus, poplar to Hercules*: which abuse was taken up by the idolatrous Israelites: *they offered incense under the oakes, the poplar trees, the olive, Hosh.*4.13.5. This superstitious use was afterward forbidden the Israelites, not for those reasons alleged by *Philo*: 1. because the temple of God, *amœnitates non postulat, must not be a place of pleasure.* 2. or because dung and other filth is applyed to the trees to make them grow, 3. God will be worshipped in patent and open places, not in secret and obscure corners. For then *Abraham* would not have worshipped God in a groave, if upon these grounds it were unlawfull. 4. But the cause of the prohibition was the superstitious practice of the heathen, that had abused these things to Idolatry: to whom the Lord would not have his people conforme themselves. *Deut.* 12.3. *You shall breake downe their pillars, and burne downe their groaves with fire, &c. you shall not so doe unto the Lord your God.*

The idolatrous abuse of groaves among the heathen. *Lib.1.c.1.* Trees consecrated by the heathen to their gods. Why the Israelites were forbidden to consecrate any groaves.

Quest. XIV. *How long Abraham sojourned in the land of the Philistims.*

Vers. 34. *Abraham was a stranger in the Philistims land a long season. &c.* 1. *Lyranus* thinketh with other Hebrewes, that *Abraham* sojourned in this countrey 25. yeares: for so old *Isaack* is supposed to be, when *Abraham* was bid to offer him up in sacrifice: for then *Abraham* dwelt still in Beersheba, and some what after. 2. It is also not unlike, that *Abrahams* time of abode was longer in Beersheba, than it was in Hebron, in the plaine of Mamre: for it was but 25. yeares from *Abrahams* first comming into Canaan, in the 75. yeare of his age, to the birth of *Isaack*, in his 100. yeare: *Lyran.* 3. From this time of *Isaacks* birth beginneth the account of the 400. yeares mentioned, *Gen.*15.13. *Calvin.*

Now whereas S. *Paul* doth draw this history of *Sarah* and *Hagar*, *Isaack* and *Ismael*, to an allegory: this place giveth occasion to intreat of and handle the Apostles words: and to gather the summe of *Pererius* and others commentaries upon that Scripture, as it is set forth, *Galat.*4. v.21. to v.27.

The allegory of *Sarah* and *Hagar*, handled by S. *Paul*, *Gal.*4. explained.

Quest. XV. *How diversly the word Law is taken in the Scripture.*

Vers. 21. *Tell me, &c. doe ye not heare the Law, &c.* 1. Sometime the law is taken for the Scriptures of the old Testament: as *Ioh.*15.25. a testimony alleaged out of the Psalmes, is said to be written in their law. 2. Sometime, the old Testament is divided into the law and the Prophets, *Matth.*7.12. 3. Sometime the law is taken for all the bookes beside the Prophets and the Psalmes, *Luk.* 24.44. 4. The law is taken for the five bookes of *Moses*: as here for Genesis the first booke. *Perer.*

Quest. XVI. *What it is to be borne after the flesh.*

Vers. 23. *He which was of the servant, was borne after the flesh.* 1. Sometime *flesh* is taken for the corruptible and mortall state of man in this life: so the Apostle saith, *flesh and bloud cannot inherit the kingdome of God*: and expounding himselfe, hee addeth, *neither doth corruption inherit incorruption*, 1 *Cor.*15.50. 2. It is taken for the sinfull state and condition of the flesh: as *Rom.*8.8. *They that are in the flesh cannot please God.* 3. It signifieth the nature and state of the flesh, *Matth* 16.17. *Flesh and bloud hath not revealed this unto thee*: that is, nothing in the nature of man: so in this place, *Ismael* is said to be borne after the flesh, that is, after the common order and course of humane birth: *Isaack* also was borne by promise, that is, beside the usuall strength and course of nature, he was borne by the power of Gods word and promise, of one, whose wombe was in a manner dead in respect of her yeares. *Beza.*

Quest. XVII. *Of divers kinds of allegories.*

Vers. 24. *Which things are spoke by way of allegory.* There are three sorts of allegories & parables: some are altogether feined & applied to the matter in hand: such are those parables in the Gospell,

spel, as *Luk.*16. of the wise steward, *Matth.* 25. of the ten Virgins: some allegories consist altogether in borrowed phrases, and metaphoricall speeches: such as often doe occurre in the reading of the Prophets. A third sort there is, which are not in words, but in the things: as the serpent in the wildernesse set up, signified Christ, *Ioh.*3.14. and here *Abrahams* family is a figure of the Church.

QVEST. XVIII. *How the testaments are said to be two.*

THese are the two Testaments, &c. 1. That is, *Sarai* and *Hagar* signifie two Testaments, as the rocke is said to be Christ, 1 *Cor.*10.4. 2. They are called two Testaments, in respect of the divers times, and the divers dispensation, which in effect and substance were not two: for the law was a schoolemaster to bring unto Christ: saving that the false teachers, that did strive for the ceremonies of the law against the liberty of the Gospell, did make them not only divers, but contrary. *Beza.* 3. A Testament is properly taken for the will of the dead, but here in a more generall sense, it signifieth a covenant: and so is the Greeke word *διαθήκη* used. *Perer.*

QVEST. XIX. *How the law held men in Servitude and bondage.*

ONe which is *Agar from mount Sinai which gendreth unto bondage.* 1. The one Testament, which was given in *Sinai*, is signified by *Hagar*: which *Sinai* is out of the limits of the promised land, and so are they strangers from the true Jerusalem, that are not the children of *Abrahams* faith. *Calvin.* 2. The law is said to beget unto bondage, not so much for that under the law all things were wrapped up in mystery, and not revealed in such manifest sort as under the Gospel: for so they are called servants that know not their masters will. *Ioh.*15.15. neither for that they were nourished with temporall promises, as *Abraham* sent away the sonnes of *Keturah*, but reserved the inheritance for *Isaack*. But because the law held them in bondage under the hard yoke of ceremonies, *Act.*15.10. and they were kept in feare, by reason of the curse and severe sentence of the law, which they transgressed through the weakenesse of the flesh, *Perer.* 3. Yet the law wrought not this effect upon all, that lived under the law, but only upon those, that knew not the right use of the law, which was to bring them unto Christ: for many were in those times, as *Augustine* saith, *Ministri veteris Testamenti, hæredes novi, though Ministers of the old Testament, yet heires of the new.*

QVEST. XX. *How Agar is said to be mount Sinai.*

Vers. 15. AGar is *Sinai, a mountaine in Arabia:* which is the better reading, than to say, *Agar* or mount Sinai: for here *Hagar* is the type, and mount Sinai, (which is taken for the law, which was there given) is that which answereth to the type: 1. both because of the name, which signifieth, as they say, the same thing in the Arabian tongue, which Sinai doth. 2. and the word *Arabia*, signifieth also affliction, humility. 3. Sinai in respect of the site is without the land of promise. 4. And Arabia with the inhabitants therefore, lived in a servile state and condition: and in this respect chiefly doth Sinai represent the law, which bringeth a spirituall bondage. *Pererius.*

QVEST. XXI. *How the mount Sinai is said to answer to Ierusalem.*

VVhich *answereth to Ierusalem, that now is*: 1. not bordereth upon, or is joyned to Jerusalem, as the vulgar Latin and the B, translation readeth: for the contrarie is evident to him that beholdeth the situation of the countrey. 2. neither because the way or journey is continued from Sinai to Jerusalem. *Aquinas.* 3. but in respect of the correspondency and similitude: because the terrene and earthly Jerusalem, retaining still the ceremoniall yoke of the legall ceremonies, was held in spirituall bondage and servitude. *Beza. Perer.*

QVEST. XXII. *Of Ierusalem that is from above.*

Vers. 26. IErusalem *which is above, is free, the mother of us all, &c.* S. *Paul* setteth against the old testament, and terrene Jerusalem, the new testament and heavenly Jerusalem, which is described by foure epithites. 1. it is said to be from above, because Christ the head thereof came from above. *Iohn* 16. 28. *I came out from the father*: and because wee must have our conversation in heaven, *Philip.*3.20. 2. It is called Jerusalem, which signifieth the vision of peace. It is free, not with civill and outward freedome: for many may be called being servants, 1 *Cor.*7.21. but it is free, both *morally*, in not being a servant or slave to the affections and desires of the flesh, and *spiritually* in casting off all servile feare; and *celestiall liberty* it hath in hope, which shall bee an everlasting freedome both of body and soule. 4. It is now the mother of us all, and fruitfull of many children, as *Sarah* at the first was barren, but at the last brought forth *Isaack*, whose seed was promised should be as the sand of the sea: so she that was fruitfull, the old Synagogue is now barren, she that was barren, the Church of God, is now fruitful among the Gentiles, according to that saying of *Anna*, 1 *Sam.* 2.5. *The barren hath borne many, and she that had many children is feeble.*

Divers kinds of liberty and freedome.

QVEST. XXIII. *Wherein Ismael resembleth carnall professors.*

Vers. 28. THerefore *brethren wee are after the manner of Isaack.* This then is the application which the Apostle maketh of this allegory. 1. they which make account to be justified by the ceremonies or workes of the law, are like unto *Ismael* borne of the bond-woman after the flesh: they which belonged unto the faith of Christ, are the childrē of promise by grace. 2. As *Ismael* born of the bond woman

perſecuted *Iſaack*: ſo they which either live or teach after the fleſh, doe now perſecute the ſervants of God, as the Phariſies did the Apoſtles, the Pſeudocatholikes the profeſſors of the Goſpell. 3. As the ſervant with her ſonne were caſt out, for mocking of *Iſaack*; ſo the Jewes for deriding of Chriſt, are caſt out of the land of promiſe: and ſo many as beleeve not in Chriſt whom they crucified, are deprived alſo of the celeſtiall Canaan. *Perer.* 4. *Auguſtine* further fitly expreſſeth this compariſon, betweene the carnall and ſpirituall Iſraelites by the hiſtory of *Ionah*: reſembling the Jewes, envying the calling of the Gentiles to *Ionah*, angry for the ſaving of Ninivie: the ceremonies and carnall rites to the gourd, that ſhadowed but for a time: Chriſt to the worme, that ſmote the gourd: and removed the ceremonies, bringing in true righteouſneſſe and everlaſting comfort and refreſhing.

Auguſtin. in epiſt. 45.

4. *Places of doctrine.*

1. *Doct. Chriſtians may have their plentifull feaſts, ſo they take heed of exceſſe.*

Verſ. 8. *Abraham made a great feaſt:* This feaſt was more than ordinary, at the which ſome ſay *Sem* and *Heber*, and King *Abimelech* were preſent: but of the firſt two gueſts no likelihood, becauſe no mention is made of them afterward: of *Abimelechs* preſence there is more probability. *Muſcul.* Howſoever, in that *Abraham* maketh ſuch great preparation for this feaſt, we learne that it is lawfull for Chriſtians to have their ſolemne and joyfull feaſts and meetings, ſo that they take heed of exceſſe: and that the creatures of God may not only be uſed for neceſſity, but in plenty and alacrity, ſo there be no ſuperfluity. *Calvin.* For as bread was given for mans ſuſtenance, ſo wine is ordained to make the heart cheerfull. *Pſal.* 104. 14.

2. *Doct. God is otherwiſe with his elect, otherwiſe with men of the world.*

Verſ. 20. *God was with the child and he grew:* God was with *Iſmael* by his generall providence and care, in that he grew up, thrived in the world and proſpered: but there is a more ſpeciall grace and favour toward the elect: as our Saviour promiſeth to be with his till the end of the world, *Matth.* 28. 20. and in this ſenſe S. *Paul* ſaith, *God is the Saviour of all men, but eſpecially of them which beleeve.* 1 *Tim.* 4. 10.

3. *Doct. Children ought not to contract marriage without the conſent of their parents.*

Verſ. 21. *His mother tooke him a wife out of the land of Ægypt.* This ſheweth that it belongeth to parents to provide that their children bee honeſtly beſtowed in marriage: and that children ought not contract themſelves without the conſent of their parents: *Abraham* provideth a wife for *Iſaack*, *Gen.* 24. 4. *Iſaack* for *Iaacob*. 28. 2. By *Moſes* law the daughters vow was not good, unleſſe the father did ratifie it: *Numb.* 30. 6. Wherefore the canon law is injurious, that alloweth contracts, and eſpouſals made without conſent of the parents. *Muſcul.*

4. *Doct. We muſt only ſweare by the name of God, and not of Saints.*

Verſ. 23. *Sweare unto me here by God. Abimelech*, though himſelfe, as it is likely, were a worſhipper of other Gods: yet exacteth no other oath of *Abraham*, but to ſweare by God only: ſuperſtitious then is the uſe of papiſts, that urge men to ſweare not only by God, but by the Virgin Mary and other Saints: whereas the Scripture ſaith, thou ſhalt feare the Lord thy God, and ſweare by his name, *Deut.* 6. 13. *Muſcul.*

5. *Doct. Lawfull to take an oath before a Magiſtrate.*

Verſ. 24. *Abraham ſaid I will ſweare.* This example condemneth the Anabaptiſts: and ſheweth that it is lawfull to take an oath before the civill Magiſtrate: either to teſtifie the truth, for the ending of ſtrife. *Heb.* 6. v. 12. or for the confirming of a league, and performing and keeping of faith, as there was an oath betweene *Iacob* and *Laban*, *Gen.* 31. 50. *Luther.*

5. *Places of confutation.*

1. *Confut. No Sacraments but commanded of God.*

Verſ. 4. *Abraham circumciſed Iſaack, &c. as God had commanded.* Wherefore in religious duties, and eſpecially in the adminiſtration of the Sacraments, we muſt follow Gods ordinance and commandement: nothing ought to be altered, added and changed in the ſubſtance and neceſſary parts thereof, otherwiſe than God hath left them. Saint *Paul* delivereth to the Corinthians the ſame, which hee received of the Lord, 1 *Cor.* 11. 23. The Church of Rome is found then to bee a falſifier and corrupter of Gods ordinance, who have brought in ſeven Sacraments, whereas the Lord commanded but two, and theſe alſo of Gods inſtitution, they have defiled with many vaine inventions, and idle ſuperſtitious ceremonies of their owne. *Calvin.*

2. *Confut. Hagar was not Abrahams wife.*

Verſ. 11. *THis was very grievous in Abrahams ſight becauſe of his ſonne:* not becauſe of *Hagar*: it ſeemeth then that *Hagar* was not *Abrahams* wife, as *Pererius* thinketh, for theſe reaſons: 1. Becauſe *Abrahams* affection would have beene greater to his wife, than to his childe. 2. *Hagar* is called a bond-woman ſtill: but if ſhe had beene *Abrahams* wife, ſhe had beene free: neither would *Abraham*, if ſhe were his wife, have committed her to the power and government of *Sarah*, as he did: *Gen.* 16. 6. *Behold thy maid is in thine hand, doe with her as it pleaſeth thee.* The husband only in the family is the governour and head of the wife. 3. It is not likely, that *Abraham* ſhould have beene commanded to ſend *Hagar* away, never to returne, if ſhe had beene his wife: the Scripture alloweth no ſuch perpetuall ſeparation, but in caſe of fornication. *Matth.* 5. 35. *Whoſoever ſhall put away his wife, except for fornication, cauſeth her to commit adultery.*

Neither are the contrary reaſons of any value: 1. *Thom. Aquin.* ſaith, that as in the law *Moſes* allowed to give a bill of divorcement, *ad evitandum uxoricidium*, to avoyd wive-ſlaughter: ſo it was lawfull for *Abraham* to caſt out *Hagar*, for the manifeſting of that myſtery expreſſed by Saint *Paul*, *Galat.* 4. *Contra* 1. *Aquinas* then thinketh, that the very mariage was diſſolved, which *Pererius* denieth, as ſhall even now appeare. 2. That which *Moſes* permitted, was no approbation, but a toleration, as our Saviour ſaith, for the hardneſſe of their hearts, *Matth.* 29 6. but this fact of *Abraham* was lawfull and commendable, the examples therefore is not alike. 3. God will not have his commandement broken: to make a myſterie: but if *Hagar* had beene *Abrahams* wife, he in putting her away; had violated that precept: *they two ſhalbe one fleſh.* 4. the myſterie better holdeth to make *Iſmael* the ſonne of *Abrahams* bond-maid, rather than of his wife.

2. *Perer.* this was done not by the will of *Abraham*, but by the councell of God: therefore *Abraham* might put her away, though his wife: in v. 21. *Contra.* 1. proove her firſt to be *Abrahams* wife, and then I will yeeld, that at Gods commandement ſhe might be put away. But this being the thing in queſtion, whether ſhe were *Abrahams* wife: it is more probable that ſhe was not, becauſe of this ſeperatiõ. 2 God uſeth not to diſpenſe extraordinarily with his law, whereas his purpoſe and will may otherwiſe be effected: as in this caſe, the counſell of God for caſting out of *Hagar* might ſtand without any contradiction to Gods precept, if *Hagar* be held to be *Abrahams* concubine, rather than his wife. 3. We find in ſcripture, that God brought man and wife together, as *Eve* to *Adam*, the Angell bid *Ioſeph* not to feare to take *Mary*, whom hee purpoſed ſecretly to ſend away: but of Gods ſeparating of man and wife, but in the caſe excepted, we read not.

3. This ſeparation was only from bed and bord, not otherwiſe, the marriage knot remained inſoluble and untied ſtill. *Perer. ibid. Cont.* If the marriage bond remained, how came it to paſſe, that *Abraham* after *Sarahs* death tooke a new wife *Keturah*, and not his former wife *Hagar*.

4. But the Scripture ſaith, *Hagar* was *Abrahams* wife, *Gen.* 16. 3. *Sarah gave her to Abraham for his wife. Contra.* 1. The meaning only is, that *Sarah* gave *Hagar* to be in ſtead of his wife, in this office only for procreation of children, and to be in her place: for ſhee ſaith, *It may be I ſhall receive a childe by her:* neither is *Hagar* accounted afterward as a wife, but an handmaid ſtill: 2. or wee may ſay that *Hagar* is here called a wife, *impropriè*, *improperly*, for *Sarah* had no power to give *Abraham* another wife. *Calvin.*

How *Hagar* is called *Abrahams* wife.

3. *Confut. Many challenge to be true Catholikes which are not.*

Verſ. 10. *THe ſonne of this bond-woman ſhall not be heire.* Like as *Iſmael* did challenge the birth-right, and deſpiſed *Iſaack*, and by his mothers inſtigation ſought the inheritance, and bare himſelfe bold of his eldership: ſo it is no marvell, if that they which are but a baſtard Church, and Pſeudo-catholikes, doe appropriate unto themſelves the name of the Church of Chriſt: like to thoſe, of whom the ſpirit of God ſpeaketh: *which were of the Synagogue of Satan, calling themſelves Iewes and were not, Revel.* 3. 9. But as *Iſmael*, for all his bragging, was no whit nearer the inheritance: ſo theſe bolſtred out and emboſſed titles, will no ſooner make them the Church of God.

4. *Confut. Not lawfull to make allegories of Scripture.*

THough Saint *Paul*, having the inſtinct of Gods Spirit, doth allegorize the hiſtory of *Sarah* and *Hagar*: it is therefore no warrant to every expoſiter and interpreter to make allegories of Scripture: which corrupt uſe the Romane Synagogue alloweth, and others practiſe: 1. Saint *Pauls* rare uſing of allegories, ought to teach ſuch, that they alſo ſhould be verie ſparing. 2. Unleſſe they could ſay of themſelves, as *Paul* did, *I think I have the ſpirit of God*, 1 *Cor.* 7. 4. They cannot challenge the like liberty in expounding of ſcripture, as S. *Paul* did: therefore it may be ſaid unto them, as Chriſt ſaid to his diſciples you know not, what ſpirit you are of. *Luk.* 9. 55. 3. *Perer.* to this purpoſe uſeth a good reaſon; *It only belongeth to God, which inſpired the Scriptures, perfectly to know all things, that were to come, and not only to know them, but to diſpoſe & direct them, as it pleaſeth him, wherefore he only can appoint that things formerly done, veram totamq; figuram gerant, &c. ſhould beare a true and certaine type and figure of things afterward to bee done.* Man therefore that cannot diſpoſe of things to come, is not to make types and figures, according to his owne device.

5. *Confut. Types are ſaid to be, that is, to ſignifie the things whereof they are types.*

ANd Saint *Paul* ſaith, *theſe are 2. teſtaments*, that is, *Sarah* and *Hagar*, ſignifie two teſtaments, *Galath.* 4. 24. ſo the *rocke is ſaid to be Chriſt*, that is, prefigured Chriſt, 1 *Cor.* 10. 3. This *Pererius* acknowledgeth: and yet could not ſee, that Chriſt, &c. after the ſame manner ſaid, *This is my body*, that is, a figure

of my body, as both *Tertullian* and *Augustine* expound: although there is great difference (I grant) betweene the figure and representation in types, and in sacraments: for there is only a signification of spirituall things: but in the Sacraments, there is a lively and effectuall oblation of the things signified and shadowed forth, yet in the phrase and manner of speaking in both, there is no difference. *Beza.*

6. *Places of morall observation.*

1. *Moral. Mothers should nurse their owne children.*

Vers. 7. *That Sarah should have given sucke, &c. Ambrose* well noteth hereupon, that by *Sarahs* example mothers should learne to nurse their owne children: they which of necessity, for want of milke or weakenesse, doe put forth their children to nurse are excused: but of niceneſse to refuse this duty, is worthy of blame: The Prophet saying, *thou hast given mee hope at my mothers breasts, Psal.* 22. 9. and the Apostle commending widowes, *that had nourished their children, 1 Timoth.* 5. 10. sheweth that God hath laid this duty upon mothers: which they that refuse are but halfe mothers, which nourish the infant in their wombes, but forsake it when it commeth into the world. 2. the infants many times drawing the milke of bad women, doe imitate their evill manners, as we see in plants, and young cattell, that follow the nature of the ground that feedeth them, and the dammes that suckle them. 3. The purpose of nature is made frustrate, when for this end God hath provided milke for the food of infants: for God hath made nothing in vaine. *Calvin.* 4. By this meanes also the mothers affection is alienated from the childe, whom shee cannot so well fancy, as whom shee hath nursed and kissed at her breasts. *Perer.*

2. *Moral. Our affections must be subject to Gods will.*

Vers. 11. *This was very grievous to Abraham:* yet *Abraham*, though his affection stood otherwise, after the Lord had spoken unto him, doth bridle his naturall affection, and submitteth it to Gods pleasure. Wee likewise must learne to conforme our desires to the Lords will; And if commendable and naturall love, such as *Abrahams* was, must be overswayed by our duty toward God, how much more unnaturall and unlawfull lust ought to be extinguished, which are flat opposite and contrary to the will of God, *Calvin.* a man is to forsake and deny himselfe for Christ. *Mark.* 8. 35.

3. *Moral. The counsell of inferiours not to be despised.*

Vers. 12. *In all that Sarah shall say unto thee heare her voice. Abraham* is bidden, to give eare to the counsel of *Sarah:* And we must learne not to despise the advice of inferiours, when they speake the truth unto us, and perswade us to that, which is right, as the Apostle saith: *set up them, which are least esteemed in the Church, 1 Corinth.* 6. 4. *Muscul.*

4. *Moral. The truest love leaveth not a friend, no not in the instant of death.*

Vers. 16. *I will not see the death of the child: Hagars* heart would not serve her to see her child dye: but this was but a compassionate and effeminate love: give me such a friend and lover, as will not forsake one in the greatest extremity, and will stand by him in the agony of death, when hee hath most need of comfort: I condemne not the first, if it proceed of tendernesse of affection, rather than of niceneſse and want of duty, but I preferre the other. So the Lord said to *Iacob*, moving him to goe downe into Ægypt, *Ioseph shall put his hand upon thine eyes. Genes.* 46. 4. This duty is the deerest, and neerest all other performed to their friends, to close their eyes, when they were dead.

5. *Moral. God heareth our prayers every where.*

Vers. 17. *God heard the voyce of the child, &c.* God is every where ready to heare the complaints of the poore: *Ismael* was heard in the wildernesse, *Daniel* in the Lions denne, the three children in the fiery furnace, *Ionas* in the whales belly: Therefore Saint *Paul* saith: *I will that men every where lift up pure hands, &c. 1 Timoth.* 2. 8. no place is then barred to our prayers. *Muscul.*

6. *Moral. Old rancour must be left, where true reconciliation is made.*

Vers. 25. *And Abraham rebuked Abimelech. &c. Abraham* did well, being now to make a firme and faithfull league with *Abimelech*, to powre forth all the griefe of his heart at once: not as the fashion of some is, which make semblance sometimes of reconciliation and attonement, and yet doe retaine rancour and seeds of malice in their heart: as *Ioab* did, that embraced *Abner* with one hand, and strooke him to the heart with the other.

7. *Moral. Inferiour officers often abuse the name and authority of their Lords and masters.*

Vers. 26. *I know not who hath done this thing, &c. also thou toldest mee not, &c. Abraham* is found to bee here in some fault, that finding himselfe grieved and wronged by *Abimelechs* servants would complaine of it before the King, but powreth it out upon this occasion. *Luther.* so many that hold themselves quiet a long time, sometime in their heat will utter their stomack: But the greatest fault of all was in *Abimelechs* servants, who abusing their masters name & authority, do without his knowledge take away

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a well from *Abraham*: Such is the officious disposition of many inferiour officers and Ministers under Princes and other great men, that they will father their injurious dealings upon their authority, that neither knew, nor consented: So *Gehezi* abused his Master *Elisha*. 2 *King*. 5. 22.

CHAP. XXII.

1. *The Method.*

THis Chapter entreateth first of *Abrahams* purpose to sacrifice *Isaack* his sonne, with other things adjoyning, vers. 1. to 20. secondly, of *Abrahams* kindred, namely of the issue of his brother *Nachor* by his wife *Milcah*, and his concubine *Reumah*, vers. 20. to the end.

In the first part wee have 1. Gods commandement to *Abraham* to sacrifice his sonne: vers. 1, 2. 2. *Abrahams* obedience: vers. 3, 4, 5. 3. The preparation to the sacrifice, *the wood, the fire, the knife, the altar, Isaacks binding*, are all expressed, vers. 6. to vers. 10. 4. Gods prevention of *Abraham*, and provision of another sacrifice: vers. 10. to 15. 5. The Lords commendation of *Abrahams* faith and obedience, with renuing of the promise.

2. *The divers readings.*

v. 2. *Only begotten sonne. H. only sonne. cæt.* he. jachad. to unite.
Into the land of vision. H. high land. S. the land of Gods worship. C. the land of Moriah. cæt. which some derive of *jarah*, to feare: some of raah, to see. *H.S.c.*
v. 6. *a sword. H.S.C. a knife. cæt. maacelet.* signifieth both derived of *acal* to devoure. *H.S.c.*
v. 7. *Where is the sacrifice: H. the sheepe. S. beast. B. lambe. G.P. the little beast. T.H. sheh* signifieth a small beast of sheepe or goats. *divers. signif.*
v. 13. *one ramme.* S. after that a ramme, &c. *C. a ramme behind. cæ. behind* achad: *caught in the plant* Sabech. *S. in a tree, C. in a thicket or bush: cæt.* Sabach, the perplexity, or intangling in bushes or trees. *S. ap. f. pr.*
v. 14. *And Abraham prayed and offered sacrifice in this place, and said before the Lord, here shall be generations serving him: therefore it is said to this day in this mountaine, Abraham sacrificed to God. C.* and the Lord called the *name of the place, Iehovah jireh. G. or the Lord seeth. cæt.* *Ch. cor.* See more of this verse. 17. afterward.
v. 16. *hast not withdrawne thy sonne. T. spared thy sonne. cæt. chashach* to forbid.
v. 18. *all the people of the earth shall be blessed because of thy sonnes. Ch. in thy seed shall all the nations be blessed. cæt.* *differ. verb. Ch. cor.*
v. 24. *concubine Rema. S. Roma. H.C. reumah.* *H.S.c.*
v. 21. *the father of the Syrians. H.S. father of Aram: cæter.*

3. *The explanation of doubtfull questions.*

QVEST. I. *At what yeare of his age Isaack should have beene sacrificed.*

Vers. 1. *After these things.* 1. Though it be uncertaine in what yeare of *Isaacks* age, *Abraham* was bidden to sacrifice him; yet it is neither like, that he was then but 12. yeare old, as *Aben Ezra ex Tostato*, seeing *Abraham* laid a burthen of wood upon his shoulder; neither was he yet 37. yeares old, as some Hebrewes hold, which was the yeare of *Sarahs* death; for this was done, *Sarah* being yet living, and in good health; But *Iosephus* opinion seemeth to bee more probable, that *Isaack* was at this time 25. yeare old. 2. But that this was done the first day of the seventh moneth, upon which occasion the Jewes observed the feast of blowing of Trumpets, in remembrance of *Isaacks* deliverance, is but a Jewish tradition without ground. 3. Whereas *Nyssenus* and *Augustine* thinke, that *Sarah* knew of this intended sacrifice, *Chrysostomes* opinion is more like, that she knew it not, lest she should have beene too much grieved with the losse of her sonne. *Ex Perer.* *199*

Whether *Sarah* knew of *Abrahams* purpose.

QVEST. II. *Why Isaack was commanded to be sacrificed*

Vers. 2. *Take thy onely Sonne, &c.* There seeme to have beene two principall ends of this commandement of God: 1. that thereby *Abrahams* faith and obedience might be tried: as the Apostle saith, *Heb.* 11. 17. by faith *Abraham* offred up *Isaack*. 2. The other end was, to bee a lively type and representation of the sacrifice of Christ: and to this sense some expound that place, *Heb.* 11. 19. that *Abraham* received *Isaack*, *in Parabolè, in a similitude or parable*; which though it seeme not to be the proper meaning of those words, yet this offering up of *Isaack* in sacrifice, in many things representeth the death of Christ: 1. as *Abraham* offered *Isaack*, so God gave his sonne to dye for the world: 2. as *Isaack* was not sacrificed, so Christ was the lambe, that was as though hee had beene killed, *Revel.* 5, 6. his divinity died not, but his humanity was revived. 3. the time also agreeth, *Abraham* was three dayes and three nights in going to the place of sacrifice; as Christ was so long in the grave. 4. the wood is laid upon *Isaack*, Christ carried his crosse. 5. the ramme is entangled in a thicket, Christ was crowned with thornes. 6. *Isaack* was offered in the same place, where afterward the temple stood, and our Saviour suffered at Hierusalem.

Isaack how a type of Christ.

QVEST.

QVEST. III. *Of the ten ſeverall tentations of Abraham.*

THis was the laſt and greateſt tentation of *Abraham*, and in number the tenth. 1. *Abraham* was tempted and tried, when he was bidden to come forth of his countrey, not knowing whither. 2. When by reaſon of the famine he went downe to Ægypt. 3. When *Pharaoh* tooke away his wife, that both hee was in danger of his life, and ſhe of her chaſtity: 4. When there was a ſtrife betweene *Lots* ſervants and his. 5. When he was conſtrained to arme himſelfe and his ſervants to reſcue *Lot*, taken captive. 6. When at *Sarahs* motion he expelled *Agar* out of his houſe. 7. When at ninety nine yeares of his age, he was circumciſed in his foreskinne. 8. When *Abimelech* tooke away his wife. 9. When he ſent away *Hagar* and *Iſmael* his ſonne. 10. When he was commanded of God to ſacrifice his ſonne *Iſaack*. *Perer. ex Habreis.*

QVEST. IV. *Whether this mountaine Moriah, were the ſame, wherein the Temple was built.*

Verſ. 2. TO *the Land of Moriah*: 1. That this was the mountaine, where afterward the temple was built, there is no queſtion: for ſo it is directly affirmed, 2. *Cron.* 3. 1. 2. But whether Chriſt were crucified upon this mountaine, it cannot certainely be affirmed, as *Auguſtine* thinketh, receiving it from *Hierom. ſerm. dempor.* 71. ſeeing Chriſt ſuffered without the citie in mount Calvarie: unleſſe it can bee ſhewed, that theſe two mountaines are continued together and ſo in effect but one. 3. But that *Cain* and *Abel* did ſacrifice in this place, it is unlike, ſeeing they kept not off from paradiſe, which was in Meſopotamia: neither did *Noah* build his altar here after the floud, becauſe the ſcripture ſaith, that the arke reſted upon the hills of Armenia, *Gen.* 8. and immediately upon *Noahs* comming forth of the Arke, he reared that Altar unto God. 4. This hill whereon the temple ſtood, was ſometime higher than the reſt of the City, as *Ioſephus* deſcribeth it, but the Romans caſt it downe into the brooke Cedron, ſo that now it is in a manner a plaine, lower than the other parts of the City. *Perer. ex Borchard.*

Whether *Cain, Abel, Noah*; ſacrificed upon this mountain.

QVEST. V. *Of the originall and derivation of the name of Moriah.*

FOr the ſignification of the word Moriah: 1. ſome interpret it, the bright or ſhining hill, deriving it of *oorh, light*: becauſe there was the oracle of God. *Aquila.* 2. Some would have it ſo called of *Marar, myrrhe*, becauſe that place abounded with myrrhe and cynamon, *Cantic.* 4. 6. 3. Some of *jara, to feare*: becauſe God was there feared and worſhipped. *Chald.* 4. Some of *jarah, to teach*: becauſe there the law and heavenly doctrine was taught. 5. *Oleaſter* fetcheth it from *mar, bitter*: becauſe of the bitter griefe of *Abraham* offering his ſonne. 6. But we neede not goe far for the derivation of this word: *Abraham* ſheweth the originall to be from *raah to ſee*: not becauſe it was a conſpitious hill, and eaſie to bee ſeene or becauſe it was the countrey of the ſeers and prophets: *Lyppoman*: but becauſe the lord was there ſeene of *Abraham*, and did provide for him. *Iun.*

QVEST. VI. *The greatneſſe of Abrahams tentation in the ſacrificing of Iſaack.*

2. TAke now thine onely ſonne: Many difficulties doe concurre in this tentation of *Abraham*. 1. He ſaith not, take thy ſervant, but thy ſonne. *Muſcul.* 2. *The only ſonne.* If hee had had many, the griefe had beene the leſſe, but now, *Iſaack* was his onely ſonne, *Iſmael* being abdicated and ſent away. *Calvin.* 2. It is added, *whom thou loveſt, &c. Iſaack* was a vertuous and obedient child, and *Abraham* loved him ſo much the more; if he had beene an ungracious ſonne, the griefe had beene much leſſe. *Calvin.* 4. yea he is bid to offer *Iſaack*, of whom the Lord ſaid, *in Iſaack ſhall thy ſeed bee called*: ſo that *Abrahams* hope of poſterity by this meanes, and the expectation even of all thoſe promiſes made in *Iſaack* are cut off. *Origen.* 5. *Ipſe primus author inuſitati exempli, &c. Abraham* muſt be firſt Author of an unwonted example, in ſacrificing humane fleſh. *Philo*, 6. He is bid with his owne hands to kill him, to be the executioner himſelfe. *Muſcul.* 7. Hee muſt offer him for a burnt offering, that no memory or monuments ſhould remaine of him, but he ſhou'd be conſumed to aſhes. *Perer.* 8. He muſt not doe it preſently, but he taketh a journey of three dayes, all which time his ſoule is tormented with griefe and care: *dum ambulat, dum iter agit, cogitationibus animus ejus diſcerpitur: while he walketh upon the way, his mind is as torn in ſunder with theſe thoughts. Origen. hom. 7. in Geneſ.* 9. It muſt bee done upon a mountaine, in the view and ſight of the world: if a ſecret place had beene permitted for this ſacrifice, it had been more tolerable. *Marlorat.* 10. But the greateſt conflict of all was, in that the Meſſiah was promiſed to come of *Iſaack*, *ſic in ejus perſona perire videbatur tota mundi ſalus: and ſo the ſafety and ſalvation of the world did ſeeme to periſh in his perſon. Calvin.*

QVEST. VII. *How Abraham knew that it was God that bad him ſacrifice his ſonne.*

Verſ. 3. THen *Abraham roſe up early, &c.* 1. It appeareth, that the Lord ſpake not unto *Abraham* by dreame in his ſleep, but being awake: both becauſe *Abraham* roſe up in the night, to addreſſe himſelfe to his buſineſſe: he ſtaied not till he was awaked out of his ſleepe: as alſo this being ſo hard and unaccuſtomed charge, it was requiſite, that *Abraham* ſhould have beene in the plaineſt manner ſpoken unto, that without all ambiguity he might acknowledge it to be Gods voyce, *Cajetan.* 2. Now *Abraham* knew it to be Gods voyce, partly by that experience which hee had of ſuch heavenly conferences: that he knew it as well, as he diſcerned *Sarahs* voyce when ſhe ſpake: partly the Patriarkes and Prophets, by the cleere light and illumination of their ſoules, did underſtand ſuch viſions to be of God: as the ſoule naturally diſcerneth of certaine generall notions and principles: but in theſe dayes, there being no ſuch cleare light of illumination, it is hard to judge of viſions, without ſome ſpeciall direction & better certainty out of Gods word. 3. Wherefore *Abraham* nothing doubting, but that God ſpake unto him, did eaſily

overcome

overcome all other troublesome thoughts. As that it might seeme an unnaturall and cruell part, for the father to kill his owne sonne; and that God did appeare to be contrary to himselfe, in commanding him to be killed, in whom *Abraham* was promised to bee blessed and increased: the first doubt *Abraham* was satisfied in, because nothing which God commandeth can be against nature, seeing he is the author of nature, although God may worke against the ordinary course of nature. And like as God hath inflicted death justly upon all both good and bad, so at Gods speciall bidding to take away mans life, is not mans act, but Gods: and therefore just. Against the other doubt *Abrahams* faith prevailed: for hee doubted not, but that God was able to raise up *Isaack* againe from the dead, *Heb.* 11.9.

QVEST. VIII. *Of the distance of the mount Moreah from Beersheba.*

Vers. 3. *THe third day Abraham lift up his eyes.* 1. Neither doe I thinke with *Tostatus*, that this mountaine Moriah was under 20. miles, and so not a dayes journey from Beersheba, where *Abraham* dwelt, and that hee as full of care and griefe went but an easie pace: for it was most like, that hee which rose up so early, assoone as the Commandement was given him, would make all haste also to performe it. 2. Neither need wee thus to reckon the dayes with *Perer.* that the first day must be accounted; that, which went before, whereof the night was a part, wherein God spake to *Abraham*, and so hee travelled but one whole day; for this seemeth to bee against the text, that counteth the third day from *Abrahams* setting forth. 3. Therefore I approve rather *Hieromes* opinion, which thinketh that from Gerar to mount Moriah, it was three dayes journey: and so we need not force the letter of the Scripture.

Hieron. traditi. hebraic. in Gen. 22.

QVEST. IX. *How the mountaine Moriah was shewed to Abraham.*

Vers. 4. *SAw the place afarre off.* 1. *Abraham* knew not this mountaine by a pillar of fire upon it, as some Hebrewes thinke: nor by any externall visible meanes: 2. neither by any vision, or dreame: for in the last vision the Lord said, *which I will shew thee*, v. 2. 3. but it is most like, that God shewed it him by some secret instinct, as he used to speake to his Prophets, and as *David* was shewed to *Samuel*, 2 *Sam.* 16.12.

QVEST. X. *In what sense Abraham saith to his servants, we will come againe.*

Vers. 5. *AND come againe unto you.* 1. Neither doth *Abraham* here utter an untruth saying they would come againe, whereas he in his minde purposed to sacrifice *Isaack*. 2. neither doth he so speak, including a secret condition, *si Deus voluerit*, if God will, *Thom. Angli.* for *Abraham* knew the will of God was otherwise, that *Isaack* should be sacrificed. 3. neither was this a figurative speech, in using the singular for the plurall, as though *Abraham* should meane only himselfe, for he meaneth his sonne directly, *I and my child, &c.* 4. neither yet doth *Abraham* speake so cunningly or captiously: *captiose loquebatur, &c.* lest any of his servants, knowing his businesse, should have gone about to hinder it: as *Ambr. lib.* 1. *de Abraham. c.* 8. 5. nor yet did *Abraham* so speake, because he knew God would raise up *Isaack* againe to life: as *Origen. hom.* 8. *Genes.* The Apostle only saith, *that he considered, that God was able to raise him up even from the dead*: but that God would doe it so presently, he knew not: neither had it beene such a triall of his faith to sacrifice his sonne, if hee had beene sure, that his sonne should in that instant have beene restored againe to life. 6. I thinke rather that *Abraham*, being generally by faith assured of Gods power, yet was ignorant in this particular, what would fall out: and therefore spake as a man amazed and astonished: and yet ignorantly prophesied. *Prophetavit quod ignoravit. Ambr. Iun.*

QVEST. XI. *Of Abrahams constancy and Isaacks obedience.*

Vers. 7. *MY Father, &c.* 1. *Abrahams* setled constancy appeareth that notwithstanding these amiable words of his sonne, yet cannot be turned from his purpose: *nomina vt solent operari gratiam, non ministerium necis*: words of life, as to call *father*, *sonne*, doe insinuate grace and favour, they minister occasion of death. 2. *Isaacks* obedience is commended, who willingly submitteth himselfe. 1. being now 25. yeares old, and so strong enough to resist his old and weake father, yet he yeeldeth himselfe. *Calvin.* 2. He was bound, not that his resistance should be feared, but least any involuntarie motion by the pangs of death, might have beene procured. *Perer.* 3. his willingnesse further appeareth, in that *Isaack* maketh no request for his life: *nemo rogat, nemo se excusat*: neither he entreateth, nor his father excuseth this fact, Poets doe fable, how *Iphigenia Agamemnons* daughter, was sacrificed to the gods, for the safety of the whole armie; but here we have a true history. 4. It is most like, that *Abraham* had before declared Gods commandement unto *Isaack*, to the which hee was obedient. *Iosephus* proceedeth further to shew what the communication was betweene them: but whence knoweth he that? it is out of doubt that *Isaack* was made acquainted with Gods counsell, wherewith hee rested contented, *Luther.*

QVEST. XII. *Why the Lord would not have Isaack offered up in sacrifice though he so commanded, for the triall of Abrahams faith.*

Vers. 11. *THe Angell of the Lord called to him.* 1. I will omit here to make any long mention of the fables of the Hebrewes: how that Sathan appeared in the shape of an old man to *Abraham*, and againe to *Sarah*; and in the likenesse of a young man to *Isaack*, to draw them from obedience to Gods commandement, but he prevailed not. *Muscul.* 2. The heathen also by their poeticall fictions have obscured

obscured the credit and truth of this history: for as the Angell of God appeared in this last and extreme point to *Abraham*, so they have also counterfeited the apparition of their gods in extreme perils. *Calvin.* 3. Thus it pleased God, that, although *Abrahams* faith was tried with this hard Commandement, that it should not be performed: 1. for his owne glory sake, lest that *Abrahams* God might have beene traduced among the heathen, as a lover of humane bloud: 2. for *Abrahams* sakes, that the Lord might more amply reward him for his faithfull obedience. 3. for our sakes, that we might have the example of faithfull *Abraham* to follow: 4. and for the generall instruction of Christians: that this might bee a lively figure unto them of the sacrifice of Christ: both of Gods love in giving him to dye for the world, and his obedience in humbling himselfe to the altar of the crosse. And therefore *Ambrose* fitly applyeth those words of *Abraham*, v. 8. *God will provide him a lamb for a burnt offering*, to the sacrifice of Christ: which was, that *alia hostia, quam Deus pararet*, that other offering which God would provide: *lib.* 1 *de Abrah. c.* 8.

QVEST. XIII. *How the Lord saith, I know now that thou feareſt, &c.*

Vers. 12. NOw I know, *&c.* 1. Not that God is ignorant of any thing, or can have any experimentall knowledge of any thing which hee knew not before: for all things are naked in his sight. 2. Neither, as *Augustine* expoundeth, is God said to know, *quia fecit, ut sibi Abraham innotesceret: because he made Abraham to be knowne to himselfe, qu. Genes.* 58. for then he should have rather said, *Now thou thy selfe knowest, &c.* 3. Some doe take it for the knowledge of approbation: I have knowne thee, that is, approved this fact of thine, as it is said, *Psal.* 1. *The Lord knoweth the way of the righteous. Hillary.* 4. Some referre it to Gods eternall knowledge: I have knowne from the beginning, that thou shouldest doe this thing, but I appointed it to be done only now: but this had beene no commendation to *Abraham*: for thus God may be said to know every thing, whether commendable or otherwise. *T. hom. Angel.* 5. Wherefore the Lord speaketh here, *humanitus*, after the phrase of man, and by a metaphor. *Iun.* and in effect it is nothing else, but that *Abraham* had now declared and testified his faith by his fruitfull obedience. *Calvin.* as *Chrysostome* saith, *Nunc omnibus declarasti, quomodo Deum syncere colas, thou hast made manifest to all, that thou sincerely worshippest God. hom.* 47. *in Gen.*

QVEST. XIV. *Why this fact of Abraham is rather ascribed to feare than love.*

Vers. 12. THat thou feareſt God. It is so said, rather, than that thou loveſt God: 1. because the love of God must be joyned with a reverent feare of God: *serve the Lord with feare. Psal.* 4. and the love of God bringeth forth a filiall and dutifull feare: as the child that loveth his father, will also feare him. 2. the feare of God is generally taken, not for the particular act of feare, but for the whole worship of God: as *Psal.* 25. 14. *The secrets of the Lord is revealed, to those that feare him*: and so feare in this sense comprehendeth also love. 3. because *Abraham* had now forgotten his naturall love and affection, toward his sonne, because he feared God, this act is more properly ascribed to his religious feare. *Per.*

QVEST. XV. *This fact of Abraham wherein it excelleth the like among the heathen.*

NOw concerning the excellency of *Abrahams* fact, whereas the heathen objected the like examples among them, to obscure this resolution of *Abraham*: as how *Codrus* of Athens offered himselfe for his people: and one *Idomeneus* King of Creet, as he came from the battell of Troy, being in a great tempest upon the sea, did vow unto Neptune, the first thing, which came forth to meet him, which was his sonne, and so he did: *Marius* is mentioned by *Cyril* against *Iulian*, that sacrificed his sonne: so the Scripture recordeth that inhumane fact of the King of Moab, that did offer up his sonne in sacrifice. 2 *King.* 4. It shall now appeare what great difference there is, between these examples, and the fact of *Abraham*, both in the difficulty of the object, the readinesse of his affection, the end also and purpose of the action.

1. *Abraham* offred up his only sonne, whom hee dearely loved, being the sonne of his old age: a vertuous and obedient sonne, upon whom depended, not only the continuance of his name and posterity, but the promise of the Messiah: these things could not concurre in any of the other examples.

2. *Abraham* did every thing with singular alacrity: in the beginning he answered God presently, hee tooke his journey in hand speedily: in the middest, he shewed in his three dayes journey a setled *constancy*: in laying the wood upon his sonne, and going up the hill, great *magnanimity*; and in the end in building an altar, binding his son, lifting up his hand to strike, fortitude *invincible*: the like is not to be found in those heathenish presidents.

3. Concerning the end: they did it to purchase some benefit to themselves or their countrey, as *Codrus Idomeneus*: for feare, as the King of Moab; or to get them immortall fame. Some, because it was the custome of the country: as *Philo* giveth instance of the Gymnosophists among the Indians, that when they were old, cast themselves into the fire, and their wives after them. But none of these things moved *Abraham*; not feare of man, for no man knew this oracle but himselfe: not the escaping of any calamity: which was not neare him: nor any desire of praise, for he was alone upon the mountaine: neither was there any such custome in Babylon, or Mesopotamia, from whence *Abraham* came. *Philo.* but the only feare and reverence, which *Abraham* did yeeld unto God, and the love of his Commandements, did induce him to performe this hard part of service.

QVEST. XVI. *Of the ramme that was intangled in the bush.*

Vers. 13. BEhold there was a ramme caught by the hornes in a bush, *&c.* 1. Neither is the conceit of *Eusseb. Emissen.* to bee received, that thinketh *sabech*, translated a bush, to be a kinde of goat with

with upright hornes: neither is it a kind of ſhrub, or bryer ſo called, as the ſeptuagint thinke, or of a tree, as *Gennad.* and *Theodoret*, nor yet is it fitly tranſlated, *erectus, upright*, as ſome read: but the word *ſabech* ſignifieth the perplexity, winding, or claſping of a buſh, a brier. 2. The fable of the Hebrewes, that this ram was created the ſixth day, and kept 3020. yeares for this uſe, is ridiculous, and worthy to bee laughed at. 3. *Ambroſe* maketh this ram a type of Chriſt: by his hanging in a tree or buſh prefiguring the manner of Chriſts paſſion, in hanging upon a tree: *lib.* 1. *de Abraham. cap.* 8. Hebrewes fables.

QVEST. XVII. *How Abraham would take a ramme which was not his owne.*

NOw whereas it may be doubted, how *Abraham* would take a beaſt for ſacrifice, that was none of his owne: It may be anſwered; 1. That *Abraham* having made an altar, and prepared himſelfe to ſacrifice, did take it to be an irreligious act to depart, having not performed that ſervice, and therefore of purpoſe looked about, to ſee what ſacrifice might be offered to God. 2. And ſeeing a ram, hee tooke it as ſent of God, and remembred, what he had ſaid before, that the Lord would provide a ſacrifice: 3. Therefore, he knowing that the Lord had provided this offering, he maketh no doubt or ſcruple to uſe it: neither is inquiſitive to examine who was the owner: ſeeing that the earth is the Lords and all things therein: to whoſe dominion, every mans right and title ought to ſtoope and give place. *Muſcul.*

QVEST. XVIII. *How the Lord will be ſeene in the mountaine.*

Verſ. 14. *IN the mount will the Lord be ſeene.* 1. The ſeptuagint, reading, *the Lord was ſeene*, referre it to the appearing of the Angell in the mount, 2. *Hierome* reading, *the Lord will ſee*, ſeemeth to underſtand it, of Gods providing of a ſacrifice, as *Abraham* had ſaid before, v. 8. 3. Some Hebrewes doe take it to bee a prophecie of the Temple, which ſhould afterward bee built at Jeruſalem, where the Lord would manifeſt and ſhew himſelfe: ſo alſo the Chalde paraphraſt expoundeth. 4. But beſide theſe interpretations, which may indifferently be received: this name given upon this occaſion, and growing into a proverbe, hath this ſenſe, that in like ſort, in the mountaine of the Lord, that is, in due time and place, his children in their neceſſities, ſhall be provided for: and therefore *Iunius* better readeth: *in the mountaine of the Lord it ſhall be provided.*

QVEST. XIX. *He was an Angell, and not Chriſt, that ſpake here unto Abraham.*

Verſ. 15. *AND the Angell of the Lord, &c.* 1. This Angell was not Chriſt: for the Angell addeth; *by my ſelfe have I ſworne* (ſaith the Lord:) he ſpeaketh then in the perſon of the Lord, as being not that Lord himſelfe; but Chriſt, being God, would have ſpoken in his owne perſon. 2. Therefore *Origen* is found to be in a great errour: whoſe words upon this place are theſe, *unde puto, quod ſicut inter homines habitu repertus eſt ut homo, ita inter Angelos habitu repertus eſt ut Angelus: As among men he was found in habit as a man, ſo among the Angels he was found in habit as an Angell.* Unleſſe *Origen* be favourably interpreted to ſpeake of the office of an Angell: for ſo Chriſt diverſly appeared to the Prophets and fathers: but if hee meane, that Chriſt tooke upon him the very nature and perſon of an Angell, it is a great errour, and contrary to the Apoſtle, *Heb.* 2. 16. *hee in no ſort tooke the Angels.* 3. Therefore it is an Angell, which as Gods meſſenger, for the greater authority, ſpeaketh in the name of him that ſent him. *Calvin.*

QVEST. XX. *Of the forme and manner of Gods oath.*

Verſ. 16. *BY my ſelfe have I ſworne:* 1. Some would have the forme of Gods oath to bee in this particle, *chi*, tranſlated by the Apoſtle *ναὶ, certe, ſurely, Heb.* 6. 14. the Latine tranſlateth it *niſi, unleſſe*, as though it were εἰ μὴ, as *Pſal.* 95. 11. *I ſware in my wrath, if they ſhall enter into my reſt:* as though the oath ſhould be explaned thus: *let me not live, or let me not be God, if, &c. Perer.* But wee need not ſo curiouſly to ſearch out any other forme of Gods oath, than that here expreſſed: I ſware by my ſelfe: the Chalde, *by my word.* 2. *Philo* maketh a nice and curious difference betweene ſwearing by God, and by the name or word of God: the firſt, God only ſweareth by, man by the ſecond: for to ſweare by himſelfe, by his name, by his word, are all one: God ſweareth by himſelfe, *Iſay* 45. 23. by his ſoule, *Ierem.* 51. 14. *Amos* 6. 8. by his name, *Ierem.* 44. 26. by his holineſſe, *Amos* 4. 2. by his right hand, *Iſay* 62. 8. 3. So then like as a debter doth uſe two wayes to ſatisfie his creditor, by leaving a pledge or pawne, or procuring ſome ſurety: in like manner he that taketh an oath, ſometime ſweareth by his ſoule, by his honeſty, faith, &c. as laying theſe things to pawne, that he will loſe the credit of them, if hee ſpeake not the truth: ſometime by God, as making him his ſurety, and witneſſe, that he ſpeaketh the truth. So the Lord ſwearing by his holineſſe, goodneſſe, &c. doth pledge them, that unleſſe that be, which he ſaith, he will loſe them: and ſwearing by himſelfe, he bindeth his Godhead for the performance, as though he ſhould ſay in effect, If this be not, let me be no more God. *Calvin.* *Phil. lib. 2. de allegor. legis.*

QVEST. XXI. *Why the Lord tooke an oath.*

BVt further it will be asked, what need God had to take an oath, ſeeing the word of God is certaine of it ſelfe, and need no confirmation; and an oath is uſed in doubtfull caſes, but to God nothing is doubtfull or uncertaine: an oath is uſed, when the party cannot be credited without an oath; but *Abraham* did beleeve God. The anſwer then is this. 1. The Lord ſweareth not to any ſuch end, as though any more credit and certainty by his oath might bee wonne unto his promiſe. 2. And yet wee take not this to bee a metaphoricall ſpeech onely with *Cajetan*: that God is ſaid to ſweare by himſelfe. 3. But the Lord taketh

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an oath, *ad ampliorem confirmationem fidei nostræ, for the better confirmation of our faith*: and hee doth it, the Apostle saith *ex abundanti*, more abundantly to shew the stablenesse of his counsell, *Heb.* 6. 17. *Calvin.* 4. Where we may note the differences betweene this oath and other oathes. 1. God taketh this oath willingly, not forced thereto of any necessity. 2. He sweareth by himselfe, as having not a greater to sweare by; and *Philo* sheweth the reason: *Solus de seipso asseverare potest, quia solus ipse suam novit naturam: He only can beare witnesse of himselfe, because he only knoweth his owne nature.* 3. He also further saith; *Sententiæ nostræ ex juramento fides accedit, ipsi juramento ex ipso Deo fides astruitur*; Our sentence is credited because of our oath, but this oath is beleeved, because of God that taketh it.

Difference betweene Gods oath, and other oathes.

QUEST. XXII. *Whether the promises here made are new, or the old renewed.*

Vers. 18. *IN thy seed shall all the nations of the earth be blessed.* 1. It is of all hands confessed, that the other three promises were made unto *Abraham* before. 1. That *Abraham* should be blessed, *Genes.* 12. 2. 2. That his seed should be multiplied as the starres, and as the sand of the sea, *Genes.* 13. 16. 3. That his seed should possesse the gate of his enemies, which is in effect the same with that *Genes.* 13. 12. *all this land will I give thee, &c.* God promised *Abraham* the land of the Canaanites, which were his enemies. 2. But *Ambrose* thinketh that this was a new blessing, containing a promise of the Messiah; *lib.* 1. *de Abraham c.* 8. *Paulus Burgensis* confirmeth the same by these reasons; because Saint *Paul* rehearseth this as a speciall blessing concerning Christ, urging these words, *in thy seed*, which are onely found here; and the Lord confirmeth this by an oath, as *Zachary* in his song maketh mention of this oath, *which hee sware to our father Abraham. Luke* 1. 73. 3. But these reasons are easily answered; 1. Saint *Paul* citeth, rather that promise made, *Genes.* 12. 3. *in thee shall all the Gentiles be blessed, Galath.* 3. 8. for hee speaketh of that promise which was made 430. yeares before the law, which must needs be that former given to *Abraham* at the 75. yeare of his age; but there will want 50. yeares of that summe, if the account should begin at this time, when *Abraham* was 125. yeares old; And whereas Saint *Paul* also alludeth unto this place, v. 16. *and thy seed*; and so expoundeth one place by another, he sheweth, that in effect, they are both but one promise. 2. The adding of the oath, maketh it not a new promise, but confirmeth onely the former; otherwise by this reason, all these promises should be newly made, seeing the oath goeth before them all; and indeed not onely this promise of the Messiah, but the other also concerning the possessing of the land of Canaan was ratified by an oath, *Exod.* 13. 5. *Perer.* 4. Wherefore here is no other promise made to *Abraham*, but such as he had heard before; but the same more amply and fully confirmed by an oath, and againe renued both to *Abraham* and *Isaack*: in which two respects, this promise is more excellent than the former, *Calvin.*

QUEST. XXIII. *How Saint Paul applieth this word Seed only to Christ. 3. to the Galath.*

HEre by the way, it shall not be amisse to explane that place of Saint *Paul, Galath.* 3. 16. where the Apostle presseth the word *seed*, shewing that because he saith, *seed, not seeds*, it must bee referred to one, namely Christ. The Jewes doe make two principall objections against this place. 1. They urge, that this word metaphorically taken for the of-spring of *men*, is a nowne collective, never used in the plurall number, but put in the singular, only signifieth a multitude, as likewise doth the word *populus, vulgus, people, commonalty, &c.*

The objections of the Jewes against the Apostles collection answered.

Answer. 1. True it is, that the word *Zeraugh*, in the singular number doth often signifie a multitude; but sometime in Scripture it is restrained to one, as *Gen.* 4. 25. the name of seed is given to *Seth, the Lord hath appointed me another seed for Habel, Genes.* 21. 13. *Ismael* is called *Abrahams* seed. Wherefore it is not enough to say that this word in the singular is sometime taken for a multitude, unlesse they could shew it so to be used here, *Beza.* 2. The Apostle then, being not ignorant of the phrase and usage of the Hebrew tongue, doth not contend about the word, but the sense: that the word *seed* in this place is not taken for seeds, that is, many, but for *seed*, that is, one specially, *Perer.* 21. They object further: that whereas it is said, *In thy seed shall all the nations of the earth be blessed*, this is but a forme of blessing, by way of comparison, like to that, *Gen.* 48. 20. *God make thee as Ephraim, &c. Ans.* 1. If this speech did onely shew a forme, not the cause of blessing: it need not have beene said, *in thy seed*, but *in thee*: that is, *Abraham*: God make thee like *Abraham*. 2. Where such formes of blessing are used, they are restrained to *Israel*: as in the place alleaged, *Gen.* 48. *In thee Israel shall blesse*: but here all nations shall bee blessed: how should it come to passe, that all nations should not *blesse themselves*, but bee blessed, but in being called to the knowledge of God, which is by Christ: wherefore these words shew the cause of blessing, not the forme, *Calvin.*

The meaning of the Apostle opened. *Galath.* 3. 16. expounded.

Now then, their objections being thus answered, I will shew the right meaning of the Apostle. 1. I first reject *Hieromes* collection, reproved by *Erasmus*: *Paulum hoc argumento abusum apud crassos Galatas: that Paul abuseth this argument, having to doe with the dull Galathians*: for it becommeth us not so to think of so grave an Apostle, writing by the Spirit of God. 2. Neither is it enough to say, that *Paul* by the same Spirit whereby *Moses* did write, did understand him to speake of Christ, *Cajetan. in* 3. *ad Galat.* for *Paul* having to deale with the gain-saying Jewes, would not so much stand upon his Apostolike illumination, neither would they rest upon it. 3. Neither is the word *seed* taken here not singularly for the person of Christ, but collectively for the whole spirituall seed of *Abraham*, the people of God consisting of the Jewes and Gentiles, *Beza.* for this sense seemeth to bee coact and not proper: and the Apostle himselfe denieth it to bee understood of *many*, but of one. 4. Neither doth Saint *Paul* ground his argument upon the received opinion and confession of the Jewes, which hee was experienced in, being brought up under the

the feet of *Gamaliel*: who all generally did hold this promiſe of bleſſing in *Abrahams* ſeed, to be underſtood of the Meſſiah, *Perer.* for thus the Apoſtles reaſoning ſhould be inverted, and that made his concluſion, which is his argument: for the Apoſtle doth not reaſon thus; This place is referred to the Meſſiah, *Ergo*, he ſaith, not ſeeds, but ſeed: But thus rather ſtandeth his argument; In ſaying *ſeed*, not *ſeeds*, hee meaneth but one, *Ergo*, the Meſſiah, that is, Chriſt. 5. Wherefore if the Apoſtles words bee thoroughly weighed and examined, he enforceth two concluſions in this one ſentence: the firſt is, that this place out of *Moſes* muſt needs be interpreted, not of all *Abrahams* ſeed *confuſedly*, but of ſome one *ſpecially*: the other is, that this being evicted, that the Lord in this promiſe ſpeaketh but of one, it will follow of neceſſity that this one muſt be Chriſt.

For the firſt; that *Abrahams* ſeed is not underſtood *promiſcuè*, for all his ſeed, the Jewes themſelves could not deny: for this ſeed was firſt reſtrained to *Iſaack*, and *Iſmael* excluded, then in *Iſaack* it was aſſigned to *Iacob*, and *Eſau* refuſed: in *Iacob* this ſeed was ſingled out in *Iuda*, when the other tribes were carried into captivity, and never returned: therefore *ſeed* here cannot bee taken for many, but wee muſt ſtill proceed in deſcending, till we come to one in whom this bleſſing is performed, *Calvin.*

For the ſecond; that this one muſt be Chriſt, it will neceſſarily follow, becauſe none elſe can be named, in whom all the Gentiles received this bleſſing: for that place, *Pſal.* 72. 17. *All nations ſhall bleſſe him, and be bleſſed in him*, cannot be underſtood of *Salomon*, who was ſo farre from procuring a bleſſing to all nations, that he brought a curſe upon his owne nation and poſterity, when for his idolatry a rent was made in the Kingdome, the ſmalleſt part falling to the ſhare of his ſonne *Rehoboam*. And beſide, this Pſalme is a propheticall ſong of Chriſt under the type of *Salomon*, as verſ. 5. *They ſhall feare him as long as the Sunne and Moone endureth*: verſ. 11. *All Kings ſhall worſhip him*: verſ. 17. *His name ſhall endure for ever.* Theſe ſayings cannot be uttered of *Salomon*, or any other mortall man, but onely are true of the Lord *Meſſiah*. There being then none elſe found by whom the Gentiles were ſpiritually bleſſed, in being called from their filthy idolatry, to the knowledge and worſhip of the true God, in being lightned with Scriptures, brought to the acknowledgement, and ſo remiſſion of their ſinnes, but onely Chriſt: none elſe in whom they beleeve, whoſe name is bleſſed among them: Who can this elſe bee but Jeſus Chriſt the Meſſiah? And thus it is evident, that the Apoſtle hath reaſoned ſtrongly from this place, that ſalvation commeth not by the Law, but by faith in Chriſt, which is the thing the Apoſtle in this place intendeth to prove. *Pſal.* 72. 17. expounded.

Quest. XXIII. *Whether Abrahams obedience, or Iſaacks patience were more notable.*

IT may ſeeme that *Iſaacks* obedience in yeelding himſelfe willingly to death, was more excellent and worthy of note than *Abrahams*; becauſe it is a greater patience to ſuffer death for Gods cauſe, than to inferre it: *Iſaack* alſo ſhould have felt the ſorrowes and pangs of death in his body, which *Abraham* was onely to behold. Notwithſtanding theſe reaſons, *Abrahams* example of obedience excelled: 1. Becauſe he was to ſacrifice his onely, moſt beloved, and innocent ſonne, which was no doubt more grievous unto him, than if he had died himſelfe. 2. *Iſaacks* death came unlooked for: it ſhould have beene finiſhed at once: *Abrahams* griefe, as it pierced his heart three continuall dayes before, ſo the remembrance of this fact would have continued ſtill. 3. The Scripture giveth ſentence with *Abraham*, which maketh mention in this place, and others beſide, of *Abrahams* offering up of *Iſaack*, but aſcribeth no part thereof to *Iſaack*.

Now becauſe that example of the King of Moab, which offered up the King of Edoms ſonne in ſacrifice, and not his owne, as the common opinion is, may be thought to reſemble *Abrahams* fact here, it ſhall not be amiſſe briefly to examine that place, as it is ſet downe, 2 *King.* 3. 27. 2 *King.* 3. 27. expounded.

Quest. XXIV. *Whether the King of Moab ſacrificed his ſonne, and wherefore.*

FIrſt then, 1. Neither is it like that the King of Moab having learned of his Prieſts that God proſpered Iſrael becauſe of *Abrahams* faith, which doubted not to offer his ſonne, as *Lyranus*: therefore he attempted to doe the like: for at this time the Iſraelites did not ſo greatly proſper, the kingdome being divided becauſe of the idolatry of *Salomon*, and diverſly afflicted: and the King of Moab offered not his owne ſon, but the King of Edoms, as it is expounded by *Amos* 2. 1. *For three tranſgreſſions I will not turne to Moab, &c. becauſe it burnt the bones of the King of Edom as lime.* 2. Neither did the King of Moab this by the advice of the Prieſts, after the example of Iſrael, becauſe they uſed to offer up their ſons to Molech, thinking to pleaſe the God of Iſrael hereby, *Burgenſ.* For the Iſraelites rather learned this idolatrous uſe of the Gentiles: and the Iſraelites proſpered not, but were puniſhed of God for ſuch impieties. 3. Nor yet did the King of Moab this to move the Iſraelites to commiſeration, when they ſhould ſee to what miſery and neceſſity he was brought, to offer ſuch a bloudy ſacrifice, as *Toſtat.* and *Vatab.* for he did it rather to deſpight them, as ſhall even now appeare. 4. Nor yet did he offer this ſacrifice only with an intent thereby to appeaſe his gods, and to procure their help: which opinion indeed the heathen had of ſuch wicked and devilliſh offerings, *Cajetan. Perer.* 5. But it is moſt likely that the King of Moab aſſaying to breake thorow to the King of Edom, and could not, tooke the Kings ſonne of Edom that was to reigne after him, (and therefore is called the King of Edom, *Amos* 2. 1.) and ſacrificed him in the ſight of his father, to his great griefe, *Iunius.*

Quest. XXV. *What was the cauſe of the indignation againſt Iſrael.*

SEcondly, where it followeth thus; *For that Iſrael was ſore grieved, and they departed from him, or there was great indignation againſt Iſrael:* 1. This is not referred to the indignation or wrath of God, as though

though the Lord ſhould be offended with Iſrael, & ſent a plague amongſt them, becauſe the King of Moab by their evill example did ſacrifice the King of Edoms ſon, as *Burgenſ.* for no ſuch thing is expreſſed in the text. 2. Neither was this indignation conceived by the idolatrous Iſraelites againſt the reſt, thinking the King of Moab invincible, becauſe of this ſacrifice, *Cajetan.* for this indignation was kindled, not by the Iſraelites, but againſt them. 3. And for the ſame reaſon the common expoſition ſeemeth not to be ſo proper, that this indignation and griefe of the Iſraelites was for the horror and cruelty of this unnaturall fact, which they could not endure to behold, *Toſtat.* for this indignation or wrath ſhould not have beene againſt the Iſraelites, but againſt the King of Moab. 4. Therefore it ſeemeth more agreeable to the text, that this wrath was on the Edomites part againſt the Iſraelites, becauſe it was their quarrell that brought the King of Edom to take part with them againſt the Moabites, upon which occaſion this hard hap fell out upon his ſonne: and upon this diviſion they brake off, and left the ſiege, *Iunius.*

Quest. XXVI. *Of Huz, Buz, Kemuel, Cheſed, the ſonnes of Nahor.*

Verſ. 21. *Huz, &c. and Buz.* Of this *Huz* was not named the Countrey where *Iob* dwelt, *Iob* 1.1. but of that *Huz* rather which was the ſonne of *Aram*, *Geneſ.* 10.22. *Hierome.* 2. Of *Buz* came the family of the Buzites, of the which *Elihu* was, *Iob* 32.6. 3. *Kemuel* here mentioned, was not the father of the Syrians, as the Greeke and vulgar Latine read; nor yet of *Aram Naharaim*, as *Toſtatus*, or *Aram Seba*, as *Cajetane*: for the City of Nahor was in Aram, *Geneſ.* 24.10. This name and Countrey therefore was more ancient than *Kemuel Nahors* ſonne, and was rather ſo called of *Aram* the ſonne of *Sem*, *Geneſ.* 10.22. 4. Neither is *Cheſed* here named the father of the Chaldees, which was *Abrahams* Countrey, and could not therefore be founded by his nephew. 5. But theſe ſonnes of *Nahor* were fathers of certaine families in Syria, whereof there was ſome remainder in *Conſtantius Cæſars* time: as may appeare by the names of certaine townes, Reman, and Buzan, remembred by *Ammianus*, *Lib.* 18. *ex Iun.*

4. *Places of Doctrine.*

1. Doct. *How God is ſaid to tempt.*

Verſ. 1. *God did tempt or prove Abraham, &c.* 1. God is not ſaid here to tempt *Abraham metaphoricè*, metaphorically, as he is ſaid to be *angry*, to *repent*, in a figurative ſpeech, as *Cajetane*: but God truly and verily tempteth, that is, proveth and taketh triall of *Abrahams* faith. 2. And God doth it, *Non ut ipſe hominem inveniat, ſed ut homo ſe inveniat: Not that God need to finde out man, but that man may finde out himſelfe*, as *Auguſtine* ſaith. 3. God tempteth otherwiſe than Satan is ſaid to tempt: God properly is the author only of good temptations, but Satan is the tempter unto evill. Evill temptations proceed not from God, *effectivè, ſed permiſſivè*, by way of action, but by way of permiſſion: when the Lord withdraweth his ſufficient grace, and neceſſary helpe.

The difference betweene good and bad temptations.

Gods tempting, and Satans tempting doe diverſly differ: 1. In reſpect of the end, *Deus tentat ut doceat, Diabolus ut decipiat; God tempteth to teach, the Devill to deceive*, as *Auguſtine* ſaith. 2. In reſpect of the perſons: God tempteth onely the good, to make their faith and obedience knowne: ſometimes the weake are tried, that after they have fallen they may repent and be reſtored: ſometimes the ſtrong, that they may be more and more confirmed: But the devill tempteth both good and bad, the good to bring them into evill; the bad that they forſake not evill. 3. The object of good and evill temptations are divers; good temptations are eſpecially ſeene in outward things, as in poverty, ſickneſſe, perſecution, and ſuch like: evill temptations are exerciſed in ſpirituall and inward evils, as in evill ſuggeſtions, ungodly thoughts, ſtirring to evill deſires, and provoking to ſinne, *Perer.*

2. Doct. *The grave motions of the ſpirit of God, differ from the furious fanſies of thoſe led with an evill ſpirit.*

Verſ. 4. *Then the third day, &c.* We ſee a manifeſt difference betweene the furious and ſudden motions of thoſe which are poſſeſſed with an evill ſpirit; ſuch as *Saul* had, who in his rage all at once, caſt a javelin at his ſonne *Ionathan* to have killed him, 1. *Sam.* 20.33. and the deliberate actions of thoſe which are guided by the good ſpirit of God: as here *Abraham* not ſuddenly is moved to ſacrifice his ſon, but after three dayes journey, having thorowly adviſed upon it, he obediently yeeldeth himſelfe to Gods commandement.

3. Doct. *The obedience of the will is accepted of God for the deed.*

Verſ. 12. *Seeing for my ſake thou haſt not ſpared thine onely ſonne.* God accepteth the reſolute purpoſe and will of *Abraham* for the done deed. An obedient will then is accepted before God as the worke it ſelfe: as the Apoſtle ſaith, *If firſt there be a willing minde, God accepteth it according to that a man hath, not according to that he hath not*, 2 *Cor.* 8.12. *Muſcul.*

5. Places

5. Places of confutation.

1. Confut. *By faith we are aſſured of our juſtification.*

Verſ. 12. *I Know that thou feareſt God.* It is confeſſed by our adverſaries, that *Abraham* at this time was certaine that he was in the ſtate of grace: but becauſe it is their opinion, that we cannot by faith ordinarily be aſſured of remiſſion of ſinnes, they have framed divers anſwers to this place.

1. *Thomas Aquinas* ſaith, that this aſſurance that *Abraham* had, was a particular experimentall knowledge, that in this worke he feared God, *Thom.* 1.2.*qu.* 112.*ar.* 3. *Cont.* *Abraham* not onely in this particular was aſſured of Gods favour, but was undoubtedly perſwaded of the promiſe in generall concerning the Meſſiah: as the Apoſtle ſaith, *Neither did he doubt of the promiſe, &c. but was ſtrengthened in the faith, Rom.* 4.20. And this is that which our Saviour ſaith, *That Abraham deſired to ſee his day, he ſaw it and rejoyced, Ioh.* 8.56. His aſſurance which he had of ſalvation in the Meſſiah, procured unto him this great joy.

2. The ſame *Thomas* ſaith, *Abraham illud cognovit per ſpecialem Dei revelationem; That Abraham knew this, that he was in the ſtate of grace by Gods ſpeciall revelation.* *Contra.* This aſſurance that *Abraham* had, was not by any particular or extraordinary revelation, but by the proper and ordinary operation of faith: as the Apoſtle ſaith, *He was ſtrengthened in the faith, Rom.* 4.20.

Abraham and the Patriarks no otherwiſe aſſured of their juſtification, than the faithfull now are.

3. *Pererius* anſwereth, that this revelation was made to the Patriarks in the old Teſtament, and the Apoſtles in the new, which were, as it were, the founders of the people of God, 10. *diſput. in* 22. *cap. Gen.*

Contra. Saint *Paul* in the matter of faith maketh no ſuch difference betweene the Patriarks and other beleevers; as he ſaith, *Now it is not written for him onely, that it was imputed to him for righteouſneſſe, but alſo for us, &c. Rom.* 4.23. And the Apoſtle ſaith, *That a crowne of righteouſneſſe was not onely laid up for him, but unto them alſo which love his appearing,* 2 *Tim.* 4.8. where the ſame certainty of the reward is decreed, the like aſſurance is not denied.

4. *Bellarmine* anſwereth, that hence it is evident that all beleevers are not ſure of their juſtification, ſeeing *Abraham* that had ſerved God moſt faithfully before, yet never till now was aſſured of his juſtification, *lib.* 3. *de juſtif. cap.* 11. *reſp. ad ration.* 1.

Contra. It followeth not, *Abraham* was not alwayes aſſured, therefore every beleever cannot be aſſured: but it well followeth, that as there was a time when *Abraham* had not ſuch aſſurance, ſo the faithfull at all times have not ſuch perſwaſion, and that we grant. 2. It is untrue that *Abraham* had not this aſſurance till now, when he offered up *Iſaack*: for the Apoſtle ſheweth, that then hee had this aſſurance, when faith was imputed to him for righteouſneſſe, *Rom.* 4.22,23. which was before he was circumciſed, *Gen.* 15.6.

5. *Bellarmine* againe anſwereth, that the Scripture commending the righteouſneſſe of *Abraham* and other Patriarks, doth rather make us certaine and ſure of their ſalvation, than themſelves, *ibid.*

Contra. No mans ſalvation can be better knowne to another than to himſelfe: for as the life of the body is more felt where that life is, than of others that ſee the bodies to live: ſo faith, which is the life of the ſoule, as the Scripture ſaith, *The juſt ſhall live by faith*, is better apprehended of thoſe which have the poſſeſſion of it, than of ſuch as onely behold it.

2. Confut. *The promiſes not merited by Abrahams obedience.*

Verſ. 16. *BEcauſe thou haſt done this thing, &c.* From hence *Pererius* inferreth, that *Abraham, Egregio illo facto meruiſſe, Deſerved by this worthy act, that ſuch promiſes were made unto him*, and *that the Meſſiah ſhould be borne of his ſtocke, rather than of any other.*

Contra. 1. The Apoſtle doth conclude the contrary, that becauſe faith was imputed to *Abraham* for righteouſneſſe, he was not juſtified by works, *Rom.* 4.2,4. 2. Theſe promiſes were made to *Abraham* before he had ſhewed any worthy worke: even then, when he was firſt called out of his Countrey, *Gen* 12.2, they then proceeded from Gods mercy, not of *Abrahams* deſert or worthineſſe. 3. The Lord therefore crowneth *Abrahams* obedience with renewing his promiſes, to ſhew us, that they which are juſtified by faith, ought to proceed and goe forward in good works, whereby their faith is approved, *Muſcul.*

3. Confut. *The aſſumption of the humane nature to the God-head in Chriſt not merited.*

4. BUt to ſay that *Abraham* merited, that the Meſſiah ſhould take fleſh of his ſeed, is not farre from blaſphemy; for then he ſhould have merited more than Chriſt himſelfe did, as he was man: ſeeing that the hypoſtaticall union of the humane nature with the God-head in one perſon, was of grace, not of merit: as *Auguſtine* well reſolveth, *Quod Chriſtus eſt unigenitus æqualis patri, non eſt gratia, ſed natura; quod autem in unitatem perſonæ unigeniti aſſumptus eſt homo, gratia eſt, non natura: That Chriſt was the onely begotten Son equall to his Father, it was not grace but nature: but in that mans nature was taken to make one perſon, with the onely begotten, it was of grace, and not by nature.* But now, if the man Chriſt deſerved not the aſſumption or taking of the humane nature to the God-head, and yet *Abraham* merited, that his ſeed ſhould in the Meſſiah be united to the God-head, it will follow that he merited more than Chriſt; wherefore that is a ſound and Catholike concluſion of *Auguſtine, Neque enim illam ſuſceptionem hominis ulla merita præceſſerunt, ſed ab illa ſuſceptione merita ejus cuncta caperunt*: before the taking of mans nature there was no merits at all, but all Chriſts merits tooke beginning there.

Tract. 37. *in Ioh.*

Tract. 8. *in Ioan.*

4. Confut. *The Chalde Paraphraſt corrupt.*

Verſ. 18. IN *thy ſeed, &c.* So readeth the Septuagint according to the originall, in the ſingular number, and this reading is approved by the Apoſtle, *Galath.* 3. 16. Wherefore the Chalde Paraphraſt is found here to be corrupt: which readeth thus in the plurall number; *In thy ſonnes ſhall all the people of the earth be bleſſed.*

5. Confut. *Many in Scripture taken for all.*

ALL *the nations of the earth ſhall be bleſſed:* And *Gen.* 17. 5. the Lord ſaith, *A father of many nations have I made thee:* we ſee then that in the phraſe of Scripture ſometimes *many* are taken for *all*: by this place therefore that cavill of the Pelagians may be anſwered, who becauſe the Apoſtle ſaith, *By one mans diſobedience many were made ſinners, Rom.* 5. 19. would inferre that we became ſinners not by originall corruption or propagation of ſinne, but by imitation, for then the Apoſtle would have ſaid, not *many*, but *all*. But the Apoſtle by *many* underſtandeth *all*, as he affirmeth, verſ. 18. *That by the offense of one the fault came upon all to condemnation*: for they which are *all*, may truly be ſaid to bee *many*. The like cavill in another queſtion is urged by *Catharinus* a popiſh writer, who becauſe it is ſaid in *Daniel* 12. 2. *That many of them which ſleepe in the duſt ſhall awake, ſome to everlaſting life, ſome to ſhame*: collecteth, that all ſhall not, but that ſome, as namely infants dying without baptiſme, ſhall neither be in heaven nor hell: But this objection may receive the ſame anſwer, that as in the promiſe made to *Abraham many* is taken for *all*: ſo alſo is it in this place of the Prophet, as before alſo is ſhewed the like uſe in the Apoſtle.

Of Infants dying unbaptized.

6 *Places of Exhortation.*

1. Obſerv. *To beare the death of children patiently.*

Verſ. 10. A*Braham ſtretching forth his hand, tooke the knife, &c. Origen* from this example of *Abraham*, that doubted not to offer up his ſonne, perſwadeth parents to beare patiently the death of their children, *Latus offer filium Deo, eſto ſacerdos animæ filii tui: Chearfully offer thy ſonne unto God, and be a Prieſt of his ſoule.* This is nothing (ſaith he) to *Abrahams* ſtrength, which bound his ſonne himſelfe, and bent his ſword, *Hom.* 8. *in Gen.*

2. Obſerv. *Confidence in Gods providence.*

Verſ. 14. IN *the mount will the Lord provide, &c.* We are taught with the like confidence, when all other meanes faile, to caſt our care upon God, as *Abraham* did; for whom the Lord provided another ſacrifice which he thought not upon, in ſtead of his ſonne *Iſaack*, *Calvin.* Therefore it is ſaid in the *Pſalme* 68. 20. *To the Lord belong the iſſues of death*: he knoweth how to make a way for our deliverance, though we at the firſt ſee it not.

3. Obſerv. *Gods voice muſt be obeyed.*

Verſ. 18. IN *thy ſeed ſhall all the Nations of the earth be bleſſed, becauſe thou haſt obeyed my voyce*: Whereupon *Ambroſe* giveth this good note, *Et nos ergo audiamus vocem Dei noſtri ſi volumus apud eum gratiam invenire: Let us therefore heare and obey the voice of God, if we will finde grace with him.*

CHAP. XXIII.

1. *The Argument and Contents.*

THis Chapter treateth: 1. Of the death of *Sarah*, and *Abrahams* mourning for her, verſ. 1, 2. 2. Of *Abrahams* care for her buriall: both of the communication had with the Hittites, and of the purchaſe of the ground at the hands of *Ephron*, verſ. 12. to 18. Laſtly, of the funerall it ſelfe, verſ. 19.

2. *The divers readings.*

v. 1. *In Ciriah Arbe.* C.B.G.T. *the City Arbee.* H.S.T. *Arbee, which is in the vally.* S. *the others have not this clauſe.*

appell. f. pr. T. H. r. Hal. H. det. S. ad. ap f pr. T. r.. diverſ. accept.

v. 3. *Roſe from the office of the funerall: ab officio funeris.* H. *from the dead.* S. *from the ſight of the dead, or corps. cæter.*

v. 4. *To bury my dead.* H. *to bury my dead from me.* S. *out of my ſight or face. cæter.*

v. 5. *Not ſo my Lord.* S. the reſt have it not.

v. 9. *Cave of Machpelah.* G.B.T.P. *double cave. cæt.* but it ſeemeth rather to be the proper name of a place, verſ 17 19.

v. 10. *Ephron dwelled.* H.G. *ſtood in the middeſt.* C. *ſate in the middeſt. cæter.* jaſhab ſignifieth both to dwell and ſit: he ſate at this time in the middeſt among them.

v. 13. *Becauſe you are with me, heare me.* S. *I pray you heare me.* H. *If you will ſhew me mercy.* Ch.B.G. *if you*

B.G.r.

be

be that man. Tr. 1. If you be the ruler and Lord of the ground. *If you will giveat. B. G. heb. if thou,* without any other words.

v.15. *I have heard. S. heare me. cat.*

v.16. *Which is received for merchandiſe in every Province. G. which is currant among merchants. B.G.S.H. which paſſeth among merchants. Tr.* *mr tat. perſi-nar.*

1. *The Explanation of doubtfull queſtions.*

QUEST. I. *Of the yeares of Sarahs life, why noted.*

Verſ.1. *AND Sarah lived an hundred twenty ſeven yeares, &c.* 1. The Hebrewes note, that the death of *Sarah* is immediately joyned to the birth of *Rebecca*, according to that ſaying in *Eccleſiaſtes*, The Sunne riſeth, and the Sunne ſetteth, *Mercer.* 2. She is the only woman, whoſe whole age is recorded in Scripture. 3. Becauſe the words are, ſhe lived an hundred years, twenty yeares, and ſeven yeares: ſome Hebrewes note by the dividing of the yeares, that ſhe was at an hundred yeares as faire as at twenty, and as chaſte as at ſeven. But this is too curious, ſeeing that the like phraſe is uſed in ſetting downe *Iſmaels* years, *Gen.*25.17. in whom the like conſtancie, eſpecially in goodneſſe, appeared not. 4. *Iſaack* was at this time thirty ſeven yeare old, being borne in *Sarahs* ninety yeare: therefore the Hebrewes obſerve that the letters of the firſt word *vaiihu*, doe make thirty ſeven, inſinuating thereby, that theſe were the beſt dayes of *Sarahs* life, after the birth of *Iſaack*, in whom ſhe joyed. 5. But it is not like that *Iſaack* was now thirty ſeven yeares old, and *Sarah* died the ſame time when *Iſaack* was offered up, the Devill repreſenting the manner thereof to *Sarah*, as the Jewes fable, whereupon ſhee tooke a conceit and died: for whereas *Abraham* returned from Mount Moriah to Beerſheba againe, and there dwelled, *Gen.*22.19. but now he was removed to Hebron, where *Sarah* died; there muſt needs ſome good ſpace of time come between *Iſaacks* offering up, and *Sarahs* death, *Perer.* 6. Whereas the word is put in the plurall, *the lives* of *Sarah*: we need neither refer it to three lives in man, the vegetative, ſenſitive, intellectuall life, nor to the changes & alterations, wich ſeemeth to make one life many: but the word is ſo uſed according to the phraſe of the Hebrew language, *Calv.* Hebrewes curious notes.

QUEST. II. *The City of Arba, whence ſo called.*

Verſ.2. *Sarah died in Kiriatharba*: Which City Arbah, which ſignifieth foure, was ſo called; 1. Neither of the foure giants, *Ahiman, Sheſhan, Talmai, Anach, Num.* 13.23. for theſe were long after *Abrahams* time. 2. Nor yet of the foure Patriarks, *Adam, Abraham, Iſaack, Iacob*, there buried: for neither can it be proved that *Adam* was there buried, and it was ſo called before the other were there buried. 3. Neither was it ſo named of the forme and faſhion of the City, which ſhould conſiſt of foure parts. 4. But the Citie bare this name of *Arbah*, the father of *Anak*, *Ioſu.*14.14. and 15.13. *Mercer.*

QUEST. III. *Of Hebron, ſuppoſed to be the City of Iohn Baptiſt.*

THE ſame is Hebron. 1. This City was not ſo named of Hebron, which came of one of the ſonnes of *Caleb*, mentioned, 1 *Chron.*2.42. for it was ſo called long before his time. 2. It is probable, that this City Hebron was the place of *Iohn Baptiſts* Nativity: for this City did belong to *Iudah*, and was a City of the Prieſts, 1 *Chron.*6.55. it was alſo ſituate in the hilly Countrey, *Ioſua* 14.12. ſo was the City of *Iohn Baptiſt*, both a City of *Iudah* belonging to the Prieſts, where *Zachary* his father dwelt, and had the ſituation in the hill Countrey, *Luk.*1.39. 3. This Hebron is ſaid to bee in Canaan, as it is taken for the name of the whole Countrey: for the Canaanites were alſo one of the ſeven Nations that inhabited that Countrey: to whom Hebron belonged not, but to the Hittites, *Perer.* 4. Hebron ſignifieth a ſociety or conjunction: for there *Abraham* and *Sarah*, *Iſaack*, *Rebecca*, *Iacob*, *Lea*, lay buried together as honourable couples: from hence then it ſeemeth the name was derived, *Muſcul.*

QUEST. IV. *Whence Abraham came to mourne for Sarah.*

Verſ.2. *ABraham came to mourne, &c.* 1. Neither is it like that *Abraham* at this time dwelled in Beerſheba, and *Sarah* in Hebron, and that he came thence hither to bewaile *Sarah*: for *Abraham* as he bewailed *Sarah* being dead, ſo he would not be wanting to her in her life. 2. Neither did *Abraham* come from burying of his father *Thare*, as ſome thinke: whom *Pererius* would have to die two yeare before: but the truth is, that he was dead 62. yeares before: for *Abraham* was now 137. yeares old, who was borne in the 70. yeare of *Tharehs* age, who lived 205. yeares in all: ſo *Abraham* was 75. yeares old when his father died, *Gen.*12.5. to that adde 62. ſo ſhall we have *Abrahams* age of 137. 3. Neither doth this comming of *Abraham* ſignifie onely his addreſſing and preparing of himſelfe to mourne, *Mercer.* 4. But *Abraham* commeth from his owne tent into *Sarahs*, to mourne for her, for they had their tents and habitations apart, as it may appeare, *Gen.*24.67. *Iun.*

QUEST. V. *Wherefore Abraham weepeth over the corps of Sarah.*

Verſ.2. *TO mourne for Sarah, and to weepe for her.* 1. As *Abraham* by his weeping ſhewed his affection, ſo by his mourning voice he ſet forth the vertues of *Sarah*, and bewailed his loſſes, *Perer.* 2. He weepeth over the corps, not to provoke himſelfe to weepe by the ſight thereof, being of late ſo much lightned with joy for *Iſaacks* deliverance, as ſome Hebrewes thinke: but according to the uſe which then was, and after continued among the Jewes, which was to weepe a certaine time at the bodies or graves of the dead, as is evident, *Ioh.*11.37.

QUEST. VI. *Whether it were lawfull for Abraham to buy a place of buriall.*

Vers. 4. *Give me a possession of buriall with you, &c.* Here a question is moved, whether it were lawfull for *Ephron* to sell a place of sepulture, or for *Abraham* to buy it: for answer whereunto,

Hieron. trad. in Gen. 23. 1. I neither thinke with *Hierome*, that *Ephron* did not well in selling a place of buriall for money, and therefore his name is changed from *Ephron* with *vau*, to *Ephron* without *vau*: but if it were a fault in *Ephron* to take money, *Abraham* could not be without fault in urging him to take it: 2. Neither can *Abraham* be excused, in redeeming by this meanes his trouble and vexation, as *Aquinas* thinketh: for

Lyran. in 23. Gen. we must not doe evill that good may come thereof. 3. Neither say we with *Lyranus*, that *Abraham* buyeth onely the ground, the right of sepulture he buyeth not, but desireth it to be given him: for *Abraham* desireth it to be given him onely for his money, and not otherwise: as it followeth, *vers.* 9. 4. Nor yet with *Thomas Anglicus*, that the Sepulture of the Gentiles is no sacred thing, and therfore it cannot bee

Thom. in cap. 23. Gen. symoniacall to sell it: for it had beene notwithstanding symoniacall in *Abraham* to buy it, that was no Gentile but a beleever. 5. Nor yet is *Cajetans* answer sufficient, that the place of buriall was then no sacred thing, there being no positive lawes made as yet of that matter, and therefore it was no sinne: for

In cap. 23. Gen. sinne is not a transgression of humane positive lawes, but of Gods Law. 6. Nor yet say we with *Tostatus*, that *Ephron* intended onely to make this field a burying place: but as yet none were there buried, and

Tostat. in cap 23. Gen. therefore the place was not sacred. 7. But I rather preferre *Thomas Aquinas* other resolution, that this double cave was not yet consecrate or ordained for sepulture, and therefore *Abraham* might lawfully buy it, and the other sell it: as it is lawfull to buy a peece of ground to build a Church, or make a Churchyard in. 8. Adde hereunto, that *Abraham* would bury his dead apart from the Infidels, that had no hope of the resurrection, *Calvin:* and that the dead should take possession of that land, which should afterward be given to their living and remaining posterity, *Mercer.*

QUEST. VII. *Abraham why he is called a Prince of God.*

Vers. 6. *Thou art a Prince of God among us.* 1. Not that he was a King, or had any authority over them: as the Septuagint read, *Thou art a King from God among us.* 2. But either he is so called, because he was as Gods oracle (the Lord speaking to him by visions and dreames) unto whom they had recourse for counsell in difficult matters, *Lyran. Tostat.* 3. Or because according to the Hebrew phrase, excellent things are so named of God, as the mountaine of God, a man of God: the wrestlings of God, that is, excellent wrestlings, *Gen.* 38. *Calvin. Perer.* 4. Or he is so called a Prince of God, because the Lord prospered him, and made him famous for his vertue and godlinesse: as *Abimelech* said, *God is with thee in all thou doest, Gen.* 21. 22. *Iun.*

QUEST. VIII. *Why they did not forbid Abraham a place of buriall.*

Vers. 6. *None of us shall forbid thee his sepulchre, &c.* 1. Some thinke, that the Hittites upon some hope which they conceived of the resurrection, were willing that *Abraham* should burie his dead among them, *Lippoman.* but of that there is no certainty out of the text. 2. But hence it is gathered, that every family and kindred had a peculiar place of buriall for themselves, *Mercer.* 3. The courtesie of this people is to be noted, that reverenced *Abraham* for his gifts, whereas even among Christians many times men are envied and hated for their good parts, *Muscul.*

QUEST. IX. *Why it was called a double Cave.*

Vers. 9. *The cave of Machpelah, or double cave.* It was so called. 1. Not for that in one cave they buried the men, in the other the women. 2. Or because one cave was placed directly over another, *Lyran.* 3. Or that one was enclosed in the middest of the other, *Hamerus.* 4. Or because *Adam* was buried in one, *Eva* in another, *Thom. Anglic.* 5. Neither was it so called double, because of the excellency, for that it opened upon Paradise, as the Hebrewes. 6. But it hath this name, because it was a spacious cave, having many receptacles and corners, *Mercer.* 7. So that we need not runne here unto allegories, as *Gregory* by this double cave, understandeth the contemplative and active life, whereby men are buried and sequestred from the vanities of the world, *ex Perer.*

QUEST. X. *Why Ephron setteth a price of 400. sickles.*

Vers. 15. *The land is worth foure hundred sickles of silver, &c.* 1. *Ephron* speaketh not this in *Abrahams* eare, nor signifying thereby, that the ground cost him so much, and he could not well sell it under, nor yet is it his meaning, that the ground was worth more to another, but to him, as his friend, he would make no greater price: but *Ephron* dealeth simply, that so small a price was not to be stood upon betweene them, *Mercer.* 2. *Abraham* received gifts of *Pharao* and *Abimelech*, and refused them not: but here he would not receive a peece of ground of gift, because it was to remaine to him and his posterity. 3. Although *Abraham* purchased this cave for his money, yet it is true, as Saint *Stephen* saith, that he had not so much as the breadth of a foot, that is, of Gods gift. 4. Whereas some collect, that these foure hundred sickles signified the terme of foure hundred yeares: which time expired, then the whole Countrey should fall to *Abrahams* posterity, it is too curious, *Mercer.* how much a sickle is valued at, hath beene declared before, *quæst.* 11. *in cap.* 20.

QUEST.

QUEST. XI. *Ephron not faulty in taking Abrahams money.*

Verſ. 16. *Abraham weighed to Ephron the ſilver, &c.* 1. It was the uſe then to deliver money by weight: and in that it is added, it was currant money among merchants: *Ephron* did not as *R. Iſaach* imagineth, get ſome merchant to tell the money, and to refuſe that which was not good, but the meaning is, that *Abraham* payed currant money both for weight and goodneſſe, *Mercer.* 2. The Hebrewes, whom *Hierome* follow, and the Cabuliſts, becauſe *Ephron* is written here without *vau*, doe note, that as ſomething was taken from his name, ſo his credit was empaired: but this note is not true, for afterward *Ephron* is expreſſed with *vau*, as alſo it is uſuall in the Hebrew tongue to have words ſet downe ſometime fully, ſometime with abbreviation. 3. The like curioſity is in the *Cabaliſts*: who obſerve, that the foure letters of *Ephrons* name, doe ſignifie 400. anſwerable to the ſumme of money received: for neither did *Ephron* commit any unlawfull thing in ſelling, nor *Abraham* in buying.

The Hebrewes curious notes.

QUEST. XII. *Of the circumſtances and manner of contract which Abraham maketh.*

Verſ. 17. *Over againſt Mamre.* 1. This Mamre and Hebron were all one, as is expreſſed, *verſ.* 19. from whence not farre off was the plaine or valley of Mamre, where *Abraham* dwelt ſo long time: whence he eſpied and marked this place as fitteſt for buriall. 2. Here all the circumſtances uſed in bargaining and ſelling are expreſſed: as the bounding and confronting of the place, as alſo the appurtenances, namely the trees. 3. Like as *Ieremie* in making a ſolemne purchaſe, with writing, ſealing, witneſſes, and delivery, *chap.* 32. did thereby ſhew the certainty of the returne of the Iſraelites into that country againe: So *Abraham* by making ſure worke in this contract, doth profeſſe his hope of obtaining the land of Canaan, as God had promiſed.

QUEST. XIII. *How Moſes and Steven reporting this ſtory, may be reconciled.*

THere remaineth yet a great queſtion, that whereas *Abraham* in this chapter is ſaid to have bought a burying place of *Ephron* the ſonne of *Zoar*: *Stephen* reporting the ſame ſtorie ſaith, that *Abraham* bought it of the ſonnes of *Emor*, ſonne of *Sichem*, *Act.* 7. 15, 16. Now that theſe places may be the better reconciled, I will ſet downe the words themſelves, as they were uttered by Saint *Stephen*, *Act.* 7. 15, 16. *So Iacob went downe into Egypt, and he died, and our fathers: and were removed unto Sichem, and put in the Sepulcher which Abraham had bought for money of the ſonnes of Emor, ſonne of Sichem.*

Reconciliation of places.

Act 7. 15, 16. expounded.

Out of theſe words foure principall doubts doe ariſe: firſt, how it is ſaid, that the fathers were removed into *Sichem*: whereas the Scripture maketh mention onely of the burying of *Ioſephs* bones there, *Ioſ.* 24. 32. But this doubt is eaſily removed, for although that ſpeciall mention be made of *Ioſeph* onely, both becauſe he was the moſt honourable of all the Patriarks, and for that he gave a ſpeciall charge to his brethren, and tooke an oath of them for the carrying of his bones out of Egypt, *Gen.* 50. 25. yet it is like, that the reſt of the Patriarks were alſo removed thither. And S. *Hierome* witneſſeth, that in his time the Sepulchers of the twelve Patriarks were ſhewed in Sichem, *Epiſt.* 101.

Whether all the Patriarks were removed to Sichem.

The ſecond doubt is, how the Patriarks are ſaid to be put in the Sepulcher that *Abraham* bought: hereof there are three ſolutions. 1. The Syrian Interpreter readeth in the ſingular number, *He was put*, and ſo applieth it onely to *Iacob*: but all the tranſlations are againſt this reading, which with one conſent read in the plurall, *and they were put*, and ſo is alſo the originall, *etetheſan*, they were placed. 2. Some take it according to the phraſe of Scripture, which ſpeaking in the plurall, yet meaneth ſome one: as *Matth* 26. 8. the Diſciples are ſaid to have murmured, whereas *Iohn* imputeth it onely to *Iudas*, chap. 12. 4. ſo in this place *Iacob* is onely underſtood to be buried in that Sepulcher, *Perer.* But this anſwer is not ſufficient, for if this be underſtood of *Iacob*, then the former ſpeech alſo, that they were tranſlated into Sichem, which is no where extant in Scripture, that *Iacob* was carried thither: and that inſtance of *Iudas* is nothing like, for though *Iudas* was the beginning of the murmuring, yet ſome other of the Diſciples might conſent unto him. 3. Some doe underſtand it joyntly of *Iacob* and the fathers, that part of them were buried in Sichem, part in *Abrahams* cave in Hebron, *Iun. in parall.* and ſome affirme that the twelve Patriarks were buried in Hebron, though firſt removed to Sichem, *Ioſephus lib.* 2. *antiquitat.* 4. But it is more probable, that they were buried in Sichem, in that place of ground which not *Abraham*, but *Iacob* bought of the ſonnes of *Hemor*, as ſhall be ſeene afterward.

The Patriarks whether buryed in *Abrahams* Cave.

The third doubt is, that *Hemor* is ſaid to be the ſonne of *Sichem*, whereas he was *Sichems* father: 1. Some anſwer, that *Zohar Ephrons* father was alſo called *Hemor*, and his father *Sirhem*, *Lyranus*, *Cajetan.* But this is not like, that where we finde an *Hemor* that was *Sichems* father in Scripture, wee ſhould without warrant deviſe another *Hemor* to be *Sichems* ſonne: and ſeeing one *Ephrons* father is mentioned in the ſtory, there was no reaſon for *Stephen* to name his grand-father here. 2. Wherefore this doubt is more eaſily ſalved thus; that whereas in the originall there is neither father nor ſonne expreſſed but only thus, *Hemor of Sichem*, the Scripture will beare it as well to underſtand father as ſonne: as *Luk.* 24. 10. we read *Mary of Iames*, without any other addition, that is, the mother of *Iames*, as another Evangelift expoundeth, *Mark.* 15. 40.

Hemor Sichems father, not his ſonne.

The fourth doubt remaineth: becauſe *Abraham* is ſaid to have bought the Sepulcher of the ſonnes of *Hemor*, whereas it was *Iacob* and not *Abraham*: to this queſtion foure anſwers are made:

How *Abraham* is ſaid to have bought a Sepulcher of the ſonnes of *Hemor*, which *Iacob* did, and not *Abraham*.

1. Some thinke that *Stephen* in ſo long a ſtory might faile in memory, and miſtake one name for another, *Abraham* for *Iacob*: ſic *Beda*, *Eugubinus*, *Melchior Canus*, *&c.* But this is not like: 1. Becauſe *Stephen* was full of the holy Ghoſt, and directed thereby to ſpeake. 2. Though *Stephen* had ſlipped, Saint

Saint *Luke* would not have recorded that errour. 3. The Jewes would have derided *Stephen*, if hee had committed ſo apparent an overſight. 4. If the leaſt errour ſhould be admitted in Scriptures, wee ſhould never be at any certainty for our faith.

2. Some others doe affirme, that *Zohar Ephrons* father was alſo called *Emor*, and ſo *Abraham* bought it of *Ephron* the ſonne of *Zohar* or *Emor*, *Lyran. Cajetan.* But this expoſition I refuſed before, both for that no ſuch thing is mentioned in *Geneſis*, from whence this ſtory is alleaged: neither any other *Hemor* of *Sichem* is read of, but of whom *Iacob* bought the parcell of ground: as alſo *Abraham* bought it of *Ephron* the ſonne of *Zohar*, but this text ſaith, *of the ſonnes.*

3. Some doe joyne the words thus together, *And they were put in the tombe by the ſons of Hemor of Sichem, which Abraham bought*, and would have this to be the meaning, that the Sichemites tranſlated the Patriarks from Sichem to Hebron, not vouchſafing them any buriall among them. But beſide, that there is no evidence of this fact out of the Scripture, it is more like that the Sichemites, abhorring the memory of *Simeon* and *Levi* their cruelty, would rather have unburied them, than honoured them with their fathers grave and ſepulture.

4. Neither yet can I conſent, that *Abraham* through the errour of the Writers and pen-men was thruſt into the text for *Iacob*: which is the conjecture of *Engubinus*, *Lyppoman*, *Calvin*, *Beza*. 1. Both for that there is no ſimilitude betweene the names of *Abraham* and *Iacob*, and ſo one not likely to be miſtaken for another. 2. As alſo there can be no Copy ſhewed, that readeth *Iacob* for *Abraham*: neither Greeke, Syriake, or Latine. 3. And it is evident that *Stephen* pointeth at that Sepulcher which *Abraham* bought, for *Iacob* bought not a Sepulcher, but a peece of ground to build an Altar in: and for an hundred lambs, not for ſilver, for the which *Abraham* is here ſaid to buy it.

5. Wherefore there remaineth onely this way to reconcile theſe places, which for my part I doubt not but to preferre before the reſt: Saint *Stephen* in this place abridgeth two hiſtories, one of *Abrahams* buying a Sepulcher, the other of *Iacobs* purchaſe of a peece of ground from *Hemor*: ſo that his meaning is, that *Iacob* and the fathers were buried, part in Sichem, part in the Sepulcher in Hebron: theſe words then *of Emor of Sichem* muſt be referred to the firſt words, *They were removed to Sichem, ſic hiſtor. Scholaſt. Iun. parall.* the words then comming betweene, *and were put in the Sepulcher which Abraham bought for money*, muſt be read with a parentheſis, and the ſenſe ſuſpended to make a perfect ſentence. The like example, where two hiſtories are abridged and joyned together, we have *Exod.* 12.40. *The dwelling of the children of Iſrael while they dwelled in Egypt, was* 430. *yeares*: in which ſumme is comprehended not onely their dwelling in Egypt, (for ſo long they were not ſojourners there) but in Canaan, in a land not theirs: and yet the one is named, the other underſtood: ſo then as the ſaying is true, *In ſenſu diviſo, non compoſito*, dividing the ſenſe and ſentence concerning their abode both in Egypt and Canaan: in like manner, in this place the ſentence muſt be divided, and part referred to *Abrahams* purchaſe, part to *Iacobs*.

4. *Places of Doctrine.*

1. Doct. *Lawfull to weepe for the dead, ſo it be done in meaſure.*

Verſ. 2. *Abraham came to mourne for Sarah, and to weepe for her.* It is lawfull then to mourne and lament for the dead, ſo it be done in meaſure and moderately. Man is not as a ſtocke or a ſtone, to be without all naturall paſſions or affections. We ſee that our Saviour himſelfe alſo wept going to *Lazarus* grave, which they interpreted to proceed from his love, *Ioh.* 11.35. Saint *Paul* forbiddeth not to ſorrow at all, but *not as men without hope*, 1 *Theſ.* 4.13. Wherefore that ſaying of *Solon*, *Mors mea ne careat lachrymis*, *&c.* Let not my death want teares, ſo it be done temperately, is to be preferred before that of *Ennius*, *Nemo me lachrymis decoret*, *&c.* Let no man weepe for me, *Perer.*

2. Doct. *Our mourning for the dead muſt be in meaſure.*

Verſ. 3. *Abraham roſe up from the ſight of the corps, &c.* Leſt that he might be overcome of griefe, he removeth the object thereof: which teacheth us that we ſhould keepe a meaſure in our griefe: not to mourne as the heathen doe, that have no hope of the reſurrection: or as thoſe paſſionate women, which wept for their children and would not bee comforted, *Matth.* 1.16. It is well obſerved, that the Egyptians mourned for *Iacob* ſeventy dayes, *Ioſeph* but ſeven dayes, *Gen.* 50.3.10. to ſhew a difference betweene the exceſſive griefe of men that have no hope, and the moderate ſorrow of the faithfull.

5. *Places of confutation.*

1. Confut. *Againſt prayer and ſacrifice for the dead.*

Abraham roſe up from the ſight of the corps. The Latine text readeth, *ab officio funeris*, from the funerall office or duty: by which *Pererius* would prove, that the Patriarks uſed to faſt and pray, and offer ſacrifice for the dead, *in cap.* 23. *Gen. Num.* 12. which is a corrupt doctrine, grounded upon a corrupt text: for the originall maketh no mention of any office, but onely that *Abraham* roſe up from the ſight of the corps: and the text ſaith not he came to faſt or pray, but to mourne for *Sarah*.

2. Confut.

2. Confut. *Against Purgatory.*

AGaine *Bellarmine* saith, *Contineri implicite mentionem purgatorii ; That the mention of Purgatory is here implied :* and that for this cause onely *Iacob* and *Ioseph* desired that their bones might be removed into the land of promise, because they knew that their sacrifice should be offered for the dead, *de Purgat. lib.* 1 *cap.* 11.

Contra. 1. And is not this now a goodly argument ? *Abraham* rose up from the sight of the corps, *Ergo, Sarah* was in purgatory. 2. If the fathers went to purgatory, then the bosome of *Abraham*, a place of rest and comfort, *Luk* 16.25. must be purgatory, for thither the fathers went. 3. What a bold assertion is this, to say that the fathers for that cause desired to be buried in the land of promise : whenas the Scripture directly sheweth this to have beene the cause, the profession of their faith and hope, that the land of promise should be given them, as *Ioseph* saith, *God will surely visit you, and you shall carry my bones hence, Gen.*50.25.

6. *Morall observations.*

1. Observ. *Against ambitious desire of honour.*

Vers. 6. *THou art a Prince of God among us, &c. Abraham* had said before of himselfe, *I am a stranger, and a forreiner among you :* the more *Abraham* humbleth himselfe, the more he is exalted of them: Thus honour fleeth away from them that hunt after it, and it is cast upon them that seeke it not, as the shadow followeth the body : so here it falleth out to *Abraham*, according to the saying in the *Proverbs, It is better that it be said unto thee, come up hither, than to be put lower in the presence of the Prince, Prov.*25.7. for *Abraham* in humbling himselfe, is more honoured before the Prince of the people here.

2. Observ. *Wisdome and circumspection to be used in contracts.*

Vers. 17. IN *the sight of the Hittites :* The field is made sure to *Abraham* in the sight of many witnesses : *Abraham* provideth for his security and quietnesse afterward, that this purchase might be sure to him and his without question : whereby we learne that it is lawfull for the faithfull wisely to provide and foresee for themselves, and to be wary and circumspect in all their doings, *Muscul.* according to that saying of our Saviour, *To be wise as Serpents, and innocent as Doves, Matth.*10.16.

CHAP. XXIV.

1. *The Method.*

THis Chapter hath three parts : First, the sending of *Abrahams* servant to provide a wife for *Isaack*, with *Abrahams* instructions, and his servants oath, from vers. 1. to vers. 10.

The second sheweth the servants behaviour in his journey. 1. His prayer unto God, vers. 11. 15. 2. The fruit of his prayer, in meeting with *Rebecca*, vers. 15. to 29. 3. His entertainment, vers. 30. to 34. 4. The delivering of his message, vers. 35. to 48. 5. The good successe thereof, in obtaining their consent for *Rebecca*, to vers. 61.

The third part setteth forth the returne of *Rebecca* with *Abrahams* servant, and her receiving and welcome by *Isaack*, vers. 61. to the end.

2. *The divers readings.*

v. 7. *To thee and thy seed.* S. to thy seed. cæter. *S. ad.*
v. 8. *Thou shalt be innocent from this curse.* C. *from this* oath. *cæt. shebagnah*, an oath. *C. alt.*
v. 10. *Carrying somewhat of all his masters goods with him.* S. H. B. *carrying in his hand the best of all his masters goods.* C. *for he had all his masters goods in his hand.* T. G. *and all his masters goods in his hand.* P. *he.* *H. B. r.*
v. 10. *Into Syria neare to Euphrates.* C. *into Mesopotamia.* H. S. B. Aram Naharaim. *G. P. Syria betweene the flouds.* T. *G. pr. f. appell.*
v. 13. *Behold I stood, &c.* S. *I stand. cæter.*
v. 14. *Till they leave drinking.* S. *the rest have not this clause.* *S. mut.*
v. 15. *Before he had left speaking in his minde.* S. *within himselfe.* H. *before he had left speaking. cæter.* *temp.*
v. 22. *He put a jewell upon her nose.* T. *an abillement.* G. *he tooke a golden earing. cæt. heb. nezem, a jewell, an earing, two earings, of the weight of a drachma, or halfe a sickle.* S. *weighing two sicles.* H. *a sicle.* C. *halfe a sicle.* B. G. P. T. *bechang*, halfe, &c. *S. H. al. T. interp.*
v. 23. *Water to wash the feet of the Camels and the men.* H. *to wash his feet and the mens that came with him. cæt.* *H. C. cor.*
v. 33. *And they set before him bread to eat.* S. *bread was set in his sight.* H. *they set mans meat before him.* C. B. G. *they set before him to eat.* T. *he.* *H. cor.*
v. 41. *Free from this oath.* B. G. *from the curse. cæt. alah.* to sweare, to curse. *Diverſ. accept.*
v. 40. *The Lord to whom I am pleasing.* S. *in whose sight I serve.* C. *walke. cæter.*

v. 43. *The*

E.c. v.43. *The daughters of the men of the City came forth to draw water. S. a virgin commeth forth to draw water. cæter.*
S.cor. v.47. *I put an earing about her. S. I hanged an earing upon her face. C. H.B. an abiliment upon her face. G. upon her nose. T.P. aph. the nose, the face.*
T.p.r. v.50. *We cannot beside his pleasure speake any thing with thee. H. speake either evill or good. cæt.*
H.det. v.54. *They tarried there. H. they slept. S.C. they tarried all night. cæt. lan.* to lodge all night.
S.C.c. 55. *About ten moneths. C. ten dayes. cæt.* jamim.
C.cor. 57. *Let us know her minde. H. heare what she saith. C. aske of her mouth. cæt.*
S.cor. 59. *Her substance. S. her nurse. cæt. menecheth,* a nurse, of *jannach,* to give sucke.
H.cor. v.61. *Making haste he returned to his master. He tooke Rebecca and departed. cæt.*
ap.f pr. v.62. *Isaack walked by the desart, neare to the Well of vision. S. came from the Well where the Angell of life had appeared. C. the Well of the living, and seeing me. H.B. from Beer lahairo. G. the Well of Lahairo. Tr.P.*
T.G.r. v.63. *To meditate. H. to be exercised. S. to pray. cæt. suach,* to meditate, to pray.
S.c. v.67. *Isaack entred into the house of his mother. S. brought her into the tent of Sarah his mother. cæter.*
S.c. *And he saw and beheld her works were right, as the works of Sarah his mother. C. this clause is not in the Hebrew.*
Ch. ad. 67. *He loved her so much, that he tempered the griefe which hapned by the death of his mother. H. Isaack*
H.ad. *comforted himselfe after the death of his mother.*

3. *The explanation of doubtfull questions.*

QUEST. I. *Why Abraham is said to be old.*

Vers. 1. NOw *Abraham was old.* 1. Neither is the conjecture of some Hebrewes to be received, that thinke because *Abraham* was said to be old at an hundred yeares, *Gen.*18.11. that even then *Abraham* gave this charge to his servant, to provide *Isaack* a wife, but he deferred the execution of it till now, when *Isaack* was of ripe yeares: for it is evident, vers. 10. that the execution of this charge followed immediately upon the giving thereof, *Mercer.* 2. Neither need we with *Rupertus,* to make an allegorie of *Abrahams* old age: that he is said to be old, *perfectione fidei,* in the perfection of faith: but he is called old, and the first so named in Scripture, not in respect of those long lived Patriarks, but in comparison of that age wherein he lived. 3. *Abraham* was now 140. yeares old, not 137. as *Lyppoman* conjectureth: for *Isaack* was now 40. yeares old when he married *Rebecca, Gen.*25.20. who was borne when *Abraham* was in his hundred yeare, *Perer.*

QUEST. II. *Wherein Abraham was so exceedingly blessed.*

THe Lord *had blessed Abraham in all things, &c.* The word is *bacol:* which some of the Hebrewes dreame to have beene *Abrahams* daughter: but this is great boldnesse to affirme that which the Scripture is silent in: and if *Abraham* had received a daughter by *Sarah,* as well as a sonne, he would have beene no lesse carefull to have bestowed her in marriage, than he was for *Isaack, Mercer.* 2. *Abraham* was principally blessed in foure things, in his old age, vers. 1. in his great substance, vers. 35. in his issue, vers. 16. and in the victory of his enemies, *Perer.*

QUEST. III. *Why Abraham sendeth his servant, and who his servant was.*

Vers. 2. *ABraham said to the eldest servant of his house, &c.* 1. This servant is thought to be *Eliezar* of Damascus, which had the government of his house, of whom mention was made before, *chap.*15. 2. Who is thought, being now very old, to have come with *Abraham* into the land of Canaan 65. yeares before, and to have knowne all *Abrahams* kindred, *Cajetan.* 3. *Abraham* sendeth not *Isaack,* who then of 40. yeares, might be judged as one of 25. now, lest the Canaanites might have abused his flexible youth, and therefore he committeth this businesse to his grave and prudent servant.

QUEST. IV. *Of the putting the hand under the thigh.*

Vers. 2. PUt *now thy hand under my thigh.* 1. This was neither the generall custome of those times, as *Chrysostome* thinketh, for neither *Abimelech* with *Abraham, Gen.*20. nor afterwards with *Isaack, Gen.*26. and *Laban* with *Iacob* making a covenant, *Gen.*32. and one swearing to another, doe use this ceremonie, which sheweth it to have beene no generall custome. 2. Neither was this custome derived from the Indians, as *Aben Ezra,* who in honour of *Bacchus,* who is fabled to have come forth of *Iupiters* thigh; and for reverence unto the instruments of generation, which they worshipped under the name of *Priapus,* did use in taking of an oath, to put their hand under the thigh: for neither *Abraham* would have imitated such an idolatrous usage, and *Dionysius* called *Bacchus,* is found to have beene long after *Abraham,* in the time of *Iosua.* 3. Neither is it sufficient to say, that this manner was used to signifie the firmnesse of an oath, because the thighs are as the pillars of the body, *Oleaster:* for the strength of man as well consisteth in his armes and legges. 4. Nor yet was this a token of subjection onely and superiority: for *Ioseph* a Prince in Egypt, putteth his hand under his fathers thigh, *Gen.*47.29. 5. But either we must say with *Hierome,* that this usage was retained for the honour of circumcision, which was performed in the parts next adjoyning. 6. Or with *Ambrose* and *Augustine,* we understand a mystery in this ceremony, because Christ was to come in that flesh, *Quæ de illa femore propaganda erat, Which should be propagated out of that thigh.*

Tradit. Hebraic. in Gen.

QUEST.

QUEST. V. *Of the divers kindes of adjuring.*

Verſ. 3. *I will make thee ſweare, or adjure thee, &c.* This word to *adjure one*, is taken two wayes in Scripture: either *actively*, when we by the reverence of the divine Majeſtie, doe urge and induce another to ſpeake the truth, or doe or not doe any thing: as *Ahab* adjured *Michaias*, and charged him in the name of God to ſpeake the truth, 2 *Chron.* 18.15. or elſe it is uſed *paſſively*, when we force another to take an oath, as *Abraham* here maketh his ſervant to ſweare. The firſt kinde of adjuration is uſed two wayes: 1. By way of deprecation and intreaty by the inferiour to the ſuperiour, as the devils doe impudently adjure Chriſt not to torment them, *Matth.* 5.7. but it was by way of intreaty, verſ. 10. 2. It is uſed by way of authority and command: 1. Thus the Prince adjureth his ſubjects, as *Saul* did the people, that they ſhould eat nothing till night, 1 *Sam.* 14.24. 2. Thus the Apoſtles charged and commanded the ſpirits to come out of men, as *Paul* did, *Act.* 16.18. By this kinde of adjuration, which is with power and authority, ſpirits may be adjured: but by the other, which is by intreaty and ſupplication to conjure them, which is nothing elſe but to intreat them for their helpe, as Magicians and ſorcerers doe, it is a great impiety, and plaine idolatry. 3. Yea by a power and authority given from God: thus the ſenſleſſe creatures may be adjured and commanded, as *Ioſua* by the power of God commanded the Sunne to ſtand ſtill, and it obeyed, *Perer.*

mat 8.29

Spirits how they may be adjured.

The other kinde of adjuring, which is by miniſtring an oath, is to be uſed onely in grave and weighty cauſes: either divine, as *Nehemiah* tooke an oath of the people, that they ſhould not give their daughters in marriage to the heathen, *Nehem.* 13.25. or in humane affaires: 1. For the deciding of controverſies, and ending of ſtrife, *Heb.* 6.16. 2. For the binding of one to the obedient or faithfull performance of his ſervice. As *Abraham* here taketh an oath of his ſervant, ſo officers may lawfully be ſworne for the upright execution of their office, and ſubjects to be loyall and true to their Prince. 3. For the eſtabliſhing of a league or covenant, as an oath was betweene *Iacob* and *Laban*, *Gen.* 32.53. 4. For the clearing of a ſuſpition: as the woman ſuſpected of adultery, was charged with an oath by the Prieſt, *Numb.* 5.21. 5. For the ſatisfaction of our neighbour in a matter of truſt, *Exod.* 22.11. ſo by the law the debtor may be lawfully urged with an oath by his creditor. 6. For the ſecurity of a mans life, one may ſweare to another: as the Egyptian ſervant to the Amalekite, required an oath of *David* for the ſafety of his life and eſtate: *Sweare unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, &c.* 1 *Sam.* 30.15.

An oath in what caſes it may lawfully be taken.

QUEST. VI. *Why Abraham refuſeth to take a wife from the daughters of Canaan.*

Verſ. 3. *Thou ſhalt not take to my ſonne of the daughters of Canaan, &c.* The reaſons why *Abraham* would not have his ſonne *Iſaack* be linked in mariage with the Canaanites, are theſe: 1. Becauſe they came of curſed *Cham*: *Generis author maledictionis hæreditatem tranſmiſit in ſuos*: *The author of their ſtocke for not honouring his father, did bring a curſe as an inheritance upon his poſterity*, *Ambr. lib de Abrah. cap.* 9. 2. Becauſe the Canaanites were Idolaters, and of corrupt manners: *Primum in conjugio religio quæratur*; *Religion muſt firſt be ſought in mariage*, *Ambr.* Againe, *Salomon* was corrupted and perverted from his faith by his idolatrous wives: for although *Nachors* ſtocke were not pure in religion, having a ſmattering of imagery and idolatrous worſhip, as *Laban* ſought for his gods that were ſtolen from him, *Gen.* 31.30. yet they had ſome knowledge and underſtanding of God, as appeareth in this chapter, verſ. 50. *This thing is proceeded of the Lord, &c.* And beſide, their manners were honeſt and commendable, not like to the Canaanites, as is evident by *Rebecca* her virginity, and their humanity in entertaining of ſtrangers, *Perer.* 3. Another reaſon hereof was, for that the Lord promiſed the Countrey to *Abrahams* poſterity, and to expell the Canaanites: therefore *Abraham*, as he refuſed to bury his dead among them, ſo much leſſe would mingle his ſeed in mariage with them, *Mercer.*

QUEST. VII. *Why Abraham ſendeth not Iſaack to chuſe his owne wife.*

Verſ. 4. *Thou ſhalt goe.* 1. Though *Abraham* ſend his ſervant about this buſineſſe of mariage, yet it was not without *Iſaacks* conſent, who knowing this ſervant to be the miniſter of his fathers will, yeeldeth himſelfe to his fathers choice. 2. *Iſaack* is not ſent, not to make a way unto a myſtery, as *Rupertus* thinketh, to ſhadow forth Chriſt, who not by himſelfe went, but by his Apoſtles ſent to the Gentiles. 3. And though *Iſaack* afterward ſent *Iacob* for the ſame end, to chuſe him a wife from his fathers kindred: yet that caſe was not like to this: for *Iſaack* had two ſonnes, *Abraham* but one: and beſides *Iacob* fled from the wrath of his brother, to ſave his life, *Perer.* And further, *Iſaack* was but forty yeares old, a youth in thoſe dayes; *Iacob* was about ſeventy ſeven yeares of age, and ſo fitter to chuſe for himſelfe.

QUEST. VIII. *In what ſenſe Meſopotamia is called Abrahams Country, ſeeing he was borne in Chaldea.*

Verſ. 4. *Goe unto my Countrey and kindred.* This Countrey and place of *Abrahams* kindred is named to be Aram Naharaim, that is, Meſopotamia, verſ. 10. where was the City of Nahor, which was Charran, *Gen.* 28.10. Now Charran in Meſopotamia is ſaid to be *Abrahams* Countrey: 1. Not that he was borne there, as *Ramban*, and *Paulus Burgenſ.* thinke: for the place of *Abrahams* birth was Ur of the Chaldees, *Gen.* 11.28. 2. Neither is it called his Country, becauſe as *Toſtatus* thinketh, he dwelled there a long time, even 60. yeares, till the death of his father, which is a great errour: for *Abraham* ſtayed not long in Charran: *Eucherius* thinketh but one yeare, *Pererius* not ſo much, *Mercerus* ſome two years, *Iunius* five yeares: howſoever the time was not long: for *Abraham* no doubt being called to goe into Canaan,

How long *Abraham* staied in Charran.

Canaan, would make no long aboad by the way, nor yet deferre to obey Gods commandement: So then neither *Pererius* thinketh right, that *Terah* lived 60. yeares in Charran after *Abrahams* departure: for *Abraham* came not into Canaan till after his fathers death, *Act.* 7.4. And *Toſtatus* alſo is deceived, that *Abraham* with *Terah* lived together 60. yeares in Charran: for ſeeing *Abraham* was but 75. yeares old when he departed from Charran, if he ſtaied there 60. then was hee but 15 yeare old when he came firſt to Charran, which cannot be, for he was then married, *Gen.* 11. 30. But both theſe errors are builded upon a falſe ground, that *Abraham* was the eldeſt ſonne of *Terah*, and borne in his 70. yeare, whereas the truth is, hee was the youngeſt, and borne in the 130. yeare of his fathers age, as hath beene before ſhewed in the queſtions upon the 11. chapter.

Pererius deceived.

3. Wherefore the ſolution is this, that *Abraham* calleth all the region beyond Euphrates his countrey, in reſpect of Canaan, which was on this ſide the river: and ſo Aram, Naharaim, or Meſopotamia, is taken largely, as it comprehendeth Chaldea alſo, which indeed was *Abrahams* native countrey: and ſo S. *Stephen* underſtandeth it, *Act.* 7. 2.

QUEST. IX. *How Iſaack is ſaid not to goe againe into Chaldea, where he was never before.*

Verſ. 6. *BEware that thou bring not my ſonne thither againe.* 1. Not that *Iſaack* was wholly at the diſpoſing of the ſervant, but that he ſhould not promiſe or undertake to bring *Iſaack* thither againe. 2. Though *Iſaack* was never there before in his owne perſon, yet hee is ſaid to returne thither in reſpect of his father *Abraham*, in whoſe loines he was, who was called from thence: as *Gen.* 15. 16. in the fourth genetation it is ſaid the Iſraelites ſhall returne thither againe, though their fathers onely, and not themſelves had beene there before, *Mercer.* And in the ſame ſenſe we may ſay to ſuch as are borne under the Goſpell; *Take heed that ye never returne to poperie againe*, *Muſcul.* 3. Two reaſons eſpecially moved *Abraham*, not to ſuffer *Iſaack* to returne into his countrey: becauſe God called him from his fathers houſe, never to returne thither: and ſo God promiſed to him and his ſeed the land of Canaan: which promiſe might have beene hindred by *Iſaacks* departure, *Perer. Mercer.* 4. *Iacob* went thither to fetch a wife and to returne againe; but if *Iſaacks* wife refuſing to come, he had gone himſelfe, there was feare of his abiding there ſtill, *Mercer.*

QUEST. X. *Angels miniſters and helpers of mariage.*

Verſ. 7. *HE ſhall ſend his Angel, &c.* 1. This *Abraham* uttereth not by way of wiſhing, as *Aben Ezra*, but he doth confidently aſſure himſelfe of the aſſiſtance of Gods Angel, *Mercer.* 2. Wee ſee the gentle nature of the Angels, that are willing to yeeld their miniſterie and ſervice to us miſerable men, *Luther.* 3. The dignity of marriage is ſet forth, which is guided and directed by Angels, *Mercer.*

QUEST. XI. *How Abrahams ſervant is ſaid to have all his maſters goods in his hand.*

Verſ. 10. *HE tooke ten camels, and he had all his maſters goods in his hand, &c.* 1. Wee do not with *Rupertus* allegorize theſe words, by the ten Camels underſtanding the ten commandements, and by all manner of goods, the ſpirituall gifts which the Apoſtles carried to the Gentiles. 2. But this is a reaſon why he tooke ten camels, becauſe all his maſters goods were in his hand: as *Iun.* and the *Geneu.* read: as it is ſaid before, that he had rule over all that *Abraham* had, v. 2. ſee the like phraſe, c. 16. 6. 3. Others doe read, that he carried of all his maſters goods with him: either ſome of every ſort, *Perer.* or all is underſtood for many, *Mercer.* but the other reading is better. 4. That conceit of *Raſi* is but a toy, that he is ſaid to carry of all his goods, becauſe he had a deed of gift as it were of all his maſters goods to *Iſaack*: for it is not like that *Abraham* had yet diſpoſed of all his goods, ſeeing his children by *Ketura* were yet unborne, to whom hee gave their portions, *Mercer.*

QUEST. XII. *Of the abundance and neceſſary uſe of Camels.*

TEn camels. 1. In Hebrew, it is written with G, not C, a Camel, howſoever uſe hath otherwiſe obtained in other tongues, *Calvin.* 2. In thoſe countreys there was great abundance of camels; as wee read, that the Hebrewes overcomming the Agarens in battell, tooke from them fifty thouſand camels, 1 *Chron.* 5. 20. there was alſo great uſe of them for their ſwiftneſſe, they would goe an hundred mile a day: for their ſtrength, they would beare ſeven hundred, or a thouſand weight: for their hardneſſe, they would forbeare drinke ſometime eight, yea fifteene daies, *ex Iul. Scalig. adverſ. Cardan. exercitat.* 209. *num.* 2. 3. It appeareth then, that this was a moſt ſolemne meſſage, or embaſſage rather: 1. by the companie that went, (for other ſervants accompanied him, *verſ.* 32. to guide thoſe camels) by the rich gifts that were carried: by the length of the journey which they undertooke: by the worthineſſe of the meſſenger, the chiefe in *Abrahams* houſe, *Perer.*

QUEST. XIII. *Of the city of Nahor.*

Hebrewes fables.

TO the citie of Nahor. 1. Not where *Nahor* was borne, but where *Nahor* (though now dead) had a long time dwelled, as it is like not long after that *Abraham* with his father *Thare* came thither. 2. The Hebrewes here faigne a miracle without cauſe, that *Abrahams* ſervant came from home to Charras in a daies journey: whereas they themſelves write, that from Hebron thither it was ſeventeene daies journey: *Ptolomie* counteth from Beerſeba (from whence Hebron was not farre diſtant) to Charras eight degrees, which make 120. Germane miles, *Mercer.*

QUEST.

QUEST. XIV. *Whether Abrahams ſervant did well in asking a ſigne.*

Verſ. 14. *GRant that the maid to whom I ſay, &c.* This asking of a ſigne was no tempting of God, and it is farre differing from the ſuperſtitious conjectures and vaine obſervations of the Augures and wiſe men among the heathen. 1. One difference is, as *Auguſtine* noteth it, *Aliud eſt mirum aliquid petere, quod ipſo miraculo ſignum ſit, aliud hæc obſervare, quæ ita fiant, ut mira non ſint, &c. It is one thing to aske ſome ſtrange thing, which by the ſtrangeneſſe thereof may be a ſigne, another thing to obſerve thoſe things which are not miraculous or ſtrange, ſuper Geneſ. qu.* 53. ſuch was the flying of birds, the ſearching of beaſts inwards, which were ſuperſtitiouſly obſerved by the heathen, being things ordinarie and uſuall, and of no ſpeciall note. But that which this ſervant asketh to be a ſigne, was a rare and ſtrange thing, and not uſually to be expected. 2. Again *Lyranus* giveth another note: he did not aske a ſigne by way of divination, *ſed præmiſſa oratione petivit ſignum à domino: but making his praier before he craveth a ſigne.* 3. Further it is to be conſidered, that he fetcheth not his ſigne a farre off, *ſed ex re præſenti, from the preſent buſineſſe, Calvin.* and he ſeeketh no other conjecture, but from her hoſpitalitie and courteſie, that ſhee might be in manners anſwerable to his maſter, *Chryſoſt.* He therefore deſireth no vaine, light or impertinent ſigne to be given him, but a grave, profitable, and fit demonſtration from the manners and behaviour of the woman. 4. He asketh not a ſigne as doubting of Gods power, or of the veritie of his promiſes, but he asketh in faith, relying upon Gods providence, not preſcribing unto God, but praying, that what God had determined concerning *Iſaacks* wife, might be made knowne unto him: for thus he ſaith, *Let that be ſhee, whom thou haſt ordained for thy ſervant Iſaack:* and hereunto he was much incouraged by that ſaying of *Abraham, verſ. 7. he ſhall ſend his angell before thee, Muſcul. Perer.* 5. He was alſo hereunto directed (whether by dreame as *Aben Ezra* thinketh) is uncertaine, but certainly by the inſtinct of Gods ſpirit, *Calvin. Mercer.* Wherefore in this manner to aske a ſigne, not of diſtruſt in Gods power, or doubtfulneſſe of his promiſes, but with confidence in God, not preſcribing unto him, but onely deſiring to be aſſured what is his good pleaſure: and this to doe, not with any ſuperſtitious minde, but with devout prayer, and by the ſecret motion of Gods ſpirit, it is no tempting of God at all. But as *Auguſtines* ſaith of *Gedeon* asking a ſigne, *Conſultatio illa magis quàm tentatio fuit; It was a conſultation rather than a tentation.* *Lyran. in cap. 24.*

Now ſeeing an entrance is made into this queſtion, concerning the lawfulneſſe of ſuch gheſſes and conjectures, as are made by mens ſpeeches, or behaviour, of things to come, as *Abrahams* ſervant deſireth here to be informed by the anſwer and behaviour of the maid, whether ſhe were appointed to be *Iſaacks* wife, it ſhall not bee amiſſe ſome what more fully to diſcuſſe this matter.

QUEST. XV. *Of the divers kindes of conjecturall and ominous predictions.*

Naturall predictions.

THere are then foure ſorts of ſuch conjectures and ominous predictions of things to come. The firſt are naturall, which doe for the moſt part certainly foreſhew that which followeth, as the cauſe producing the effect: as a cloud riſing in the weſt cauſeth and foreſheweth raine: the Southwind heat, *Luke* 12. 55. or the effect doth ſometime premonſtrate the cauſe following, as the lightning the thunder, which though it be firſt ſeene and perceived by reaſon of the quickneſſe of ſight, yet is it laſt done. Theſe ſignes and conjectures, it is not ſuperſtitious or vaine to obſerve.

Humane conjectures, how lawfull.

Secondly, there are ſome humane conjectures, which are taken by the words, behaviour and actions of men: as when the king of Iſrael had let fall a word, calling *Benhadad* brother, the meſſengers tooke it for a good ſigne, the Latine tranſlation ſaith, *acceperunt pro omine, they tooke it for good lucke*, 1 *King.* 20. 22. they thereby gave conjecture of the kings favour. So when the king *Ahaſhneroſh* had ſaid of *Haman, will he force the queene alſo before me &c.* they tooke this as a ſigne of the kings diſpleaſure, and covered *Hamans* face, *Eſther* 6. 8. The like in forraine ſtories is recorded of *Tarquinius Superbus*, king of Rome, who being ſent unto by his ſonne *Sextus Tarquinius*, how hee ſhould uſe the Gabii, that had received him into their citie, he gave no other anſwer to the meſſenger, but topped the heads of the poppies in his garden with his ſtaffe: whereby his ſonne perceived his meaning, that he ſhould make the chiefe of the citie lower by their heads. By theſe humane conjectures, we may gheſſe of ſuch things which are in mens owne power and purpoſe to doe: but otherwiſe to catch at words and ſyllables, and to make them as divine oracles, it is a ſuperſtitious and ridiculous uſe: as *Cicero* giveth an inſtance, how, when *M. Craſſus* did ſhip his Armie at Brunduſium, one in the haven that brought figs from Cannus a citie in Caria, chanced to crie out, *caricas cauneas, Cauneanfigges:* if *Craſſus* had taken this hint, as a ſigne of evill lucke, and gone no further, he had not periſhed, *Tullie* himſelfe condemneth ſuch obſervations as ridiculous, for then, ſaith he, by the ſame reaſon, *pedis offenſio, abruptio corrigiæ, & ſternutamenta ſunt obſervanda*, the ſtumbling of the foot, breaking of the ſhooe point, ſneeſing, and other ſuch things, muſt be obſerved as ominous, *Perer.* *Livius decad. 1. lib. 1.* Superſtitious and curious obſervations. *Cicer. lib. de divinatione.*

Divine predictions how to be diſcerned.

The third ſort of predictions is divine: which are either uttered by men inſpired of God, being well adviſed and knowing what they ſay: as *Ionathan* encourageth himſelfe with this ſigne, thereunto directed by the ſpirit of God: that if the Philiſtims ſhould ſay, *come up unto us*, he would take it as a ſigne, that God had delivered them into his hand, and ſo it came to paſſe, 1 *Sam.* 14. 10. Sometime God directeth mens tongues to ſpeake the truth unawares: as *Caiphas* propheſied, *that it was better for one man to die for the people, than the whole nation to periſh, Iohn* 11. 50. yet *Caiphas* underſtood not what he ſaid: of this

August. l. 3. confess. c. 8.

this kinde was that direction given unto *Augustine*, much perplexed within himselfe, what profession of life he should betake himselfe unto, by a voice saying unto him, *Tolle, lege*; Take up thy booke and read: and then opening the booke hee light upon that place, *Rom.* 13. 13. *See that wee walke honestly, &c. not in gluttonie and drunkennesse, chambering, and wantonnesse, &c.* by reading which sentence, hee was resolved to reforme his life, and to leave his youthfull pleasures.

Diabolicall predictions. Lib. 2. in Gen. ad lit. cap. 17.

The fourth kind of ominous predictions is superstitious and diabolicall: whereof *Augustine* giveth his judgement thus: *Cum ad decipiendos homines fit, spirituum seductorum operatio est*; *When it is done to deceive men, it is the working of seducing spirits*: such was that conjecture of the priests and soothsayers among the Philistims, that if the arke which *they had put into a new cart, went up the way by Bethshemesh, then it is he* (that is, the God of Israel,) *that hath done this great evill*, 1 *Sam.* 6. 9. This indeed came so to passe, and the event answered the prediction, whereby the devill cunningly wrought, that those idolatrous priests and soothsayers should still retaine their credit and estimation: *Pausanias* maketh mention of the like superstitious observation in the towne of Phare in Achaia, where after the people had consulted with the oracle, their manner was, going away to stop their eares, and the first voyce which they heard afterward, they tooke as a divine oracle, *Pausan. in Achaic.* *Cicero* reporteth of *Paulus Æmilius*, that preparing to goe against *Perses* king of Macedonia, and seeing his daughter sad, and she answering, being asked the reason, because her little dogge called *Persa*, was dead: saith he, *Accipio omen*, I take this as a signe *of good lucke, my daughter*. Such superstitious, curious and vaine observatrons, are not beseeming a Christian profession: which Sathan useth as meanes to keepe men in a superstitious awe and feare, and to seduce them from trusting in the providence of God.

Cicer. lib. 1. divination.

QUEST. XIV. *Why it is said that Rebecca was a virgin, with this addition, and unknown of man.*

Vers. 16. *A Virgin, and unknowne of man, &c.* Lest this might be thought a superfluous speech, because she could not have bene a virgin, unlesse she were unknowne of man, divers interpretations are given. 1. Some thinke that she is called a virgin in respect of her outward habit, and unknowne of man for her chastitie, *Cajetan.* 2. Others, that because there was a lewd use among the Gentiles, to abuse other parts of the body to their filthy lust, beside the place of virginitie: they thinke shee is called not onely a virgin, but altogether untouched or unknowne in any part of her body, *Rasi, Rabbi Salomon.* 3. Some, that she was not a virgin onely in body, but unknowne of man, that is, not tempted in her minde of the devill, *Origen. hom.* 10. *in Genes.* 4. Some thinke this clause is added, to shew a difference betweene these two words, *betula* and *gnalma*, which both signifie a virgin: but because the first here used doth betoken a virgin corrupted: as *Ioel* 1. 8. *mourne like a virgin for the husband of her youth*: therefore it is further expounded, *unknowne of man*, *Leo Castro. in 7. Isai. ex Perer.* 5. But this may be a sufficient answer, that the scripture useth sometime a repetition of the same thing in other words, for a more sure demonstration of that which is affirmed: as *Augustine* saith, *firmamentum esse sententiæ in repetitione*; *that the strength of the sentence is in the repetition*: and therefore for the more full manifestation of the virginitie of *Rebecca*, because many goe for virgins that are not, the same thing is twice expressed, *Mercer.*

QUEST. XV. *Of the word* almah, *that it alwaies betokeneth a virgin.*

Cajetan. in 30. proverbior. Proverb. 30. 19. expounded.

NOw further as touching the word *gnalmah*, whereas the Jewes to obscure that prophecie, *Isay* 7. 16. *a virgin shall conceive &c.* doe affirme, that it is sometime taken for a young woman corrupted, as *Prov.* 30. 19. *the way of a man with a maid, gnelam*: for answer hereunto, 1. We neither will grant with *Cajetane*, that the word is here taken for a woman, not a virgin, because saith he, the way of a man with a virgin may be knowne by the markes of her virginitie, but with a woman not so easily: for the wise man speaketh not here of such markes, but of the secret and close meetings of such, which can hardly be known. 2. Neither need wee with *Lyranus*, to referre it to the incomprehensible mysterie of the incarnation of Christ in his mothers wombe: who expoundeth this place by that of *Ieremie, a woman shall compasse a man*, *Ierem.* 31. 22. for it is evident by the verse following: *such is the way of an adulterous woman*, *Prov.* 30. 20. that the wise man speaketh of such lewd practices before. 3. Nor yet doth it fully satisfie to say, that the wise man calleth her a virgin, which though shee bee not so, yet would be so taken, *Iunius*: for still the objection remaineth strong against that prophecie, *Isay* 7. 16. that *virgin* should likewise be so taken there. 4. But the best answer is, that he speaketh of such a maid or virgin, whose chastitie or virginitie is in the first attempt violated, (being a virgin till then) and yet would conceale the fact, as though no such thing were done: so that notwithstanding any objection out of this place, *Hieroms* observation is justified, that *gnolam* in scripture, is alwaies taken for a virgin uncorrupted, *lib.* 1. *adverss. Iovin.*

QUEST. XVI. *Of Rebeccaes receiving of the gifts.*

Vers. 22. *The man tooke a golden abilliment, &c.* It may bee questioned how it stood with the modestie of the maid, to take these gifts of a stranger. 1. Some defend it, for that there was no danger, seeing hee was an aged and reverent person of whom shee received them, and it was done in the presence of the whole company that came with him, *Perer.* 2. Some thinke, that she might take them as a reward of her paines which shee tooke, in watering ten Camels, whereof each, as the Hebrewes say, will drinke ten *Hydriæ*, or great pitchers full. 3. But the true answer is, that before hee

he gave her theſe gifts, he had asked of her whoſe daughter ſhe was, as appeareth in the 47. verſe, and it is like ſhe alſo had inquired of him: ſo that he reſolved upon her in his minde to be the woman appointed for *Iſaack*, and thereupon gave her theſe gifts, *Mercer*.

QUEST. XVII. *Of the jewell of halfe a ſhekel weight.*

OF *halfe a ſhekel weight*. 1. Leaving the Hebrewes conceits, that this halfe ſhekel repreſented that halfe ſhekel, which the Iſraelites were taxed at, *Exod.* 30. the two bracelets, the two tables; the ten ſhekels, the ten Commandements. 2. The Jewell was not for the eares, but an ornament of the forehead or noſe, weighed neither two ſickles, as the Latine, nor one ſickle as the Chalde readeth, but halfe a ſickle. 3. Neither need wee to make it anſwerable to the bracelets, of ten ſhekels weight, to ſay with ſome Hebrewes, that there was a precious ſtone in it, that weighed halfe a ſhekel; or with *Vatablus*, that becauſe a ſhekel is not here expreſſed, but only *bechang*, *halfe*, that it weighed halfe the weight of ten ſhekels afterward expreſſed: for it may appeare, that where *bechang* is put alone, there the other word ſhekel muſt be ſupplied, as *Exod.* 38. 26. *halfe* (a ſhekel) *for a man*. 4. Wherefore the proportion was correſpondent, that the jewell for the frontlet ſhould be but of halfe a ſhekel weight, both in reſpect of the place, which required no cumberſome ornament, and for that it was of gold: an halfe ſhekel whereof, that is, the 4. part of an ounce might be valued at 14. or 15. ſhillings ſterling. Hebrewes conceits.

QUEST. XVIII. *Why it is ſaid ſhe went to her mother, not her fathers houſe.*

Verſ. 28. *THe maid ran and told them of her mothers houſe, &c.* 1. Not that her father *Bethuel* was dead, as ſome thinke; for he is named, v. 50. 2. Neither is her mothers houſe named, becauſe ſhee might have a ſtep-mother beſide, to whom ſhe would not firſt tell this newes, *Cajetane*. 3. Neither went ſhe to her mothers houſe, becauſe her father being old, had committed the government to his ſonne *Laban*. 4. But for that the women dwelled in houſes by themſelves, it is like ſhe went firſt to her mother, from whom the reſt of the family preſently heard it, *Mercer*.

QUEST. XIX. *How the Scriptures which in ſhew are contrary, may be reconciled.*

Verſ. 38. *THou ſhalt goe to my fathers houſe, &c.* But *Abraham* ſaid, *Thou ſhalt goe to my countrey and my kindred*, v. 4. and other things beſide ſeeme to be diverſly reported, as v. 40. *the Lord will ſend his Angell, and proſper thy journey*; but *Abraham* ſaith, v. 7. *he will ſend his Angell before thee*, and no more: againe, v. 47. he ſaith, he firſt asked *Rebecca* whoſe daughter ſhe was, and then gave her the jewels: but v. 23. it is ſet downe that hee asked her afterwards. Wherefore to reconcile theſe and ſuch like places of Scripture, which ſeeme to be repugnant, certaine rules are to be obſerved.

The firſt rule is, that where the difference is in words and not in ſenſe, as in the firſt place objected, there is no contrariety at all.

The ſecond, that it is no repugnancy, if in one place a matter bee ſet forth more fully and without circumſtances: if one expreſſe that which another denieth not, but only concealeth, as in the ſecond inſtance propoſed: the difference is not great.

Thirdly, if the order upon ſome ſpeciall reaſon bee changed, and that is ſet downe laſt, which another hath firſt, as in the third inſtance produced, it need give no offence. And theſe three varieties do often occurre in the Evangeliſts, which doe rather commend and ſet forth the truth of the hiſtory, than diſgrace it: that hereby it may appeare that they did not conferre together, or write all after one manner, of purpoſe, but in ſome variety of order and words were directed by the Spirit to write one truth.

Other rules alſo may be propounded for the reconciling of places of Scripture, which ſeeme at the firſt ſight to be repugnant, in reſpect of the divers computation of time. 1. When as one writer doth *incluſively* account the time, which another doth *excluſively*; as *Luke c. 9. 29.* ſaying, that Chriſt about an 8. dayes after was transfigured, includeth in this number, both *primum & ultimum*, the firſt and laſt day: *Matthew* ſaying after 6. dayes, doth exclude theſe two dayes, making mention of thoſe ſix that came betweene: *ſic Auguſtin. lib. de conſenſ. Evang. c. 56.* Rules to be obſerved concerning the computation of time in Scripture.

2. Sometime the principall part of the time is rehearſed, and the ſmall or odde numbers omitted; as 1 *King.* 2. 11. *David* is ſaid to have reigned 40. yeares over Iſrael, 7. yeares in Hebron, and 33. yeares in Jeruſalem; whereas the preciſe account of his reigne in Hebron was 7. yeares 6. moneths, and in Jeruſalem, 33. yeares; which make in all 40. yeares, 6. moneths, 2 *Sam.* 5. 5.

3. Sometime, the yeares of a Kings reigne are reckoned, which he reigned alone, ſometime thoſe wherein he reigned with another: ſo *Iotham* reigned 16. yeares alone, but twenty yeares, counting thoſe, wherein he governed under his Father, 2 *Kings* 15. 5. 30. 33. *Perer.*

QUEST. XX. *Why Abrahams ſervant refuſed to eat or drinke.*

Verſ. 33. *THey ſet before him to eat, but he ſaid, I will not eat.* 1. Hee neither refuſed to eat, becauſe unuſuall meat was ſet before him, ſuch as hee was not accuſtomed unto in *Abrahams* houſe, as ſome Hebrewes thinke. 2. Neither doth he deferre till he had ſpoken his words, that is, ſaid grace, as ſome interpret: for though, it is not to bee doubted, but that they uſed in *Abrahams* houſe to receive their meat with thankſgiving; yet hee meaneth the delivering of his meſſage. 3. But that is a meere fable, that hee would not eat, becauſe they ſet poyſon before him, to have his goods, which poyſon was returned upon *Bethuel*, who thereupon died: and this fable the Hebrewes would build upon the word *ſam*, *poyſon*, anſwerable to the word *ſume*, here uſed, which ſignifieth to place or ſet: for neither were they Hebrewes fables.

ſo poore, that they needed *Abrahams* goods; nor ſo unhoneſt, ſo to deale with their neareſt kinſmans ſervant: nor yet is there any affinity betweene thoſe two words, the one beginning with *ſamech*, the other with *ſhin*, *Mercer*. 4. Neither doth he reſtraine from eating and drinking, fearing leſt afterward hee ſhould not tell a ſober tale. 5. But his diligence is commended, who preferreth his maſters buſineſſe before his meat and drinke.

QUEST. XXI. *Perſwaſions uſed by Abrahams ſervant to further the mariage.*

Ver. 35. *THe Lord hath bleſſed my maſter, &c.* 1. The ſervant beginneth to uſe perſwaſions to make a way for the mariage intended: 1. That hee was rich, and not by evill meanes, but by Gods bleſſing, *Muſcul.* 2. That *Iſaack* was borne of *Sarai* in her old age, and ſo not without a miracle, as a man ordained of God for ſome great matter, *Calvin.* 3. And leſt they might object, why being ſo rich, he tooke not a wife neare hand, he addeth, that his maſter gave him ſpeciall charge not to take a wife of the daughters of Canaan, *Mercer.*

QUEST. XXII. *Certaine fabulous conceits of the Hebrewes refuſed.*

IT ſhall not bee amiſſe to note certaine fabulous collections of the Hebrewes: 1. Verſ. 39. They thinke that *Eliezar* ſecretly inſinuated, that if hee could not otherwiſe provide a wife for *Iſaack*, hee would offer his owne daughter: but that *Abraham* abſolutely refuſed, becauſe he was of the Canaanites. But yet they ſay that this *Eliezar* for his faithfull ſervice was taken alive into Paradiſe, as *Iſaack* came alive from thence: 2. Verſ. 42. Where he ſaith, *I came this day to the well*: the Hebrewes thinke that he came from Hebron to Charras in a day, which is noted to be ſeventeene dayes journey: and *this day* noteth the time not of his departure from home, but of his comming thither, *Mercer.* 3. V. 47. They note, that he put the jewels ſo upon her face, that he touched not her fleſh, whereas the meaning is, that hee gave her them rather to put them on her ſelfe.

QUEST. XXIII. *Whether Abrahams ſervant gave the gifts before he knew who ſhe was.*

Verſ. 47. WHereas before v. 22. he firſt brought forth the jewels, before hee asked her whoſe daughter ſhe was, whereas here he firſt is ſaid to aske her: 1. Neither is it like that he asked her, before he brought them forth: as *Iun. Perer.* 2. Neither doth he here report it otherwiſe than it was done, leſt they might have accuſed him of levity, to give jewels to one whom he knew not: as *Raſi.* 3. But firſt he brought them forth, and then asked her the queſtion, and after gave them, *Mercer.*

QUEST. XXIV. *Why Laban is ſet before Bethuel.*

Verſ. 50. *THen anſwered Laban, and Bethuel.* 1. Neither was this *Bethuel* the brother of *Laban*, as *Lyran.* 2. Neither was *Bethuel Rebeccahs* father dead, as *Ioſephus.* 3. Neither is *Labans* impiety noted, who taketh upon him to ſpeake before his father: as *Raſi.* 4. Nor yet is *Laban* firſt named, as more excellent in wiſdome than his father: as *Aben Ezra.* 5. But for that his father being old, or ſickly, had committed his houſhold government to *Laban*, *Iun. Mercer.*

QUEST. XXV. *The ſpace of ten dayes for Rebeccahs abode how to be underſtood.*

Verſ. 55. *LEt the maid abide with us at the leaſt ten dayes.* 1. She meaneth not (that is, *Rebeccahs* mother) to have her ſtay a yeare, or at the leaſt ten moneths, as the Hebrewes, and *Onkelos*, for this had bin an unreaſonable requeſt, ſeeing the man made ſuch haſte. 2. Neither (the words ſtanding thus, *let her abide, dayes, at the leaſt ten.*) by dayes, are underſtood ſeven dayes of mourning for *Bethuel*, whom they ſuppoſed to have beene dead: for then they would not have requeſted for ſeven dayes firſt, and then for ten, but have begun with the greater requeſt firſt. 3. Neither is the vulgar reading the beſt, to joyne the words together, *at the leaſt ten dayes*: for in the originall, *dayes* goe before. 4. The beſt reading then is, let her abide *dayes*, that is, *certaine*, or at the leaſt *ten*, *Iun.*

QUEST. XXVI. *Of the willingneſſe of Rebecca.*

Verſ. 58. *I Will goe, &c.* 1. Not that ſhe ſaid in effect, I will goe though you will not, as *Raſi*: for this thought or ſpeech had not become the modeſty of the maid: 2. but rather her obedience to her parents appeareth, to whom ſhe conſenteth, *Calvin.* 3. and her will was no doubt directed by the Spirit of God, *Muſcul.*

QUEST. XXVII. *How Iſaack dwelled in Beerſheba, Abraham remaining in Hebron.*

Verſ. 62. *ISaack came from the way of Beer-lahai-roi, &c.* 1. Not that *Iſaack* went thither to fetch *Hagar* to be *Abrahams* wife after *Sarahs* death, as ſome Hebrewes: for ſhe was not *Keturah*, as ſhall appeare afterward. 2. Neither becauſe *Abraham* had married another wife, as ſome ſuppoſe, did *Iſaack* dwell apart from him in Beerſheba, his father remaining in Hebron, as *Calvin*: for it is not like that *Abraham* would want the preſence and comfort of his dutifull ſonne. 3. Nor yet for a time did *Iſaack* dwell apart, employed as is moſt like in ſome ſpeciall affaires in that countrey, *Merc.* 3. But it is moſt like that *Abraham* at this time dwelt in Beerſheba, both becauſe *Abrahams* ſervant returned thither, as alſo there was *Sarahs* tent, into the which *Iſaack* brought *Rebecca*; v. 67.

QUEST.

QVEST. XXVIII. *Why Isaack used in the evening to walke in the field.*

Vers. 62. TO *pray in the field.* 1. Some read to talke or conferre in the field. *Aquila.* 2. some to talke with his workmen. *Cajetan.* 3. some to exercise himselfe in the field. *Septuag.* 4. Some to give himselfe to meditation. *Ambr. Iun.* 5. some to meditate and contemplate the heavens, and starres, & other naturall things. *Lyran.* 6. some to talke with himselfe, as they doe which are given to meditation. 7. some to take the aire. *Vatabl.* 8. But it is most like hee went into the field to pray unto God: and to pray with deepe meditation: for so the word *suach* signifieth, both to meditate and pray: and it may be, that he intended his prayer specially, concerning this businesse of his mariage.

QVEST. XXIX. *How and wherefore Rebecca lighted downe from the camell.*

Vers. 64. SHe *lighted downe from the camel, &c.* 1. She neither bowed her selfe a little upon the camell, as *Ramban.* 2. neither did she hurt her selfe in lighting downe, forcing by the fall the markes of her Virginity, whereby *Isaack* suspected that the servant in the way had deflowred her: as the Hebrewes fable. 3. But she did for reverence unto *Isaack*, light downe from the beast. *Mercer.* 4. so that we need not with *Gregory* to make an allegory hereof: who by *Isaack* walking in the evening, understandeth Christ comming in the end of the world, and by *Rebecca* lighting from the camel, the Church of the Gentiles, forsaking her vitious life and manners. *Gregor. in* 42. *Iob.*

QVEST. XXX. *Why they used to cover the face.*

Vers. 65. SHe *tooke a vaile and covered her.* 1. The covering of the head sometime is a signe of mourning, as *David* covered his head, when he mourned for *Absolom.* 2 *Sam.* 19. 4. 2. sometime it is a signe of great reverence, as *Elias* covered his face in the mount Horeb, when hee talked with God, 1 *King.* 19. 3. It is also a signe of displeasure, as they covered *Hamans* face, when the King was incensed against him, *Esther* 7. 4. but it is here a signe of modesty and shamefastnesse: as *Tertullian* writeth of the Arabian women, *quæ non caput, sed faciem ita totam tegunt, ut uno oculo liberato contentæ sive dimidia fruì lucè, potius quam totam faciem prostituere:* which doe not only cover their head, but their whole face, that having but one eye to see with, they had rather enjoy but halfe the light, than prostitute their whole face. *Caius Sulpitius Gallus*, is said to have divorced his wife, because she was seene abroad with her face uncovered. *Valer. Maxim. l. 6. c. 3. ex citation. Perer.* *Tertul. de vel tand. virginibus.*

Places of doctrine.

1. *Doct. It is lawfull to take an oath where there is just cause.*

Vers. 3. I *Will make thee sweare, &c. Abraham* both sweareth himselfe, where none required an oath, *Gen.* 14. 12. he also sware to *Abimelech*, who demanded an oath of him, *Gen.* 21. 31. and here he requireth an oath of his servant. It is therefore lawfull to take an oath, where there is just cause. *Muscul.* Therefore that saying of *Origen* is somewhat hard, *perfectis viris jurare ipsis, &c.* for perfect men either to sweare themselves, or to adjure others, it is uncomely. *homi. ultim. in Matth.*

2. *Doct. Children ought not to marry without their parents consent.*

Vers. 4. TAke *a wife to my sonne Isaack.* *Abraham* provideth a wife for *Isaack*: It is not then lawfull for children to enterprise mariage without the consent of their parents: so *Rebeckas* parents doe dispose of her for marriage, v. 51. *Rebeckah is before thee, take her and goe*: and she afterwards giveth consent to their choice, v. 58. wherefore great wrong is offered to the right of parents by the popish Canons, that allow contracts made without the parents consent. *Calvin.* 276

3. *Doct. Angels Presidents and Ministers of marriage.*

Vers. 7. HE *shall send his Angell before thee, &c.* The holy Angel is appointed to be a guide in this businesse of mariage: which therefore is hence concluded to be an holy thing, seeing such holy spirits are presidents of this action: As the Apostle also saith, *Mariage is honourable among all men, Heb.* 13. 3. If Angels vouchsafe their presence and assistance in mariage: how can it be a polluting or prophanation of orders, as some popish writers affirme? *Greg. Martin. disc.* 15. *sect.* 11.

4. *Doct. Iewels and ornaments, how farre lawfull for women.*

Vers. 22. HE *tooke an abillement of gold:* concerning the use of these ornaments and jewels, as simply they are not unlawfull, the manner and person of wearing them considered: so these cautions must bee admitted. 1. that although these tokens were sent unto the spouse, and it was the use of the bride to decke and attire her selfe: *Ierem.* 2. 32. yet did they not usually thus apparrell themselves, as with gold and such like, as S. *Peter* sheweth, 1 *Pet.* 3. 3. 5. 2. The simplicity of that age is to bee considered, that did not set their delight upon such things, as we read here of *Rebecca*, that she bare a pitcher of water upon her shoulders, our gentlewomen in these dayes, that urge *Rebecca* her example, for bracelets and jewels, would be loth to doe in other things as *Rebecca* did. 3. Their speciall care was to decke and adorne the hid man of the heart, with a meeke and quiet spirit, 1. *Pet.* 3. 4. Let our nice and curious women first imitate them therein, then let them plead their example for the rest.

Places of confutation.

1. Confut. Peter not the chiefe among the Apoſtles.

Verſ. 2. *Abraham ſaid to the eldeſt ſervant of his houſe, which had the rule*: To this ſervant *Pererius* reſembleth *Peter*. 1. becauſe of his age: 2. and he was likewiſe by Chriſt ſet over his whole houſe, that is, the Church, as this ſervant was over *Abrahams* houſe; 3. as this ſervant was ſent to chuſe a wife for *Iſaack*, ſo S. *Peter* was the firſt that converted the Gentiles to Chriſt, and invited them to this ſpirituall marriage: for *Peter* firſt of all the Apoſtles was inſtructed by viſion, that the Gentiles were to be called: and the firſt converſion of the Gentiles, namely of *Cornelius* and his family was wrought by *Peter*. *Perer. in 24. Gen. num. 5.*

Contra. 1. That *Peter* was one of the eldeſt in yeares among the Apoſtles, wee deny not: but that hee was the eldeſt of all, as it ſeemeth this ſervant was, cannot be proved. 2. That hee was ſet over the whole Church of Chriſt, is but a friers dreame: all the Apoſtles were in equall commiſſion: and all were ſent immediately of Chriſt to preach the Goſpell, *as my father ſent me, ſo ſend I you, Ioh.* 20. 21. that charge of our Saviour, *paſce oves, feed my ſheepe*, will not beare ſuch univerſall juriſdiction: for neither all Chriſts ſheepe are committed, only to *Peter*: and *feeding*, ſignifieth not *ruling* or commanding, but teaching and inſtructing: a duty (Saint *Peter* himſelfe being Judge, common to all paſtors and presbyters: *feed the flock, &c. 1 Peter* 5. 2. 3. Neither is it true, that Saint *Peter* firſt preached to the Gentles. 1. for Saint *Paul* was converted, *Act.* 9. before *Peter* ſaw that viſion. *Act.* 10. who immediately upon his converſion preached to the Gentiles in Arabia and Damaſcus. *Galath.* 1, 15, 16, 17. 2. Saint *Peter* indeed was both the firſt and laſt, that was reſolved by viſion, of the calling of the Gentiles: but Saint *Paul* was ſure thereof before by revelation, and communicated not with *Peter* about his viſion, before he preached to the Gentiles, *Galath. ibid.* 3. Neither is it true that *Cornelius* family was the firſt, that was called among the Gentiles: for *Andronicus* and *Iunia* were in Chriſt before *Paul*, *Rom.* 16. 7. who was converted before *Cornelius* was called. 4. Though the priority of preaching to the Gentiles were yeelded to *Peter*, yet the ſuperiority goeth not together with it. 5. Laſtly, all this being preſuppoſed, yet it is but a ſimple argument, that is grounded upon types and figures, as this is for Saint *Peters* ſupremacy, out of this place.

Not the firſt converter of Gentiles.

2. Confut. Marriage cannot be contracted by Proctors betweene the parties being abſent.

Verſ. 4. *Take a wife to my ſonne*: *Thomas Anglicus* by this preſident would authoriſe the marriage of parties abſent by meſſengers and proctors going betweene them, *in* 24. *c. Geneſ.* But no ſuch thing can be hence gathered: for *Abrahams* ſervant did not conclude the marriage betweene *Rebecca* and *Iſaack*, but only procured the eſpouſals and promiſe of marriage: which was not fully contracted and concluded, till they both met, and then the text ſaith, *he tooke Rebeccah and ſhe was his wife.* v. 67. *Perer.*

3. Confut. Againſt the invocation of Angels.

Verſ. 42. *O Lord the God of my maſter Abraham*: though *Abraham* had ſaid to his ſervant, *that the Angell of God ſhould goe before him*, v. 7. yet the ſervant, prayeth not to this Angell, that was appointed to be the preſident of his journey: but he only directeth his prayer unto God: as the ſcripture biddeth; *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Matth.* 4. 10.

6. Places of Morall obſervation.

1. Obſerv. Not to ſweare raſhly.

Verſ. 5. *And the ſervant ſaid, what if the woman will not come? &c.* The ſervant is very cautelous, and circumſpect in taking his oath; leſt he ſhould binde himſelfe to any inconvenience by his oath, he caſteth all doubts afore, and deſireth to have the matter explaned to the which hee ſweareth. *Muſcul.* ſo ought wee to bee well adviſed in taking of an oath: which the Prophet calleth ſwearing in judgement. *Jerem.* 4. 2.

2. Obſerv. Our countrey not to be hated, for ſome abuſes therein.

Verſ. 4. *Thou ſhalt goe unto my countrey, &c. Abraham* hateth not his countrey, though hee knew the ſame to be addicted to Idolatry: As many doe in theſe daies, who being runnagates from their countrey for ſuperſtition rather than religion, have practiſed the ſubverſion of Prince and countrey by forrein invaſion. *Muſcul.*

3. Obſerv. All our affaires muſt begin with prayer.

Verſ. 12. *Hee ſaid, O Lord God of my maſter, &c.* This ſervant commending the ſucceſſe of his buſineſſe and journey by prayer unto God, doth teach us to begin all our actions and enterpriſes with prayer: as the Apoſtle ſaith: *I will that men pray, every where lifting up pure hands, &c.*

4 Obſerv.

4. *Obſerv. A faithfull prayer hath preſent effect.*

Verſ. 15. *YEr he had left ſpeaking Rebecca came.* Thus the Lord gave preſent audience to the prayer of his ſervant, as appeareth by the immediate effect thereof: *According to the ſaying of the Prophet, before they call will I anſwer, and while they ſpeake I will heare, Iſay* 65.24. *Mercer.* So the Angell ſaid to *Daniel: In the beginning of thy ſupplication the commandement came forth, Dan.* 9.23. as ſoone as he beganne to pray, the Lord heard him.

5. *Obſerv. Children muſt not be brought up delicately.*

Verſ. 16. *SHe went downe and filled her pitcher, &c. Rebeccah* was trained up by her mother to doe domeſticall and houſhold works, ſhe was not brought up delicately: even ſhee that was appointed to be the mother of Patriarks, Prophets, Kings, had this ſimple and hard education: which may be a leſſon to fathers and maſters, not to bring up their children and ſervants delicately or wantonly: but to bring them to labour in their youth: and children and ſervants may here learne obedience, not to thinke ſcorne to doe ſuch homely ſervices, which their parents and maſters ſhall thinke good to require of them, *Muſculus.*

6. *Obſerv. It is lawfull ſometime to conceale part of the truth.*

Verſ. 39. *WHat if the woman will not follow me?* Here the ſervant leaveth out in his diſcretion *Abrahams* charge given him: *Beware that thou bring not my ſonne thither againe,* verſ. 6. as alſo other ſpeeches of his maſter: *As the Lord that tooke me from my fathers houſe, &c.* for theſe ſpeeches would have but further offended them, as though *Abraham* had held them to be a forlorne and wicked people, that he counted it a benefit that God called him out from them, and would by no meanes that his ſonne ſhould returne thither, *Mercer. Muſcul.* We learne then that every truth in all places, and upon all occaſions, is not to be uttered: as *Ieremy* thereunto moved by the King, concealed the chiefe matter wherein the King communed with him, and telleth the Princes what he thought good to impart unto them, *Ierem.* 38.27.

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THE SECOND TOME OR PART OF GENESIS:

Containing

THE HISTORIE OF THE THREE PATRIARKS, *ISAACK*, *IACOB*, AND *IOSEPH*, divided into two Bookes.

The first of *Isaack* and *Jacob*, the second of *Ioseph*.

HEB. 11. 20,21.

20. *By faith Isaack blessed Iacob and Esau, concerning things to come.*
21. *By faith Iacob when he was a dying, blessed both the sonnes of Ioseph, &c.*

AMBROS. Officior. lib. 1.

Quid sapientius sancto Iacob, qui Deum vidit facie ad faciem? quid justius, qui ea, quæ acquiserat cum fratre divisit? quid fortius, qui cum Deo luctatus est? quid modestius, qui filiæ injuriam mallet præterire conjugio, quam vindicare? What was wiser than holy *Iacob*, who saw God face to face? what more just, who what he had gotten parted with his brother? what stronger than him, who did wrestle with God? what more modest, who had rather right his daughters wrong with marriage, than revenge it?

LONDON,
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and IONAH MAN. 1632.

TO THE MOST HONOVRABLE LORD, THE L. DVKE OF *LENOX*, AND TO THE RIGHT Honourable, the Earle of *Marre*, Lords of his Majeſties moſt Honourable Privie Counſell : Grace, mercie, and Peace, from the Lord JESUS.

RIght Honourable, as the higheſt Majeſtie in his wiſe providence hath united and conjoyned your Honours, not onely in one conſent and judgement of religion, but alſo in the joynt adminiſtration and regiment of this Nation and Kingdome under his excellent Majeſtie : ſo I thought good to make your Honours, with other of your Honourable place, united Patrons of theſe my labours : and as he ſaith, non debet charta dividere, quos amor mutuus copulavit ; *It was not fit that I ſhould ſever you in this my duty, who are combined in your mutuall amity.* Hieron. ad Chromat.

Men of noble birth, delight much in antiquities, and it is their glory to derive their bloud by many deſcents from their thrice renowned anceſtors : here I preſent to your Honourable view, that noble and moſt ancient family of Abraham, Iſaack, *and* Iacob, *who were in favour with God, and in honour and great reputation with men : whoſe children they are, which imitate their piety and obedience : that famous Matron* Paula, *whom* Hierome *ſo much commendeth, was by her father deſcended of* Æneas, *and the noble houſe of the* Gracchi, *by her mother of* Agamemnon, *of whom* Hierome *made this Epitaph, thought her Chriſtian profeſſion more honourable, than her noble birth and condition : and ſo I doubt not, but that it is alſo your honourable reſolution, to ſay with the Apoſtle, who having rehearſed his great privileges after the fleſh, his birth, parentage, and profeſſion, thus concludeth :* I count all theſe things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus, for whom I have counted all things as loſſe, and doe judge them as dung, that I might winne Chriſt : *as* Hierome *alſo ſaith well,* Summa apud Deum nobilitas, clarum eſſe virtutibus; *It is the greateſt nobility with God, to ſhine with vertue.*

Gracchorum ſoboles, Agamemnonis inclita proles, Hoc jacet in tumulo, &c. Epitaph. Paul. Phil. 3. 8. Hieron. ad Celantiam.

Here your Honours have the worthy example of the Patriarks to follow : the Heathen preſidents are but counterfeit and deceitfull ; they had the ſhadowes of vertues rather

Ambr. de Elia, & jejun. c. 12.

ther than the substance : as Ambrose *saith well of* Polemo, *who of a drunken and riotous companion, by hearing of* Xenocrates, *became a Philosopher :* Si resipuit à vino, fuit semper tamen temulentus sacrilegio; *If hee were sober from wine, yet hee was drunke with superstition. But these holy examples are seasoned with grace, and savour of true religion :* Abraham *was famous in* Pharaohs *Court, so was* Isaack *in* Abimelecks, *and* Iacob *in another* Pharaohs *also, for their piety and vertue : So they which walke in their steps, shall be great both with God and man :* Abraham *told* Abimelech *plainly of the wrongs which his servants had done him,* Gen. 21. 25. *so is it the part of good Courtiers, to shew unto the King, the wrongs and oppressions that are done in the land, to succour the poore, to releeve the oppressed, to countenance the truth, to maintaine justice and equity.* Iacob *being in* Bethel *saw a ladder, which reached to heaven, and the Angels ascending and descending upon it : whereupon one thus noteth ;* In the house of Bethel there is alwayes both going up, and comming downe: this I say, not that the goers down should dismay you, but the climers up incourage you. *So in the Princes* Bethel *and Court, there be examples of both sorts, of some that are declining and sliding backe, onely seeking to make themselves great, and to bee enriched by the Kings favour: some there are, though the smallest number, which doe ascend upon this ladder, not aspiring to their owne honour, but using their favour to the glory of God, and benefit of his Church. Thus I trust your Lordships have learned to scale this ladder of honour, to the which you are called : to raise up those which are in the dust, to set forward the truth, to nourish and encourage the Preachers thereof, to speake for the innocent, to hold out your helpfull hand to the needy : so shall your Honours ascend from step to step, till you come to the top of the ladder, where Christ sitteth, who shall cast and tumble downe from thence all unfaithfull Stewards, and cut them off to have their portion with hypocrites,* Matth. 24. 51. *but shall say unto you, and all other, that shall serve him faithfully here in earth ;* It is well done good servant and faithfull, thou hast beene faithfull in little, I will make thee ruler over much, enter into thy masters joy, *Amen.*

In domo Bethel quotidie ascenditur & descenditur, hoc dixi, non ut te terreant descendentes, sed provocent ascendentes, Hieron. ad Iul.

Your Honours ready to be commanded

in the Lord,

ANDREW WILLET.

THE FIRST BOOKE OF THIS SECOND PART OF *GENESIS*,

Containing the Hiſtorie concerning the Patriarks, ISAACK, IACOB.

Hitherto hath beene continued the holy ſtory of thoſe three great Patriarks, Adam *before the floud,* Noah *in the floud;* Abraham *after the floud: the reſt of this Booke of Geneſis followeth, which ſetteth forth the life, acts, and death, of the three other fathers,* Iſaack, Iacob, Ioſeph.

CHAP. XXV.

1. *The Contents of the Chapter.*

IN this Chapter: 1. Concerning *Abraham*, his ſecond mariage is declared, with the iſſue thereof, his children, and their gifts, *verſ.* 1. to 6. Then *Abrahams* yeares, death, and buriall, *verſ.* 7. to 11.

2. Concerning *Iſmael*, his generations or off-ſpring are expreſſed, his yeares of life, his place of dwelling, *verſ.* 12. to 20.

3. Of *Iſaack* there is ſet downe, his time of marriage, the barrenneſſe of his wife, the remedie by prayer, *verſ.* 20. 21.

4. Concerning *Eſau* and *Iacob* theſe things are rehearſed: 1. Their manner of conception, *verſ.* 22, 23. 2. Of their birth, 24. to 27. 3. Their divers education, *verſ.* 27, 28. 4. *Eſau* his prophanenеſſe, in ſelling his birth-right for a meſſe of pottage, *verſ.* 29. to the end.

2. *The divers readings.*

v. 1. *Abraham had taken him another wife.* H. G. *proceeding or adding tooke another wife.* cater. — H.G.c.

v. 2. *Zambran, Iocſan, Madal, Sebe.* S. *Zimran, Iocksan, Madan, Shuah.* cater. — S.c.

v. 3. *The ſonnes of Dedan were in holds, tents, and Iſlands.* C. *the ſons of Dedan, Aſshurim, Letuſhim, Leummim.* — C. cet.

v. 4. *Gepha, Apher, Raga.* S. *Epha, Epher, Eldaha,* cater. — S.c.

v. 6. *Sonnes of the Concubine.* C. *of the Concubines.* cat. — C.c.

v. 8. *And fainting or wearing away.* H. S. C. B. *he yeelded up the ſpirit or died.* T. G. P. *jagang,* ſignifieth to faint: *gavach, expirare,* to yeeld the ſpirit: which word is here uſed. — *ſimilit. vet.*

v. 11. *Iſaack dwelt by the Well of the living and ſeeing.* H. B. *the Well of viſion.* S. *Where the Angell of life appeared.* C. *Beer-lahairo.* G. P. *the fountaine Laboiro.* T. — T.G.r. H.app.f.pr.

v. 12. *Which Hagar the Egyptian Sarahs maid bare.* H. *bare to Abraham.* cat. — C.inter.

v. 13. *Theſe the names of his ſonnes.* H. *of the ſonnes of Iſmael,* cat. — H.de.

v. 13. *Nadbeel, Maſſa.* S. *Adbeel, Mibſa.* cat. — H.det.

v. 18. *From*

S.c. v. 18. *from Havilah to Agara. C. from Havila to Sur. cat.*
C. cor. v. 18. *he died in the presence of all his brethren.* H.B.P. *he dwelt. S.C. his lot fell. T. G. naphal,* signifieth to
T. G.r. fall: it must be expounded by that propheeie, *Gen.* 16. 12.
v. 20. *of Mesopotamia. H.S.C.B. Padan Aram. T.G.P.*
T. G.r. v. 22. *why have I conceived? H.C. why am I thus. cat.*
S.c. *they leaped within her.* S. *strove together, or beat one upon another: cater. ratzatz,* to beat, hurt, or bruise.
v. 23. *the elder shall serve the younger. B. G. the greater shall serve the lesse. cater.*
S.H.c. v. 25. *as a rough skinne. S. H. as a hairie or rough garment: cat. adereth,* a garment.
H. alt. v. 26. *held his brother by the heele. H. Esau by the heele. cater.*
H. c. v. 27. *an husband man. H. a man going into the field. C. a field man, or wilde man: cat.*
C. S.c. v. 27. *Iacob a plaine man, without deceit. S.H. G. a perfect man: cat. minister of the doctrine of the house. C. dwelt at home. S. dwelt intents. cat.*
v. 31. *sell me thy birth-right. H. sell me thy birth-right even now, or to day: cat.*
H. det. B. v. 34. *pottage of Rice. B. of Lentils: cater. guadash:* a Lentill, a red kinde of pulse.

3. *The explanation of doubtfull questions.*

Quest. I. *Why Abraham tooke a wife in his old age.*

Vers. 1. *Abraham tooke another wife.* 1. Not giving way unto his lust or of any incontinency, as some of the Hebrewes: as *Baal haturim* saith, it is a griefe to see a man eat, if he eat not with him: 2. Neither was this done for any such mystery, as *Origen* supposeth, to signifie the spirituall marriage of the minde with wisdome, which is most ripe in old age, *hom.* 11. in *Genes.* 3. And yet this use may be made of *Abrahams* second marriage, to convince such heretikes as condemne second marriage. *Augustin. lib.* 16 *de civit. Dei. c.* 34. as also whereas the sonnes of *Abraham* by *Hagar* and *Keturah* were the greatest adversaries to the Israelites, as the *Ismaelites, the Madianites:* so they which beare the name of the Church as papists and other heretikes are the greatest enemies to the Church of God. 4. But the speciall cause why *Abraham* married in his old age, was to shew the efficacie of Gods blessing, in increasing him with a large posterity, as the Lord said unto him: *I have made thee a father of many nations, Genes.* 17. 5. *Mercer:* as also to have a comfort in his olde age, now living a part from *Isaack*, and having committed over to him the affaires of the household, *Cajetan.*

Quest. II. *How Abrahams body being said to be dead at one hundred yeares, yet was able for procreation at one hundred forty yeares.*

But whereas Saint *Paul* saith, that *Abrahams* body was even now dead, being almost 100. yeares old, *Rom.* 4. 19. how was it not now more dead, being 40. yeares elder, for *Isaack* was now 40. yeares old, when he married *Rebeccah, Gen.* 25. 20. who was borne in *Abrahams* 100. yeare.

To this some answer, that *Abrahams* body was said to be dead only in respect of barren *Sarah, Mercer.* But that seemeth not to be so: because the Apostle maketh mention together both of the deadnesse of *Abrahams* body and *Sarahs* wombe: wherefore I preferre rather *Augustines* opinion, that *Abrahams* body though dead in it selfe, was revived by the power of God, not onely for the generation of *Isaack*, but this strength of nature continued a long time after, for further procreation, *Calvin.*

Quest. III. *Whether Keturah were Hagar.*

Reasons affirming the same answered.

Called *Keturah*: some affirme that this was *Hagar*, upon these grounds: 1. Because the Madianites, which came of *Keturah*, are called Agarenes, *Psal.* 83. 6. the Ismaelites, Moab, and Agarenes: 1. *Chron.* 5. 19. *They made warre with the Hagarenes, with Iethur, Naphish and Nadab*, which were the sonnes of *Ismael, Hieron. tradit. Hebraic. in Gen.* 25.

Answer. These places prove not, the Madianites or any other of *Keturah* to be called Agarenes: but that the name Agarenes was common to all that came of *Ismael*: whereof some were called Ismaelites, some Itureans, some Nabeans, &c. *Iunius* in 1 *Chron.* 5. 19.

2. *Keturah* signifieth *incense*, whereby is signified that *Hagar* all this while living continently, was consecrated to God, as incense: and therefore *Abraham, Sarah* being dead, sent for her, *Lyranus. Answer.* Concerning the signification of this name, it skilleth not, but that *Hagars* name was not changed it may appeare, for that *vers.* 12. she is called by the name of *Hagar* still.

3. But it was most fit and beseeming, seeing *Hagar* had beene *Abrahams* lawfull wife, and yet living, that he should rather take her than any other, *Thomas Anglic.*

Answer. Shee was not *Abrahams* lawfull wife, but his concubine: and seeing she was a bond-woman, there was no reason that she should succeed in a free womans place, and rather because of that mystery which the Apostle noteth: which maketh *Sarah* and *Agar* figures of two mothers, one of the carnall sort, the other of the faithfull and spirituall seed.

4. Therefore *Ismael* and *Isaack* are said to have buried *Abraham*: as being returned to fraternall society, *Thom. Anglic.*

Answer. No such thing can be gathered hereby, that *Hagar* and *Ismael* were restored to *Abrahams* house: but the reason why *Ismael* only is ioyned with *Isaack* in performing this last duty is this because the

the other ſonnes were ſent farre away in *Abrahams* life time into the Eaſt countrey: But *Iſmael* being neare dwelling (for *Iſaack* at this time had his habitation about *Hagars* fountaine, which ſhe named Beer-lxhai-roi, *verſ.* 11.) would not be wanting in this office toward his father.

Wherefore the true opinion is, that this *Keturah* was ſome other woman and not *Hagar*. 1. The words of the text give it: that *Abraham proceeded*, or *added this*, and *tooke him a wife*, &c. but if ſhe had beene his wife before, then *Abraham* had not added or proceeded to doe as it were a new worke, *Cajetan.* 2. *Agar* is called by her owne name in this chapter, *verſe* 12. therefore ſhe was not *Keturah*. 3. *Hagar* could not be leſſe now then 80. yeares old (*Abraham* being 85. when hee tooke *Hagar*, and now 140. ſome. 55. yeares before, and *Hagar* being ſuppoſed then to be 25.) at which yeares it is not like ſhe could bring *Abraham* ſo many ſonnes: ſeeing it was a great miracle for *Sarah* to beare at 90. *Toſtatus.* 4. *Abraham* is ſaid to have concubines, therefore more than one concubine, namely *Hagar*: and *Keturah* is directly ſaid to be *Abrahams* concubine, 1. *Chron.* 1. 32. *Mercer.* Reaſons ſhewing that *Keturah* and *Hagar* are not all one.

QUEST. IV. *Keturah not married in Sarahs life time.*

ABraham had taken him another wife, &c. 1. *Abraham* did not take this wife while *Sarah* lived, as ſome thinke, *Calvin. Genevenſ. in hunc locum*: for *Moſes* ſetteth downe the ſtory in order: and ſeeing he tooke not *Hagar* but at *Sarahs* inſtance, and becauſe he had no ſonne, it is not like, that having two ſonnes, he would grieve *Sarah* with aſſuming another wife: and where it is objected, that *Abraham* ſhould have ſtaied a widower 3. yeares, if he married not *Keturah* till now: this need not ſeeme ſtrange that he deferreth his ſecond marriage, both becauſe he would firſt provide a wife for *Iſaack*, and for that he mourned no leſſe time for his wife than *Iſaack* did for his mother, who was not comforted over her death, till he married *Rebeccah*, *Geneſ.* 24. 67.

Neither need it move any queſtion, whether this *Keturah* were of the daughters of Canaan: for ſeeing *Iſaack* of whom the promiſed ſeed ſhould come, was provided for, *Abraham* for this ſecond of-ſpring which he knew ſhould not increaſe the people of God, was not ſo carefull to decline marriage with Canaan, *Toſtat. Mercer.* *Keturah*, whether of Canaan.

QUEST. V. *Of the names and countries of Abrahams ſonnes by Keturah.*

Verſ. 2. *WHich bare him Zimram*: *Ioſephus* thinketh that ſome of theſe inhabited the region Troglodytis in Africa, which cannot be, becauſe they were ſent to inhabit the Eaſt countrie, *verſ.* 6. as moſt of them had their ſeat in Arabia fœlix: as may appeare by the remainder of their names, as *Zimram* gave the name to *Zamram* in the region of the *Cinedocolpites* in Arabia fœlix: of *Iocksan* was named the towne Camala, in *Syria palmyrina*, *Iun. ex Ptolom.* 5. *Geograph.* *Zimram.* *Iocksan.*

Medan, *Midian*: of *Medan* tooke the name the towne Madiania in Arabia fœlix, *Iun.* and the country Madianæa, on the ſouth of Arabia, *Hieron.* of *Midian*, the country Madianitis had the name, in the borders of Arabia petræa. Therefore *Pererius* is in an error, which thinketh theſe two all one country, and confuteth *Hierome* for diſtinguiſhing them, in 25. *Gen. numer.* 19. *Medan.* *Midian.* *Pererius* in an errour.

Of this *Midian* came the Midianites, of whom was *Balaam*, which gave that wicked counſell againſt Iſrael: from hence *Moſes* had his wife, who is alſo called a Chuſite, or Æthiopiſſe: for there were two countries called Chus, or Æthiopia, one eaſtward, which was Arabia, another the occidentall Æthiopia in Africa beyond Egypt, *Perer.* Theſe Madianites were alſo called Iſmaelites, *Geneſ.* 37. 25. 28. *Iud.* 7. 33. & 8. 24. becauſe they were in their dwelling diſperſed and mingled among the Iſmaelites, being yet of a divers kindred and originall, the one of *Agar*, the other of *Keturah*.

Iſbbak the founder of *Laodicea Scabioſa* in Suria: of *Shuah* came the *Saccæi*, inhabiting the Eaſt part of Syria, by Batanæa, *Iun.* *Iſbbak.* *Shuah.*

verſ. 3. *Sheba.* There were three almoſt of this name; one the ſon of *Chus*, *Gen.* 10. 7. a people inhabiting neere to Perſia: another *Sheba* of *Iocktan*, of the poſterity of *Sem*, *Gen.* 10. 38. who are thought to inhabit India: the third is *Sheba* of *Keturah*, in *Arabia deſerta*, *Perer. Iun.* *Sheba.*

Dedan. There was another *Dedan*, the ſon of *Raamah* ſon of *Chus*, *Gen.* 10. 7. 1. Theſe were two divers people, as appeareth *Ezech.* 27. 15. 20. where two nations are rehearſed with their divers merchandiſe. 2. Neither of theſe could inhabit ſo far as Æthiopia in Africa, as *Hierome* ſuppoſeth, for being ſo far remote, they could have no traffike with Tyrus, as the Prophet ſheweth, *Ezech.* 27. 3. It is evident, that the Dedaneans were not farre from the Idumeans, *Ier.* 49. 7, 8. *Perer.* of this *Dedan* ſeemeth to take name *Adada* in *Syria Palmirena*, *Iun.* *Dedan.*

Verſ. 4. *The ſonnes of Midian, Ephah.* Theſe two countries are joyned together by the Prophet, *The multitude of camels ſhall cover thee, the dromedaries of Midian and Epha*, *Iſa.* 60. 6. and *Hierome* ſaith, that theſe two are countries beyond *Arabia*, which abound with Camels: the whole province is called *Saba*, *Hier. In* .17. *in Iſaiam.* *Ephah.*

Hepher: Of him *Ioſephus* would have Africa ſo called: which is not like, ſeeing all theſe are ſaid to dwell in the Eaſt countries: and yet there is no great probability that it ſhould be called Africa of Afer the ſon of the Lybian *Hercules*, *Perer.* *Hepher.*

The reſt of the poſterity of *Keturah*, either were no founders of ſeverall nations, or their feats are unknowne: only this generall direction we have, that they ſetled themſelves towards the Eaſt in Arabia, or Syria, not farre off one from another.

QUEST. VI. *Of what goods Isaack was made heire, and why.*

Vers. 5. *Abraham gave all his goods to Isaack.* 1. *Abraham* had no lands or possessions to give to *Isaack*: for he possessed nothing but certaine wels of water, and the grove which he planted in Beersheba, *Gen.* 22. and the double cave which he bought of *Ephron.* 2. They were therefore *moveable goods*, as they are called, which *Abraham* gave to *Isaack*, as sheepe, beeves, silver, gold, maid servants, men servants, wherein *Abrahams* substance consisted, *Gen.* 24. 35. *Abraham* was greatly encreased in all these things, 90. yeares before his death, when *Lot* and he for their greatnesse were constrained to divide housholds, *Gen.* 13. and such was *Abrahams* greatnesse, that even kings, as *Abimelech*, desired his friendship, *Gen.* 21. 3. Hee made *Isaack* heire of all this, both because he was the sonne of *Sarah* his first and chiefe wife, and because God had declared *Isaack* to *be Abrahams* heire, *Perer.*

QUEST. VII. *The difference of lawfull and unlawfull copulations in Abrahams time.*

Vers. 6. *To the sonnes of the concubines.* Wee see then, in *Abrahams* time there was a difference betweene wives and concubines, and that all copulations were not lawfull: as *Cicero* noteth, that in the beginning, there was a time, *when men lived as beasts, &c. nemo legitimas viderat nuptias, non certos quispiam inspexerat liberos, &c. no man knew what lawfull marriage was, nor did acknowledge his owne children, Cicer. in proœm. de invention.* Well might this brutish fashion be received among the heathen, but in the church of God among the faithfull it was not so: but even then, when as yet no positive lawes were made to restraine unnaturall lusts, and unlawfull conjunctions in marriage, they were a law to themselves, and made a great difference betweene honest marriage, and unhonest lust.

1. In *Abrahams* time, it is evident that there was a distinction betweene a wife and a concubine: *Sarah* was *Abrahams* wife, *Hagar* his concubine: hereof more shall be said in the next question. 2. They made a difference betweene marriage with a free woman and a bond-woman, as *Hagar* the bond-woman with her sonne was cast out. 3. That age discerned betweene matrimoniall acts and adulterous: *Abimelech* confesseth adulterie, that is, commixtion with another mans wife to bee sin, *Gen.* 20. 4. Another difference was made betweene marriage and fornication, *Gen.* 34. 32. *Should he use our sister as a whore?* so the sonnes of *Iacob* answered their father. 5. Betweene lawfull marriage and unlawfull copulation with the fathers concubine, or sonnes wife: as *Ruben* was accursed because he lay with *Bilha* his fathers concubine, *Gen.* 35. 22. and *Iudas* having committed the like fault with *Thamar* his daughter ignorantly, would doe it no more, *Gen.* 38. 26. 6. A great difference they made betweene voluntary commixtion, and violent forcing: therefore *Simeon* and *Levi* were incensed against the Sichemites, because *Sechem* had forced their sister, *Gen.* 34. 2. *Perer.*

QUEST. VIII. *The difference betweene a wife and a concubine.*

NOw whereas *Keturah* seemeth to be reckoned among *Abrahams* concubines; yet was she indeed *Abrahams* wife, as she is called, *Gen.* 25. 1. Neither in that sense *Abrahams* concubine, as *Hagar* was.

1. There are foure principall differences betweene a wife and a concubine: the wife was taken solemnly with espousals, contract, consent of friends: as *Iacob* tooke *Lea* and *Rachel*, so did he not *Zilphah* and *Bilhah*: the wife was taken into the house to be the mother of the family, and governesse of the house; the concubine was a servant still of the family, as *Hagar* was to *Sarah*: the wife was taken as an inseparable companion to the husband during his life, the concubine might bee put away, as *Hagar* was from *Abraham*: the wife was chosen, whose issue should onely be heires of the house, but the sonnes of the concubine inherited not: as the sonnes of *Gilead* said to *Iephtah, Thou shalt not inherit in our fathers house, for thou art the sonne of a strange woman, Ind.* 12. 2.

2. Now where all these properties concurred, she was properly and truly a concubine: such an one was *Hagar*, who was neither contracted to *Abraham* by any solemne espousals, nor yet had the government of the house, but was at *Sarahs* checke, neither continued shee all her daies with *Abraham*, nor her sonne admitted to be heire.

Keturah in what sense called *Abrahams* concubine.

3. But where all these properties are not seene together, but some one of them, there sometimes shee that is the wife, by a certaine abuse of the word, is called a concubine: as the Levites wife, before shee was yet solemnly espoused unto him with consent of her parents, is called his concubine, *Ind.* 19. 1. for as yet she did commit fornication with him: but afterward having her fathers consent, he is called his father in law, *vers.* 4. so here in this place *Keturah* is called *Abrahams* concubine, for that her children were not admitted to be heires with *Isaack*: but otherwise she was *Abrahams* lawfull wife. And for the same reason, sometimes a concubine is called a wife, as *Zilpah* and *Bilhah* are said to be *Iacobs* wives, *Genesis* 37. 2. because their children were coheires with the rest, and fathers of the tribes.

Hagar otherwise *Abrahams* concubine, than *Keturah.*

4. There appeareth then great difference betweene *Hagar* and *Keturah*: *Hagar* was neither solemnly taken to be *Abrahams* wife, but given him onely for procreation, and while *Sarah Abrahams* lawfull wife was yet living, shee remained a bond-woman still, and was not made free: she was cast out of the house: But *Keturah* was solemnly taken to be *Abrahams* wife, she was a free woman, *Sarah* was now dead, she left not *Abraham* while she lived: wherefore *Keturah* was not properly *Abrahams* concubine, but for that reason onely before alleaged. But *Hagar* was verily his concubine, as *Leo* well determineth: *Aliud est uxor, aliud concubina, sicut aliud ancilla, aliud libera, propter quod Apostolus ad manifestandum harũ personarum*

personarum discretionem testimonium ponit, ex Genes. &c. A wife is one thing, a concubine another: a free woman is one thing, a bond another: and therefore the Apostle to shew the difference of these persons, doth alleage a testimony out of Genesis, where it is said to Abraham, Cast out the bond-woman and her sonne, for the sonne of the bond-woman shall not be heire with my sonne Isaack, Leo epist. 90. c. 4. & citatur par 2. c. 32. q. 2. c. 12. & concil. Triburiens. c. 38.

QUEST. IX. *Why Abraham sent away the sonnes of Keturah.*

ABraham gave them gifts, and sent them away from Isaack, &c. The reasons of *Abrahams* so doing are these: 1. because that countrey was not like to hold them, *Abraham* knowing that his seed should exceedingly multiply, *Perer.* 2. *Abraham* did it to take away all occasion of strife that might fall out betweene brethren, as for that cause before, *Abraham* and *Lot* were separated, *Calvin.* 3. lest that *Isaack* and his seed might have beene corrupted by their evill manners, and false worship, whom *Abraham* did foresee, not to belong to the people of God, *Perer.* 4. The greatest reason of all was, because the inheritance of that land was promised to *Isaacks* seed, which he would not have disturbed by his other sonnes, *Muscul. Mercer.*

QUEST. X. *What East countrey Abraham sent Keturahs sonnes into.*

SEnt them Eastward to the East countrey, &c. 1. Not Eastward in respect of *Isaacks* dwelling, for some part of the land of Canaan was so towards the East. 2. nor yet Eastward in respect of the situation of the world: for so India is counted in the East, whither indeed *Hierome* thinketh that they were sent: but it is not like that *Abraham* would send his sonnes so farre off. 3. They were then sent into the East countrey in respect of Palestina, as into Syria, Arabia, where the Ismaelites, Idumeans, and Midianites inhabited: which countries in the Scripture are usually called by the name of the East: as *Iacob* going into Mesopotamia is said to goe into the East country, *Gen.* 29. 1. *Balaam* came from Aram out of the mountaines of the East, *Num.* 23. 7. *Iob* also is said to have beene the greatest of all the men of the East, *Iob* 1. 3, 4. Into these East countries they were sent, not because the people there were addicted to art magicke, whereunto *Abraham* saw his sonnes inclined, as the Cabalists coniecture: but it is like that those countries to the which he sent them, were as yet vacant and unpeopled, *Mercer.*

QUEST. XI. *Of the computation of the yeares of Abrahams life.*

Vers. 7. *THis is the age of Abrahams life, 175. yeares: Pererius* upon this place gathering into a summe the storie of *Abrahams* life, falleth into many apparent errours in Chronology, which briefly shall be noted. 1. He saith, that *Abraham* was borne in the seventy yeares of his father *Terahs* age: whereas it is cleare, seeing *Araham* in his fathers two hundred and five yeare, was seventy five yeares old, *Gen.* 11. 32. & 12. 4. that he was borne in the hundred and thirty yeare of his fathers age. 2. As one absurdity being granted, many follow, and one errour breedeth many: so upon this false ground he buildeth other uncertaine conclusions, as that *Abraham* was borne after the flood, 292. yeares: whereas he was borne 60. yeares after, *an.* 352. after the flood: for so long after is the 130. yeare of *Terahs* age. 3. He saith, that *Noah* died in the 58. yeare of *Abrahams* age, whereas *Noah* died 2. yeares before *Abraham* was borne. 4. Further he affirmeth, *Terah Abrahams* father to have died in the 135. yeare of *Abrahams* life, whereas he must end his life sixty yeares before, in the seventy five of *Abrahams* age: for so old was *Abraham* when he went out of Charran: whence he departed not till the death of *Terah*, *Act.* 7. 4. 5. He proceedeth further in this his new coyned Chronologie, that *Abraham* died in the 467. yeare after the flood, and 2123. yeares after the creation, whereas it was the 527. yeare after the flood, and 2183 yeares from the beginning of the world, wherein *Abraham* left his life. 6. Further he saith, that *Abraham* left *Sem* alive behinde him: whereas it is certainly gathered, that *Sem* died 25. yeares before, in the 150 yeare of *Abrahams* life, and 502. yeares after the flood, *Genes.* 11. 11.

Pererius noted of manifest error in Chronologie.

QUEST. XII. *How Abraham yeelded up his Spirit.*

Vers. 8. *HE yeelded up the spirit and died, &c.* 1. Though the word *gava* rather so signifieth, *expirare, to give up the ghost*, than *desisere, to faint*: *Hieromes* reason is not so good, *quia non convenit Abrahæ deficere*, it was not fitting that *Abraham* should faint and decrease: for no morall decreasing or fainting is here spoken of, but onely naturall. 2. Neither is this word, which signifieth to yeeld up the Spirit, used onely of the just, as *Rabbi Salomon* and *Lyranus*: for the same is uttered of the old world, *Gen.* 7. 21. *all the flesh yeelded the breath*: and of *Ismael*, vers. 17. of this chapter. 3. Neither is *Oleasters* reason sufficient, why we should read rather *he fainted*, than *yeelded up the spirit*, because it followeth, *he died*: and so the same thing would be twice expressed: for this expiring or yeelding up of the spirit, sheweth the facility and easinesse of his death: as the word following betokeneth the thing, that he dyed; so this declareth the manner: not that he dyed without any sickenesse, or griefe, as *Aben Ezra*: for the faithfull are not exempted from the common condition of mankind, *Vatab.* but it sheweth that he willingly rendred up his soule into the hands of God, *Calvin.* 4. *Cajetanes* collection is not here to be refused, that three things are set downe by *Moses* concerning *Abrahams* departure: 1. that he dyed, that is, was dissolved, which belongeth unto the whole man, as consisting of body and soule: 2. that hee was buried, which concerneth his body: 3. that he was gathered unto his people, in respect of his soule which was joyned to the blessed company of the Saints: *Cajet. in hunc locum.*

Hier. traditi Hebraic. in Gen. 25.

QUEST. XIII. *How Abraham died in a good age, and full of yeares.*

IN a good age, ſatisfied or full of daies. 1. In that *Abraham* is ſaid to have died in a good old age, whereas many before him were of longer life, and much elder, of whom this phraſe is not uſed: *Philo* gathereth, that it was not the old age of his body, but his perfection of vertue, that made a good old age: *Diſce ſoli viro bono contingere ſenectutem bonam*: Know, that onely a good old age happened to a good man: *ſic etiam Calvin.* 2. *Hee was full*: becauſe *daies* is not added in the originall, the Hebrewes gather that he was full, not onely of daies, but of all other bleſſings, *ex Mercer.* and he was ſatisfied with daies, as not deſirous to have his life prolonged, *Calvin.* Thus even ſome among the Heathen were ſatiate with daies: as *Cicero* writeth of *Cato*, that he ſhould ſay, *Si quis deus mihi largiatur, ut ex hac ætate repuerascam, & in cunis vagiam, valde recuſem*: that if God ſhould grant me to become a childe againe, and to cry in the cradle, I would refuſe it, *Cicer. de ſenectut.* Therefore *Abraham* was in another ſort full of daies, becauſe his daies were full of vertue: hee had not ſpent his life in vaine, but as *Apelles* the cunning painter was wont to ſay, *nullus dies ſine linea*, no day without a line: and *Titus* the Emperour, if any day had paſſed, wherein he had not done ſome good, would ſay to his friends: *Diem perdidi*, I have loſt a day: ſo no doubt *Abraham* did paſſe over his time in fruitfull workes, *Perer.*

QUEST. XIV. *How the ſinner is ſaid to die before his time.*

ABraham then received a great bleſſing of God, in living both long and well; and dying in his time: not as the Preacher ſaith of the wicked man, leſt thou die *in tempore non tuo*, in a time not thine, *Eccleſiaſt.* 7. 19. which is ſo ſpoken, 1. Not that a man can die before the time appointed of God: for a mans daies are determined with God, *Iob* 14. 5. 2. Nor yet ſo onely, becauſe the wicked is never prepared or fit for death, both becauſe he is deſtitute of vertue, as alſo hee expecteth not death, in which reſpects in ſome ſenſe he may be ſaid to die not in his time, being neither ripe for it in vertue, nor looking for it. 4. But the ſinner is ſaid to die before his time; when the naturall courſe of his life, which he in the judgement of man (though not in the determination of God) might have lived, is by ſome violent and extraordinary kinde of death ſhortned and cut off: as *Nadab* and *Abihu*, for offering in ſtrange fire, were thus before their time conſumed with a fire ſent from God, *Levit.* 10. *ex Perer.*

QUEST. XV. *What it is to be gathered to his people.*

Verſ. 8. *AND was gathered to his people.* 1. This people are not the ſunne, moone and ſtarres, or the inviſible *ideæ*, or formes, according to the which, theſe ſenſible things were made: or the foure elements, of the which the bodies of men are compounded, as *Philo* imagineth: theſe are but Platonicall conceits: and who ſeeth not how unproperly the name of people agreeth to any of theſe? 2. Neither with *Auguſtine*, by people doe we underſtand the ſociety and company of Angels: for *Iſmael* alſo is ſaid, verſ. 17. to be gathered to his people. 3. Neither can it bee applied to *Limbus patrum*, where all the juſt men were from the beginning of the world, as *Lyranus*, *Rupertus*: unleſſe they will ſay, that *Iſmael* alſo went into the place of juſt men, who was alſo gathered to his people: and whereas they make *Limbus patrum*, a member of hell, a place of darkneſſe, *Abraham* went not thither: ſeeing *Abrahams* boſome was a place of reſt and joy, where the Angels were, for they carried *Lazarus* ſoule thither. But theſe bleſſed ſpirits are Angels of light, and not of darkneſſe. 4. We alſo refuſe *Burgenſis* conceit, who noteth a difference of phraſe in the old and new teſtament, when the Scripture ſpeaketh of the dead: they are ſaid, that die in the new teſtament, *to die in the Lord*, which phraſe is not uſed of any in the old teſtament, becauſe they were not admitted *ad beatificam Dei viſionem*, to the bleſſed preſence and ſight of God. *Contr.* Indeed I grant, that after the manifeſtation of the Meſſiah to the world, the Scripture ſpeaketh more clearely of the faithfull departed in the new teſtament, becauſe the Meſſiah was then come: but not for any ſuch cauſe pretended: for even the ſoules of the faithfull departed in the old teſtament, did enjoy the preſence of God, as *David* ſaith, *I ſhall behold thy face in righteouſneſſe, and when I awake, be ſatisfied with thine image, Pſal.* 17. 15. he doubted not but that his ſoule firſt apart ſhould ſee God, and then both body and ſoule in the reſurrection: and the Scripture ſpeaketh evidently, that *Abraham*, *Iſaack*, and *Iacob*, did live with God: for of them God is called, *who is not the God of the dead but of the living*, *Matth.* 22. 32. 5. Neither this phraſe, *to be gathered to his people*, doth only ſignifie to be in the ſtate of the dead, and equivalent to that phraſe, *to ſleepe with their fathers*, which is ſpoken of the wicked, as well as of the righteous: as idolatrous *Ahaz* is ſaid to have ſlept with his fathers, 2 *King.* 16. 20. *Mercer.* For if it were no more but thus, *to be gathered to his fathers*, that is, to die, and be buried: the ſame was ſaid before: and ſuch repetition of the ſame thing might be thought needleſſe. 6. Wherefore beſide this ſenſe, this phraſe doth further ſhew the divers ſtate of the ſoule after this life, that both *Abraham* had his people, the juſt and righteous, to whom he was gathered, as alſo *Iſmael* his: that the ſoules which goe hence are not ſolitary and alone, but goe as it were from one people to another, from one city to another, *Luther*, *Calvin*, *Perer.*

Philo in libr. quis rerum divinarum ſit hæres. Auguſt quæſt. 168. in Gen.

QUEST. XVI. *Why Iſmael is joyned with Iſaack in the buriall of his father.*

Verſ. 9. *HIs ſonne Iſaack and Iſmael buried him, &c.* 1. *Iſaack* is ſet before *Iſmael*, not as though he had repented him of his preſumption againſt *Iſaack*, and gave him the prioritie, as the Hebrewes imagine: but *Iſaack* is preferred before *Iſmael* for the dignity of his prerogative. 2. Neither doth this ſhew that *Abraham* had called *Iſmael* home againe, after he was caſt out: for that had beene againſt the counſell of God, that the bond-woman with her ſonne ſhould bee caſt out. 3. But it is like that

that *Abraham* being ſicke and wearing away ſent for *Iſmael*, dwelling not farre off, and reconciled him and *Iſaack*, *Mercer*.

QUEST. XVII. *How Iſaack was bleſſed after Abrahams death.*

Verſ. 11. *After the death of Abraham God bleſſed Iſaack, &c.* 1. We refuſe here the fond conceit of the Hebrewes, that *Abraham* bleſſed not *Iſaack* becauſe of *Eſau* which ſhould come of him; and therefore God and not *Abraham* is ſaid to bleſſe *Iſaack*: for although no expreſſe mention be made of *Abrahams* bleſſing *Iſaack*, it is not to bee thought, that *Abraham* omitted it: and ſeeing God bleſſed *Iſaack*, *Abraham* had no reaſon to withhold his bleſſing. 3. This bleſſing of *Iſaack* was rather ſpirituall than temporall, for *Iſaack* was married twenty yeares before he ſaw his poſterity, or had any children borne: whereas *Iſmael* begat twelve Dukes: *Iſaack* therefore with patience expected Gods promiſe and bleſſing upon him, *Mer.* 3. We ſee here alſo performed that promiſe of God, *I will be thy God, and the God of thy ſeed*, for *Iſaack* is bleſſed after *Abrahams* death, *Marloret.*

QUEST. XVIII. *Of the dwelling of Iſmaels ſonnes.*

Verſ. 13. *These are the names of the ſonnes of Iſmael, &c. Nebaioth*, of whom came the Nabathæi in Arabia Petræa, and Napathæi, in Arabia fœlix, or the happie: of *Kedar*, the Kedarens, as *Lampridius*, or Cedræi, as *Plinie* calleth them, in Arabia petræa: of *Adbeel* the Adubeni or Agubeni, with *Ptolomy* in Arabia the happy: of *Mibſam*, the Mnaſemanenſes in Arabia the happie: of *Miſhma* the Raabeni, in Arabia the deſart, where *Ptolomie* placeth the towne Zagmais: of *Dumah* the Dumæi, betweene the Adubenes and Raabenes, where is the towne Dumetha: of *Maſſa*, the Maſani, neare to the Raabenes: of *Chadar* the Athritæi: of *Thema* the Themanei, in Arabia fœlix, where is the towne Thema: of *Iethur*, the Itureans in Cœlæ-Syria: of *Naphiſh*, the Nubæi Arabians, neare to the mount Libanus: of *Kedma* the Cadmonæi, called Eſites becauſe they worſhipped fire, by the corrupt uſe of the Hebrew word *iſh*, fire: *ex Iunio.*

Nebaioth.
Kedar.
Adbeel.
Mibſam.
Miſhma.
Dumah.
Maſſa.
Chadar.
Thema.
Iethur.
Naphiſh.
Kedma.

QUEST. XIX. *The Maſſorites curious obſervation.*

Verſ. 14. *Miſma, Dumah, Maſha:* 1. Of *Dumah* and *Maſha* mention is made, *Iſay* 21.11. where ſome tranſlate *maſha, burden:* in the ſame place alſo *Thema* is mentioned, verſe 14. another of the ſonnes of *Iſmael* here rehearſed. 2. The Maſſorites doe note that this is one of the 14. verſes through the whole Bible, that conſiſteth of three words, *Mercer.* 3. And further they obſerve, that theſe three names, the firſt derived of *ſhamang*, to heare, the ſecond of *dum*, which is to keepe ſilence, the third of *naſha*, to beare, doe ſignifie the three principall things that make a quiet and good life: *to heare, to keepe ſilence, to beare:* but theſe notes are too curious, *Mercer.*

QUEST. XX. *Why mention is made of Iſmaels age.*

Verſ. 17. *These are the yeares of the life of Iſmael*, 137. *yeares:* The Hebrewes thinke that *Iſmael* a wicked mans age is recorded for this end, that we may have a perfect account of *Iacobs* yeares: for if *Iſmael* died the ſame yeare that *Iacob* went from his father, unleſſe he be ſuppoſed to have hidden himſelfe 14. yeares in *Hebers* houſe before he came to Laban, as the Hebrewes thinke, which is not like, he ſhall want 14. yeares of his age; as they further gather thus: *Iacob* was 63. yeares old when he fled from his fathers houſe becauſe of *Eſau*, his father being then 123. years old, and *Iſmael* 137, 14. yeare elder than *Iſaack*: then he ſerved 14. yeare before *Ioſephs* birth: *Ioſeph* was 30. yeare old when he ſtood before *Pharao*: then followed 7. yeares of plenty, and two yeares of dearth, when *Iacob* went downe to Egypt: all maketh but 116. yeare: But *Iacob* then confeſſeth when hee appeared before *Pharao* to bee 130. yeare old: the 14. yeares wanting they imagine *Iacob* to have ſpent in *Hebers* houſe.

But this computation of the Hebrewes faileth many waies. 1. *Heber* was dead long before *Iacobs* 60. yeare: he died ſome 4. yeares after *Abraham*, in the 19. yeare of *Iacobs* age, as may be gathered thus: *Heber* was borne 67. yeares after the flood, *Gen.* 11. v. 10. to 15. and lived 464. yeares, which make together 531. yeares after the flood, and *Abraham* died 527. yeares after the flood, as is before ſhewed, *queſt.* 11. 2. It is alſo an uncertaine conjecture, that *Iſmael* died the ſame yeare that *Iacob* went toward Meſopotamia, neither can it be proved. 3. Theſe 14. yeares may be otherwiſe ſupplied: if we ſay that *Iacob* might be 14. yeares in Labans houſe before he ſerved for his wives, *Mercer.* or, which is the more likely, that *Iacob* was 77. yeares old, before he went out of his fathers houſe, *Concent.* 4. Therefore for this cauſe is mention made of *Iſmaels* age, who is the onely evill man, whoſe whole age is recorded in Scripture, but to ſhew the fulfilling of Gods promiſe, who condeſcended to *Abrahams* requeſt, that *Iſmael* might live in Gods ſight, *Geneſ.* 17.18. for ſo the Lord endued him with long life, and bleſſed him with much proſperity and an honourable iſſue.

The Hebrewes cõfuted, which ſay *Iacob* was 14. yeares at *Hebers* houſe.

QUEST. XXI. *How Iſmael is ſaid to dwell in the preſence of his brethren.*

Verſ. 18. *And they dwelt from Havilah to Shur, &c. And he lay, or his lot fell before all his brethren.* 1. The meaning is not, that *Iſmael* did iſſue out or fall upon all his brethren, as the word *Naphal* ſignifieth, whereof commeth the word *Nephilim*, Giants, *Muſcul.* 2. Neither, that hee fell, that is, died, *Aben Ezra.* 3. Or that he died before his brethren, that is, his ſonnes in a full age, *Lyran.* 4. Or that he died before his brethren, as though his life was ſhorter than of the reſt. 5. But either it may be expounded *his lot fell, Iun.* or if this ſeeme to be coact, as *Calvin* thinketh; the word alſo ſignifieth, to lie,

lie, *Iud.* 7. 12. so that this is the sense, that he lay, that is, dwelt, as the Septuagint and Chalde translate, before his brethren: that is, he bordered upon them, his brethren the sonnes of *Keturah*; not he onely in person, but his posterity, inhabiting this large countrey, whereof the desart of Sur was the bounds on the south, the land of Chavilah (not that in India, but another in Arabia, where the Geographers place the Chaulateans) on the East, Assiria on the North, so that this sheweth the accomplishment of that prophecie, *Gen.* 16. 12. *he shall dwell in the presence of all his brethren*, *Mercer. Iun.*

QUEST. XX. *Why Isaack is againe said to be the sonne of Abraham.*

Vers. 19. *THese are the generations of Isaack, Abrahams sonne, &c.* 1. Although the birth of *Iacob* and *Esau* was long before *Ismaels* death; for at that time *Ismael* was but 74. yeares old; 14. yeare elder than *Isaack*, who was 60. at the birth of his children; but *Ismael* lived in all 137. yeare; yet *Moses* finisheth and knitteth up briefly the story of *Ismael* because he maketh haste to set downe the story of *Isaack* and *Iacob*, the Patriarkes of the Church and people of God. 2. Yet hee dwelleth not long in the history of *Isaack*, handling the life and acts of *Iacob*, in the most part of this booke behinde, and as it may appeare for these reasons: 1. Because all the children of *Iacob*, the twelve Patriarkes, were founders of the visible Church; whereas *Esau* came of *Isaack*. 2. For that greater variety of temptations and changes happened to *Iacob*, than to *Isaack*, wherein he shewed experiment of his vertue. 3. More excellent visions were manifested to *Iacob*, than to *Isaack*, six in all, *Genes.* 28. 2. *Genes.* 31. 3. cap. 32. 4. and 5. chap. 35. 6. *Gen.* 46. whereas two onely were revealed to *Isaack* expressed c. 26. *ex Perer.* 3. *Isaack* is here againe called the sonne of *Abraham*, not because some sorcerers of that time held him to be Abimelechs sonne, and therefore to put the matter out of doubt, hee is againe repeated to be *Abrahams* sonne; thus the Hebrews conjecture; but because Genealogers must beginne from the first famous author, or father, *Moses* beginneth with *Abraham*, to whom such large promises were made concerning his seed.

Why *Moses* is larger in the history of *Iacob*, than of *Isaack*.

QUEST. XXI. *Why Isaack staid three yeares after Sarahs death for Rebecca.*

Vers. 20. *ISaack was 40. yeare old when he tooke Rebecca to wife, &c.* 1. The Hebrewes doe but fable, that *Rebecca* was borne about *Sarahs* death, and that *Isaack* stayed for her 3. yeares after: for though the report of *Rebecca* her birth about that time came to *Abraham*, *Gen.* 22. yet then it was not done; and if *Rebecca* had beene then borne, *Isaack* must have stayed longer for her than 3. yeares: *Rasi* thinketh *Rebecca* was then 10. yeare old, and that *Isaack* stayed for her three years more; but it is more like that she was then 30. yeares of age, ten yeares younger than *Isaack*, as *Sarah* was to *Abraham*, *Mercer.* 2. *Rupertus* allegorie also is but forced, that as *Sarah* died 3. yeares before the marriage of *Isaack* and *Rebecca*, so from the baptisme of Christ three yeeres before his passion, the law began to die. 3. Mention is here made of *Bethuel* and *Laban*, to shew the grace of God toward *Rebecca*, that was a rose between two thornes, having a superstitious both father and brother, *Muscul.* as also *Laban* is brought in, to make a way for the storie following, whose daughters *Iacob* married, *Iun.*

QUEST. XXII. *Whence Mesopotamia was called Padan.*

Vers. 20. *OF Padan Aram.* This was not the name of a city, but a country; for the name of *Laban* and *Bethuels* city was Charran. 1. It was not called Padan Aram, that is, the region or countrey of Aram. 2. Neither because Padan in the Syrian tongue signifieth a *paire*, is it so called, because there were two countreys of Syria, or Aram; Aram Soba, and Aram Naharaim, or Mesopotamia; and the name of Padan to be given to Mesopotamia, as the chiefe. 3. But a part of Mesopotamia was so called, because of two floods which parted and divided the river Chaborah and Euphrates: a monument of this name Padan, appeareth in the name Aphadana, given unto two townes, one situate by Euphrates, the other by the river Chabora, *Iunius ex Ptolem.*

QUEST. XXIII. *Wherefore barren women were the mothers of the Church.*

Vers. 21. *BEcause she was barren:* We finde in Scripture, that many excellent women appointed to be the mothers of holy men, were barren: as *Sara*, *Rebecca*, *Rachel*, *Anna* the mother of *Samuel*, *Elizabeth* the mother of *Iohn Baptist*: the reasons are yeelded to be these: 1. That we might know *genus Israeliticum non naturali successione, sed gratia esse multiplicatum*; that the Israelites were multiplied, not by naturall succession, but by grace, Theodoret. qu. 74. in Genes. 2. *Vt ex mirabili partu sterilium fœminarum præstrueretur fides partus virginis*: that by the miraculous bearing of barren women, a way might be made to beleeve the birth of a virgin, Chrysost. hom. 49. in Genes. 3. This was also done, *ad consolandos animos sterilium conjugum*, to comfort the minds of barren couples, Chrysost. *ibid.* 4 It might be that God would qualifie the excesse of *Isaacks* love by this meanes, *Calvin.*

QUEST. XXIV. *Why and how long Isaack prayed for his wife.*

Vers. 21. *ISaack prayed to the Lord for his wife.* 1. He knew that the impediment was in his wife, and not in himselfe, because of Gods promise made to *Abraham*, *Gen.* 21. 17. *I will greatly multiplie thy seed*: and therefore he prayeth for *Rebecca*. 2. It is not like that hee continued in this prayer twenty yeares, so long as *Rebecca* was barren, as *Chrysostome* thinketh, *hom.* 49. *in Gen.* for some experience *Isaack* first had of her barrennesse, which could not be immediately after their marriage. 3. Neither as *Rasi*, did hee expect ten yeares, (as *Abraham* so long tooke triall of *Sarah* before hee tooke

tooke *Hagar*, and hereupon the Hebrewes after ten yeares triall of barrenneſſe doe take liberty to repudiate their wives:) for the ten yeares, after the which *Sarah* gave *Hagar* to *Abraham*, are to be counted not from their marriage, but from their comming into Canaan. 4. The time therefore cannot be presently ſet how many yeares *Iſaack* continued praying for his wife: but it is like he continued and waited in prayer, for ſo the word *gnathar* here uſed, ſignifieth to frequent and multiply prayer. 5. And where the word is *nocach*, he prayed, in reſpect or toward his wife: we need neither to underſtand his wife alway to be preſent when he prayed, or that they prayed together, one in one corner, the other in another, as the Hebrewes: but the meaning is, that he prayed in the behalfe of his wife: though it is not unlike but that ſometime they prayed together.

QUEST. XXVII. *Why Iſaack did not thinke of ſecond marriage, as Abraham tooke Agar.*

NOw *Iſaack* ſeeing his wife to be barren, did not take unto him another, to have children by, as *Abraham* did *Hagar*. 1. Not as the Hebrewes imagine, becauſe he was conſecrate unto God in mount Moriah, and therefore could not be twice married: for the Prieſts were conſecrate unto God, and yet ſecond marriage was not prohibited unto them. 2. But it is like that *Abraham* who expected the promiſed ſeed 25. yeares, taught *Iſaack* with like patience to wait upon God. 3. And *Abraham* himſelfe might ſhew ſome diſlike of his forwardneſſe in taking *Hagar*, *Mercer*. 4. And beſide the caſe herein was unlike, becauſe *Rebeckah* made no ſuch offer to *Iſaack*, of another to beare in her ſtead, as *Sarah* did to *Abraham*, *Perer*. 5. And notwithſtanding that *Iſaack* onely had *Rebeckah*, *Abraham* two other beſide *Sarah*, he is not to be ſimply preferred before *Abraham*: for as *Auguſtine* well determineth this queſtion, *Non ex bonis ſingulis inter ſe homines comparari debere, ſed in unoquoque conſideranda ſunt univerſa, &c. that men muſt not be compared together in particular gifts, but all muſt be conſidered together*: that although herein *Iſaack* exceeded *Abraham*, yet he in meaſure of faith and obedience did goe beyond him.

Auguſt. lib. 16. de civit. Dei, c. 36.

QUEST. XXVIII. *Whether Gods purpoſe is furthered by prayers.*

THe Lord was intreated of him, and Rebeckah conceived. Although the Lord promiſed to multiplie *Abrahams* ſeed by *Iſaack*, and that *Iacob* was predeſtinate of God, and therefore Gods purpoſe could not but ſtand; yet here it ſeemeth to be effected by *Iſaacks* prayers, that *Rebeckah* ſhould conceive: becauſe *Iſaack* had no certaine promiſe whether by *Rebeckah*, or at what time he ſhould be increaſed. For anſwer hereunto: 1. We ſay not with *Thom. Angl.* that Gods counſell and predeſtination is conditionall: *Deus non prædeſtinat talia abſolute, ſed ſub congruis conditionibus; God doth not predeſtinate ſuch things abſolutely, but under certaine conditions.* For Gods purpoſe of election and predeſtination is without any condition: as the Apoſtle ſaith, *That the purpoſe of God might remaine according to election, not by workes, but by him that calleth, Rom. 9. 11.* Gods election ſtandeth not by any condition, in him that is called, but by the will of the caller. 2. Neither doe we thinke, *prædeſtinationem ſanctorum precibus juvari poſſe, quoad effectum, licet impediri non poſſit: that Gods predeſtination can be helped in reſpect of the effect by the prayers of the Saints, though it cannot be hindred*: which is the opinion of *Thomas Aquinas*, 1. *par. qu. 23. ar. 8.* for the Apoſtle ſaith, *Who was his counſeller, or who gave unto him firſt, and he ſhall be recompenced, Rom. 11. 35.* As neither God was aſſiſted in his eternall counſell, neither can he be helped in the execution thereof. 3. Nor yet doe we allow that ſaying of *Gregorie*; that God ſo predeſtinates eternall life, *ut poſtulando mereantur accipere, that yet it may be merited by prayer:* and as *Aquine* ſpeaketh, that God doth *creaturis dignitatem cauſalitatis communicare, that God doth communicate to creatures the dignitie of being cauſes*: for the Apoſtle calleth it *election of grace: and if it be of grace, it is no more of workes, Rom. 11. 6.* therefore workes as cauſes cannot be ſubordinate to election of grace. 4. Yet ſeeing as God hath predeſtinated the end, ſo he hath ordained the meanes and way leading thereunto: therefore by faith, prayer, hope, patience, the elect are brought to be partakers of the happy end: not as cauſes procuring the ſame, but as meanes to aſſure them thereof: for theſe are fruits of our election: as the Apoſtle ſaith, *He hath choſen us in him, before the foundation of the world, that wee ſhould be holy*, Eph. 1. 4. So *Ambroſe* upon theſe words of the Apoſtle, *who hath ſaved us, &c. not according to our workes, but according to his owne purpoſe and grace*, 2. Tim. 1. 9. thus inferreth: *Quomodo redintegraretur, prædeſtinavit, quo tempore, per quos, qua ratione ſalvari poſſunt, ut neque merito ſuo, qui ſalvantur, neque horum, per quos vocantur, ſed Dei gratia iſtud donum præſtari videatur per fidem Chriſti: God hath predeſtinate how a man ſhould be reſtored at what time, by whom and what meanes he ſhould be ſaved, that neither by their merit that are ſaved, nor theirs by whom they are called, but by Gods grace this gift is beſtowed through faith in Chriſt.* So in this place *Iſaacks* prayer is not the condition, cauſe, or helpe of *Rebeckahs* conceiving but even *Iſaacks* prayer was as wel preordained of God, as *Rebecahs* bearing: God appointed that *Iſaack* ſhould pray, and that *Rebeccah* thereupon ſhould conceive: and as Gods purpoſe for the conception of *Rebeccah* could not be altered, ſo alſo Gods preſcience concerning the ſtirring up of *Iſaack* to pray to the ſame end, could not be deceived.

In cap. 25. Gen.

The effect of Gods predeſtination, whether merited, helped, or cauſed by prayer, and other labours of the Saints.

QUEST. XXIX. *How the children ſtrove together in the wombe.*

Verſ. 22. *THe children ſtrove together, &c.* 1. They did not *exultare*, leape, as *Ambroſe* readeth, nor *geſtire*, skip, as *Auguſtine*, or *ludere*, play, as *Hierome*: but the word ſignifieth to beat one upon another, as is ſhewed before. 2. Which motion was neither naturall, as *Ariſtotle* ſaith, that male children doe ſtrive in the right ſide upon the 40. day, the female in the left, in the 90. day: *de hiſtor. animal. lib. 7. c. 3. 4.* Neither was this motion voluntary: *non collidebantur ſcientia certandi, they ſtrove not together, as having any ſkill to wraſtle, Rupert.* But this motion was extraordinary, both becauſe *Rebeccah* was

Lib. de Iſaach. c. 4. lib. 16 de civit. Dei, c. 35. tradit. in Gen.

was so affected with the strangenesse of it, *Calvin.* as also for that it portended two kinde of people, that should one strive against another, *Perer.*

QUEST. XXX. *Why Rebeccah saith, why am I thus.*

WHy am I thus. 1. Not as though she should say, *cur vivo*, why live I? as *Mercer.* 2. Neither yet she fearing some *abortion* or miscarrying of the infant, wished she had not conceived, *Muscul.* 3. But she doubted whether she had conceived or no, or whether it might be otherwise with her, *Iun.*

QUEST. XXXI. *How Rebeccah consulted with God.*

Vers. 22. SHee went to aske the Lord. 1. Shee neither tooke a journey for her health sake: as *Aristotle* giveth advice, that women with childe, *desidia non torpeant, sed singulis diebus spatium aliquod deos venerandi causa conficiant: should not give their bodies to rest, but every day should take some journey to visit the gods, &c. lib. 7. politic. c. 16.* 2. Neither did she goe to *Sem*, who was dead ten yeares before, nor to *Heber*, who dwelt too farre off, as the Hebrewes thinke. 3. Neither yet was there any Priest, to whom she should resort, as *Chrysost.* 4. Nor yet need she goe to any Prophet, as *Oleaster*, her husband being a Prophet. 5. Nor yet is it like she went to *Melchisedeck*, to Mount Moria, as *Eusеb. Gennad.* which was too far a journey of three daies at the least, *Gen.* 22.4. for a woman great with childe to take in hand: and if *Sem* were *Melchisedeck*, he was not then alive. 6. Neither need she goe to any of the altars, which the Patriarkes had made to aske counsell of God, seeing God was every where present to the prayers of the faithfull. 7. Neither are we to imagine, that she used any such superstitious way, as to lay *agnus castus*, lawrell, or any such thing under her head, to have a dreame or a vision, as she had seene her friends to doe in her owne countrey: *sic author histor. scolastic. in Gen. c. 66.* for she was farre from such superstitious toies, *ex Perer.* 8. Nor yet did she consult with God by *Abraham* then living: as *Aben Ezra, Iun.* for this oracle was given her by Gods owne mouth, rather than mans, *Calvin.* 9. But she went to some secret place to pray, and received some revelation from God, *Muscul. Calvin. Mercer. Perer.* & *Gen. 25. 22. Exod. 18. 15. Numb. 12. 6. 27. 21. Deut. 9. 19. Judg. 18. 5. 1 Sa. 14. 37. & 28. 6. 1 Sa. 23. 6. 1 Sa. 23. 2. 2 Sa. 2. 1.*

So ch we purpose if we went to enquire of God, either of ourselves, or by a Prophet, so we shall do.

QUEST. XXXII. *How many waies they used to consult with God in Israel.*

FOure waies they used to aske counsell of God in Israel: 1. Beside the casting of lots, which was but seldome used, as by *Iosua*, in *Achans* cause, *Iosua* 7. and by *Samuel* at the election of *Saul*, 1 *Sam.* 10. and by *Saul* to finde out the transgression of his vow by *Ionathan*, 1 *Sam.* 14. there were three waies beside to aske counsell of God, which are mentioned together, 1. *Sam.* 28. 6. by dreames, urim, and prophets; 2. The second way was by dreames and visions, as the Lord spake to the elder Patriarkes: but this way God seldome revealed his will by, after he sent them prophets: and for these visions they used to prepare themselves by fasting and prayer, *Dan.* 10. 3. 3. They used in hard and difficult matters to seeke unto the prophets, as *Saul* went to *Samuel*, 1. *King.* 9. *Ieroboam* sent his wife to *Ahiah* the Prophet, 1 *King.* 14. These Prophets had such matters revealed unto them three waies: 1. The Lord instructed them aforehand, as he did *Samuel*, before *Saul* came at him. 2. Sometime at the same instant, when they were consulted with: as the Angel of God spake to *Eliah*, 2. *King.* 1. 15. 3. Sometime the Prophet presently gave no answer, but waited upon God by prayer, as *Dan.* 9. or stirred himselfe up extraordinarily, that the spirit might come upon them, as *Elisha* did, 2. *King.* 3. 15. 4. They also consulted with God by the priest, who asked counsell of God for them by his Vrim: as *Abiathar* applyed the Ephod for *David*, 1. *Sam.* 23. 9. & 30. 7. Now the Priest received answer by the Ephod: not as the Hebrewes fable, by finding written in the foulds and pleats of the Vrim, the sentence or answer of God: nor as *Iosephus* supposeth, by the extraordinary shining of the stones in the Vrim: which miraculous kind of answering he confesseth to have ceased two hundred yeares before his time, 3. *antiquit. Iudaic.* for how could the shining of the stones be a signe in such variety of matters which were demanded of the priests: and more than two hundred yeares before *Iosephs* time, who lived vnder *Domitian*, were such gifts of prophecying ceased: as under *Iudas Maccabeus*, 1 *Maccab.* 4. 46. yea long before that the Church complained, We see not our signes, there is not one prophet more, *Psal.* 74. 9. And further, the Scripture would not have beene silent, in setting downe such a miraculous gift. Therefore God did otherwise reveale unto the priest, and inspire him with the knowledge of his will, by the illumination of his minde: for so *Vrim* signifieth *illumination*, *Perer.*

How this will of God was revealed to the Prophets.

How the Lord answered the priest by his Vrim or Ephod.

QUEST. XXXIII. *How the elder is said to serve the younger.*

Vers. 23. TWo manner of people shall be divided out of thy bowels, &c. the greater shall serve the lesse. 1. The Hebrewes apply this text against the Empire of the Romans: whose Emperors they say came of the Idumeans, as *Iulius Cæsar*, & the rest that succeeded him: who though they held the Iewes in subjection, in the end should be destroyed, *sic David Kimhi, Rabbi Salomon, ex citat. Perer.* 2. But the right literall meaning is of the Idumeans, and Israelites, the posterity of *Esau* and *Iacob*: for so we read that the Idumeans were subdued unto Israel by King *David*, 2. *Sam.* 8. 14. and so continued to the reigne of *Iotham*, *Mercer.* 3. Neither were the Israelites onely superiour in temporall dominion, but also in spiritual blessings: for they were the visible Church of God, *Edom* was cut off, *Calvin.* 4. Spiritually these two people doe signifie the carnall Iewes, subdued unto the Christians; being yet themselves the elder people, *August. lib. 16. de civitat. c. 25.* Againe, by the striving of *Esau* and *Iacob* in their mothers wombe, is signified the continuall fight in the wombe of the Church, betweene the true and carnall professors, which are said to be the greater, because they are more in number: but as the greater here did serve the lesse, so the wicked, while they persecute the righteous, *quibus nocere volunt, prosunt plurimum, sibi autem ipsi*

ipsi maxime nocent: they profit those whom they goe about to hurt, hurting themselves most, *Augustin. serm. de tempor* 78. Beside, *Origen* draweth from hence this mysticall sense, understanding these two people to be within vs; and this strife and combat to be betweene the flesh and the spirit, vertue and vice, *hom.* 12. *in Genes.*

QUEST. XXXIV. *How Iacob was sanctified in his mothers wombe.*

FUrther, whereas *Iacob* strove with *Esau* in his mothers wombe, which was an extraordinary motion and worke of Gods spirit: here ariseth a question, whether *Iacob* were sanctified in his mothers wombe: which doubt, not resolved, but onely expounded by *Pererius*, may thus briefly receive satisfaction. 1. that first, if santification be taken for an actuall and inherent holinesse, so neither *Iacob* nor any other were sanctified, but onely Christ: in which sense the Angel saith to *Marie*, *That holy thing which shall be borne of thee, shall be called the sonne of God*, *Luke* 1. 35. 2. There is also a certaine holinesse ascribed to all the children of the faithfull, because they are within the covenant, 1. *Cor.* 7. *vers.* 4. whereby they are distinguished from the seed of unbeleevers: *Iacob* was sanctified otherwise than thus. 3. There is a particular sanctification, that is, a setting apart, or preparing of a thing to some speciall use: as *Paul* was separated from his mothers wombe in the purpose of God to preach the Gospell, *Galath.* 1. 15. Thus also was *Iacob* sanctified and separated to be the father of the people of God. 4. A thing also is said to be sanctified, when any extraordinary worke or motion is wrought upon it by the spirit of God: as *Iohn Baptist* was sanctified in his mothers wombe, when as at the voice of *Maries* Salutation, the Babe sprung in his mothers belly, *Luk.* 1. 44. and thus *Iacob* also was sanctified and stirred by the spirit to wrestle with his brother: not that he had any sense or understanding in fighting against the carnall generation, but he was used as an instrument by the spirit to prefigure that state and condition of the people of God which should be resisted and wrestled against by the world.

QUEST. XXXV. *Esau why so called.*

Vers. 25. HE *that came out first was red, &c.* 1. In that *Esau* came out red, it betokened his bloody disposition; in comming forth all hayrie, as a beast, it shewed his savage and cruell nature, *Muscul.* 2. This birth of *Esau* was extraordinary: for children are borne usually with haire only on the head, eyelids, and eye browes: in the other parts it groweth afterward: and such hairy conceptions are not without much griefe and trouble, causing loathsomenes in the stomacke, heart-burning, and such like, *Perer.* 3. Hee was called *Esau*, that is, already made and perfect, of the word *guasah*, to make, which is passively to be taken, that he came forth with haire, as a perfect man, not actively, as though he should be active and prompt in his businesse, *Mercer.* 4. He had three names, *Esau*, because he was compleat, *Edom* of the red pottage, and *Seir*, that is haire, *Perer.*

QUEST. XXXVI. *Of Iacobs holding Esau by the heele, what it signifieth.*

Vers. 26. AFterward came his brother out, and his hand held Esau, &c. 1. It is not to be supposed, that *Iacob* at the time of the birth, as he came forth, held *Esau* by the heele, and that one birth immediatly followed another, for this had beene against the common course, the head of the infant first comming forth, and might have put the mother in danger: but it is like rather, that *Iacob* before his birth put forth his hand, holding his brothers heele, which by the mid wife was put into his place againe, and then after a while he was borne also, and came out orderly with his head first, *Mercer.* 2. for so is the usuall and naturall manner, for the head of the infant to appeare first: to come out footling, that is, with the feet first, is against nature, as *Nero* was borne: and hereupon, they which were borne with such difficultie had the surname of *Agrippa*. *Varro* writeth, that the infant in the wombe is pitched upon his head, with his feet upward, as a tree hath the branches uppermost, *Perer.* 3. Hee was called *Iacob*, of *gnachabh*, which signifieth to supplant, taking it in the proper sense, because he held *Esau* by the heele, not in the metaphoricall, to deceive, as *Esau* wresteth the word, to bring his brother into hatred, *Genes.* 27. 36. yet this name was a prediction of that which fell out afterward, that *Iacob* should supplant and overthrow his brother, *Perer.* 4. The conceit of *Rasi* is but weake, that *Iacob* was first conceived in his mothers wombe, though *Esau* were borne first, and that therefore the birthright did belong unto him: for the right of birthright consisted not in the priority of time, but the election of grace. 5. Yet this is strange in *Iacobs* birth, as *Aben Ezra* noteth: that *Iacob* putting forth his hand, did breake that rimme or skin, wherein the infant is inclosed, which did prognosticate, that he would breake in upon his brothers birthright.

QUEST. XXXVII. *Of the divers studie and profession of life in Esau and Iacob.*

Vers. 27. E*Sau was a cunning hunter, &c.* 1. Hunters and hunting in Scripture, are for the most part taken in the worst sense, as *Nimrod* is called *a mighty hunter*, not because this exercise is unlawfull, but for that it is more sutable to men of fierce nature, *Muscul.* 2. Otherwise the delight it selfe is lawfull and commendable, both profitable to keepe the body in health by moderate exercise, as also to prepare and accustome it to labour, and make it fit and serviceable for warre, *Perer.* 3. *Iacob* was a simple man without fraud, and lived a quiet life, *dwelling in tents*, which the Hebrewes expound, of frequenting the tents of *Sem* and *Heber* for knowledge: but it is a description of those which keepe cattell, and follow tents, as in this sense, *Gen.* 4. 20. *Iubal* is said to be the father of them that dwell in Tents, and of such as have catteil, *Iun.* 4. *Esau* is said to be a man of the field, not as the Latine translateth, an husbandman, but one continually conversant in the field, because of his game, a field man, as the Septuagint.

5. By

5. By the lives and diſpoſitions of theſe two, *Gregorie* noteth the divers ſtudies of worldly men, that hunt after the pleaſures of this life, as *Eſau* did, and of holy men, that give themſelves to the contemplation and ſtudie of vertue with *Iacob*, *lib.* 5. *moral.*

Quest. XXXVIII. *Why Iſaack loved Eſau.*

Verſ. 28. *Iſaack loved Eſau, &c.* 1. By this we ſee that parents are carried with blind affection, to fanſie thoſe children which are evill conditioned, *Muſcul.* 2. But *Iſaack* is not ſaid ſimply to love *Eſau*, but for his veniſon ſake, he loved not his evill conditions, *Cajetan.* 3. He loved him, becauſe he ſaw him active and well exerciſed, his forward qualities he thought might in time be allayed. 4. Some thinke that *Eſau* by his flattery inſinuated himſelfe, and ſo doe make a metaphor of theſe words, *hunting was in his mouth*; but the other ſenſe is more agreeable, *Mercer.* 5. *Rebecca* loved *Iacob*, not ſo much thereunto inclined by the oracle received, as mooved by the gentle and obedient behaviour of *Iacob*, *Mercer.*

Quest. XXXIX. *Of Iacobs red pottage, and Eſaus greedie demanding of it.*

Hebrewes uncertaine and bold collections.

Verſ. 30. *Eſau ſaid to Iacob let me eat, &c.* 1. It is but a toy deviſed here of the Hebrewes, that *Abraham* died this very day, when *Eſau* ſold his birth-right, when he was 15. yeares old, leſt he ſhould live to ſee the wicked manners of *Eſau*: for upon this day they ſay *Eſau* killed a man, raviſhed a woman betrothed: and *Iacob* ſod lentils they ſay, which uſed to bee ſet before thoſe which mourne for the dead, thereby conjecturing, that he mourned for *Abraham*: But theſe are uncertaine conceits, having no ground in Scripture: *ex Mercer.* 2. This was rather the uſuall food which *Iacob* prepared for himſelfe; for if it had beene common for the whole houſe, *Eſau* might have had otherwiſe acceſſe unto it, *Perer.* 3. *Eſau* was very hungry as hunters commonly are, and ſeemed to be very ravenous and unſatiable: for 1. he ſaith feed me, or *let me ſwallow at once* (ſo the word *lagnat* ſignifieth, only found in this place) as Camels are fed, by caſting gobbets into their mouth. 2. Beſide for haſte, he doubleth the word, *this red red*, *Mercer.* 3. He ſaith he muſt die if he have it not: as men of appetite cannot governe themſelves, but they muſt die, if their humour be not ſatisfied, *Perer.* 4. The Hebrewes note, that as *Eſau* was red, ſo he delighted in red things: in red pottage, (which beſide the redneſſe of the lentiles, might be coloured with ſaffron, or ſuch like) he dwelt alſo in a red ſoyle, called therefore Idumea, &c. *Mercer.* 5. Although this may ſeeme to be but a light matter, which paſſed betweene *Eſau* and *Iacob*, yet conſidering that they were of diſcretion to know what they did, and *Eſau* was of yeares and ſtrength to follow hunting till hee was wearie, *Iun.* and beſide his parents upon this accident gave him a name *Edom*, *Calvin.* this action was governed by Gods providence; and the prophecie began now to take place, *The elder ſhall ſerve the yonnger.*

Quest. XL. *Whether Iacob offended in cauſing Eſau to ſell his birthright.*

Whether *Iacob* did well to buy *Eſaus* birthright.

Verſ. 31. *Sell me now thy birthright.* 1. *Iacob* may be thought to have dealt cruelly with *Eſau* and uncharitably, that would give him no releeſe being ready to die, but upon ſuch hard conditions: but the anſwer is, that *Eſau* coveted *Iacobs* pottage, not of neceſſity, for there was other meat in the houſe, whereby he might have ſatisfied his hunger, but of an unſatiable greedineſſe. 2. But *Iacob* was too covetous to cauſe *Eſau* to ſell for ſo ſmall a triſle ſo rich a thing as his birthright, which included many privileges, as the priority and government of his brethren, a double portion to the reſt, the prieſthood and right to ſacrifice, *Exod.* 19. 22. and 24. 5. and beſide was a type and figure of everlaſting life, *Patabl.* here the anſwer is not as the Hebrewes thinke, that *Iacob* gave a greater ſumme, and this to be onely as an earneſt, for no ſuch thing appeareth in the Scripture: but the true anſwer is this, that *Iacob* knew by the inſtruction of his mother, that the birthright by Gods appointment belonged unto him, and therefore as a wiſe man he taketh this occaſion to recover his right from him that was an uſurper of it. 3. But ſeeing this birthright was a ſacred thing, for otherwiſe *Eſau* ſhould not be counted a profane perſon for ſelling it, how could *Iacob* buy it without ſinne? *Anſwer. Iacob intelligitur ſuam vexationem redemiſſe: Iacob did but redeeme his owne vexation:* he buyeth not a thing which was not belonging to him, but onely recovereth that which was his owne: and this is not ſimoniacal in ſacred things, for a man to redeeme his quietneſſe, and peaceable poſſeſſion: 4. But ſeeing *Eſau* ſinned in ſelling his birthright, how could *Iacob* be without ſinne? yes, *Iacob* offended not, being hereunto no doubt ſtirred and incited by the ſpirit of God, and ſparing from his owne belly to obtaine ſuch a bleſſing, preferring things ſpirituall before temporall: but *Eſau* ſinned, in ſetting ſo light by the bleſſing of God, as ſhall appeare in the next queſtion, *Mer.* yet this extraordinary fact of *Iacob* is not to be drawne into imitation.

Quest. XLI. *Whether before the law the firſt borne did alwaies exerciſe prieſthood.*

BUt whether the prieſthood did goe with the birthright, and that the firſt borne did execute the prieſts office, it is queſtioned among the learned: for the ſolution whereof, 1. I neither thinke with the Hebrewes, that the firſt borne of the family alwayes had the preheminence of the prieſthood: for *Abel* the younger brother, offered ſacrifice as well as *Cain.* 2. Neither with *Oleaſter*, that this was never practiſed, whoſe opinion is that the prieſthood was not due to the firſt borne before the law of *Moſes*: *in hunc loc.* for the contrary is evident, *Exod.* 24. 5. 3. Neither do I wholly aſſent to *Hierome*, who thinketh, that *omnes primogeniti ex ſtirpe Noe, that all the firſt borne of Noahs ſtocke* were prieſts, *epiſt.* 126. *ad Evag.* for then *Iapheth* rather then *Sem* ſhould have had that prerogative: for hee was elder than *Sem*, being borne

borne in the 500. yeare of *Noahs* age, *Gen.* 5.32. *Sem* two yeare after, *Gen.* 11.10. yet *Sem* was the Prieſt of the moſt high God, ſuppoſed to be *Melchiſedeck*: and *Noah* ſaith, *Bleſſed be the Lord God of Sem, Gen.* 9. 26. 4. Neither doth the Apoſtle call *Eſau* prophane only as *Pererius* thinketh, becauſe he ſold the Prieſthood annexed to the birth-right: for it was a holy thing in reſpect of the ſpirituall bleſſing annexed unto it: *In thy ſeed ſhall all the nations of the earth be bleſſed, Gen.* 22.18. 5. This then is our opinion rather, that before *Moſes*, the father of the houſe was the Prieſt for the family: as wee read that *Iob* every day offered ſacrifice for his ſonnes: but after the father was deceaſed, then the firſt borne ſucceeded both in the inheritance and prieſthood: and ſo after *Iſaacks* deceaſe, the birth-right ſhould alſo have conveyed with it the Prieſthood, *Mercer.* But that ordinance, that the firſt borne ſhould exerciſe the Prieſthood and offer ſacrifice, though he were not the father of the family, is no older than *Moſes, Exod.* 19. 22. 24. 5. Who then were ſanctified and ſet apart unto God, *Exod.* 13.2. *moſt fitly in law*

QUEST. XXXVII. *How many wayes Eſau offended in ſelling his birth-right.*

Verſ. 32. *LOe I am almoſt dead, &c. Eſau* diverſly offended in ſelling his birth-right. 1. Becauſe he eſteemeth his birth-right only by the preſent commodity and pleaſure of this life: for whether he meane in reſpect of his daily danger in hunting, he was ſubject to death, as *Iun.* Or generally ſpeake of his mortality, as *Mercer.* Or, which is moſt like, of his preſent faintneſſe, *Calvin.* Hee onely limiteth his birth-right to this life, as though it could not profit him afterward: whereupon the Hebrewes gather, that hee denied the reſurrection. 2. *Eſau* offended in his intemperancy and ravenous deſire, that preferred his belly before ſo great and rich a birth-right. 3. In that for ſo meane a value hee would forgoe ſuch an inheritance: for whereas *Aben Ezra* would excuſe the matter, becauſe *Iſaack* was now become very poore, and therefore *Eſau* ſet the leſſe by his patrimony; it hath no ground at all: for whereas *Abraham* was very rich, and left all to *Iſaack*, and God bleſſed *Iſaack* beſide, how is it like that *Iſaack* in ſo ſhort a time could bee waſted? 4. Another ſinne was *Eſau* his profaneneſſe noted by the Apoſtle, *Heb.* 12. 16. that parted with a ſpirituall bleſſing for a temporall and momentany pleaſure. 5. His unthankfulneſſe to God appeareth, in that he no more regarded the dignity of the firſt borne given unto him. 6. His obſtinacy, in that he repented not his folly, but after he had done, went away careleſſe: and therefore it is ſaid *Eſau* contemned his birth-right, *verſ.* 34. 7. His falſhood and perfidious nature appeareth, who though hee had paſſed over his birth-right to *Iacob* with an oath; yet ſeemed to make but a ſcoffe of it, and purpoſed not in his heart to performe it, *Perer.* Hebrewes fancies.

4. *Places of Doctrine.*

1. Doct. *Of the immortality of the ſoule.*

Verſ. 8. *WAs gathered to his people. Theodoret* from hence well concludeth the immortality of the ſoule, and the hope of the reſurrection: for if men wholly periſh, and did not paſſe to another life, *Moſes* would not have ſaid, *He was gathered to his people: qu.* 109. *in Geneſ.* our Saviour alſo uſeth the like argument, to prove that *Abraham* was alive to God: becauſe the Lord calleth himſelfe the God of *Iſaack*, *Abraham*, and *Iacob*; *God is not the God of the dead, but the living, Matth.* 22.23.

2 Doct. *Order of time not alwayes obſerved in the ſacred hiſtories.*

Verſ. 20. *ISaack was* 40. *yeare old, &c.* Whereas *Moſes* ſetteth downe the death of *Abraham*, and of *Iſmael*, before he deſcribeth the birth of *Eſau* and *Iacob*, which was 15. yeare before *Abrahams* death, and 63. yeares before *Iſmael* died; for *Abraham* lived 175. *Iſmael* 137. yeares, and where *Iſaack* was younger than *Abraham* by 100. and than *Iſmael* by 14. they are found ſo long to have lived after the birth of theſe twins: from hence then it is evident, that the order of time is not alwayes obſerved in the ſacred hiſtories, but that ſometime is ſet downe firſt, which was done laſt.

3. Doct. *Againſt the caſting of mens nativities.*

Verſ. 23. *THe elder ſhall ſerve the younger.* This example is urged by *Auguſtine* againſt the *Genethliakes*, that is, caſters of mens nativities: for hereby the vanity of their obſervations appeareth, in that theſe two twins conceived at once, and borne together, were of ſuch divers natures and qualities, *Auguſt. de civit. Dei lib.* 4. *c.* 5. And whereas they anſwer, that in the birth of twins there may bee great diverſity, by reaſon of the ſwift motion of the planets, which change their aſpects and conjunctions every moment: as one *Nigidius Figulus* would demonſtrate by the example of a wheele, which while it was ſwiftly carried about, he marked twice with inke; which markes, when the wheele had left running, were found not to be farre aſunder: whereby he would inſinuate, that in a ſmall diſtance of time, a great part of the celeſtiall globe may be turned about. But to this fanſie *Auguſtine* anſwereth, that if the celeſtiall motions be ſo ſwift, and continue not in one ſtay, then hardly can any man diſcerne, under what conſtellation any is borne: and *Gregory* thus wittily derideth their follies; that if *Eſau* and *Iacob* were not therefore borne under one conſtellation, becauſe one came forth after another: by the ſame reaſon, neither can any be borne under one conſtellation, becauſe hee is not borne all at once, but one part after another. *Hom.* 10. *ſuper Evangel.*

5. *Places of Confutation.*

1. Confut. *Against Limbus patrum.*

Vers. 8. WAs *gathered to his people, &c.* This the Popish writers do understand of the fathers in *Limbus patrum*, whither *Abraham* also went: *sic Lyran. in Gen. 49. Rupert. lib. 6. in Gen. cap. ult.*

Aug. in epist. 99.

Contra. 1. The place to the which *Abraham* went, is called *Abrahams* bosome, *Luke* 16, which *Augustine* by no meanes thinketh to have beene a member or part of hell, as they make *Limbus*. 2. The Apostle sheweth to what people the faithfull are gathered: *Ye are come, &c. to the company of innumerable Angels, &c. to the spirits of just and perfect men, Heb.* 12. 22, 23. Where then the spirits of just men were, there also were the Angels: for so we read that *Lazarus* soule was carried by the Angels into *Abrahams* bosome: But the Angels are not in *Limbus patrum*; upon this reason *Lyranus* refuseth the interpretation of *Augustine* and *Tostatus*, who by this *people* to the which *Abraham* was gathered, understand the society of Angels, which is in no place but heaven: *Lyranus* also holding that all the just men from the beginning of the world went to *Limbus*, is confuted by *Paulus Burgens.* who saith, that *Abraham* was the first that went to *Limbus*, because of him first this phrase is used in Scripture, *That he was gathered to his people*. Thus we see that these Patrons of *Limbus* cannot agree among themselves: for what certainty of opinion can there be, which is not grounded upon Scripture?

Aug. quæst. in Gen. 268.
Tostat. in 25. Gen.
Lyran. in 49. Gen.

2. Confut. *Election is not of good works foreseene.*

Vers. 23. THe *elder shall serve the younger*. S. *Paul* inferreth upon this text, that wee are not elected by workes, but according to the purpose of him that calleth, *Rom.* 9. 11. here then the errour of the Pelagians is confuted, who taught that men were elected for their good workes fore-seene of God before: But this errour is repugnant to Scripture, *Eph.* 1. 4. *He hath chosen us in him, that we should be holy*: he saith not, because we were holy: so that good workes are not a precedent cause of our election, but a consequent effect thereof.

3. Confut. *The soules merited not before they came into the body.*

HEre also that errour ascribed to *Origen* is overthrowne, who thought that the soules have a being before the bodies, and that they are disposed of in this life, according to the merit of the former life, which they lived in before they entred into the body: for the Apostle expounding this place, saith, *before they had done either good or evill*: and immediately before, *yer the children were yet borne, Rom.* 9. 11. therefore before they were borne they had neither done good nor evill.

4. Confut. S. *Paul alleageth the examples of Esau and Iacob, not for temporall election, or figuratively onely of eternall, but originally and properly.*

IT is therefore evident, 1. That neither *Moses* writing this propheeie, *The elder shall serve the younger*, did not only speake of the externall inheritance and preeminence of *Iacob* before *Esau*, neither did *Paul* so understand *Moses*: for then the example had not beene pertinent to S. *Pauls* purpose, who goeth about to prove these two things; that all are not the children of promise which are the children of *Abraham* after the flesh, which he shewed by the instance of *Ismael* and *Isaack, vers.* 7. The other point is, that Gods election is of grace, not by workes, as appeareth in the example of *Esau* and *Iacob*: wherefore the one was hated of God, the other loved, before they had done good or evill. If the Apostle then had brought in an example of *temporall election*, it had been impertinent, seeing thorowout the Chapter he treateth of *eternall*. 2. Neither yet was this outward preheminence of *Iacob*, and refusall of *Esau*, a signe onely and figure of their eternall election and reprobation, as *Lyranus in* 1. *Malach.* And therefore not directly implied in the words, but so applied by the Apostle: for, as the Preacher saith, *No man knoweth either love or hatred of all that is before them, Eccles.* 9. 4. that is, Gods love or hatred is not discerned by the condition of outward things. 3. Neither is it the literall and historicall sense only, to shew that *Esau* was temporally rejected: but. S. *Paul* by his divine spirit doth draw it to a mysticall sense, as *Pererius* thinketh, *in* 25. *Gen. number.* 45. for S. *Paul* understandeth *Moses* no otherwise than *Malachy* did: *Esau have I hated, Iacob have I loved, chap.* 1. 1. who out of *Moses* words inferreth a conclusion of Gods everlasting love toward *Iacob*. 4. Wherefore the truth is, that the very literall and proper sense of these words, *The elder shall serve the younger*, written first by *Moses* and cited by S. *Paul*, doth principally describe the everlasting state and condition before God; and are especially to be referred to the celestiall inheritance: but secondarily, the promise of the externall inheritance of Canaan is here also comprehended. This may be made evident by these two reasons: 1. That is the proper sense of the place, which is principally and chiefly intended by the Spirit: but so is this spirituall sense: as the Prophet expoundeth this place of Gods eternall love and hatred of *Iacob* and *Esau*: 2. That is the proper sense of the place, from the which an argument is framed, and a conclusion inferred: but out of this spirituall sense concerning everlasting election, the Apostle reasoneth and concludeth election to be only of grace, not by workes: *Ergo*, it is the proper sense.

6. *Places of Morall obſervation.*

1. Obſerv. *The reconciliation of brethren.*

Verſ. 9. *His ſonne Iſaack and Iſmael buried him.* They which were ſeparated during their fathers life, are now united and reconciled in his death: which teacheth us, that brethren, which have beene long at variance, ſhould yet, when the time of mourning for their father commeth, returne in affection, *Muſcul.* Not as *Eſau*, that intended when his father was dead, to execute his malice toward his brother, *Gen.* 27. 41. before

2. Obſerv. *To continue and perſevere in prayer.*

Verſ. 21. *Isaack prayed to the Lord for his wife.* It ſeemeth, ſeeing *Rebeccah* continued barren twenty yeares (for *Iſaack* was maried at 40. and was 60. yeares old when *Eſau* and *Iacob* were borne) that *Iſaack* continued many yeares in prayer, and waited from moneth to moneth, from yeare to yeare, till the Lord had condeſcended to his prayer: whereby wee are taught, that wee ſhould not give over in our prayers, neither limit God to heare us within a time, but ſtill patiently expect his gracious pleaſure: as the Apoſtle exhorteth that wee ſhould pray continually, 1 *Theſ.* 5. 17. *Mercer.*

3. Obſerv. *Gods will many times revealed to the weaker ſort.*

Verſ. 28. *Isaack loved Eſau, &c. Rebeccah* was better affected toward the choſen ſeed, than *Iſaack* was: ſo was *Sarahs* heart toward *Iſaack*, but *Abraham* loved *Iſmael*: whereby wee ſee, that many times God revealeth his will to the more infirme ſex: and as S. *Paul* ſaith, chuſeth the weake things of the world, to confound the ſtrong, 1 *Cor.* 1. 17. *Muſcul.*

4. Obſerv. *Of frugality in meats and drinkes.*

Verſ. 29. *Now Iacob ſod pottage, &c.* By this we may ſee, how frugall and ſparing the diet of thoſe godly Patriarkes was; *Iacob* here contented himſelfe with lentill pottage. Theſe lentils came from Egypt, and was the uſuall food in Alexandria, for young and old, which was commonly vendible in their Tabernes, *Gell. lib.* 17. *c.* 18. from thence the uſe of lentils became very common in other countries, the Philoſopher *Taurus* uſed to ſup with them, and *Zeno* the Stoike preſcribed to his ſchollers, how they ſhould ſeeth and dreſſe their lentils, with the twelfth part of Coriander ſeed, *Athen. lib.* 4. The like frugality and parſimony was uſed in famous countries among the Gentiles. *The Arcadians lived of akornes, the Argives of apples, the Athenians of figs, the Tyrinthians of peares, the Indians of canes, the Carmanes of palmes, the Sauromatians of millet; the Perſians, naſturtio, of creſſes.* Theſe examples ought to make Chriſtians aſhamed, who uſe to pamper their bellies, and feed their fanſies with curious delights, and exquiſite dainties, *Perer.* S. *Paul* giveth a rule for this: *meats for the belly, the belly for meats, God ſhall deſtroy both it and them*, 1 *Cor.* 6. 13. that therefore men ſhould not bee ſo carefull to feed and fill their bellies with dainty fare and coſtly meats, ſeeing they both muſt fall to corruption.

Pan: of pulſe
Æ. of Corne
Æliam. de var. hiſtor. lib. 3.

5. Obſerv. *Againſt prophane perſons that ſell heaven for earthly pleaſures.*

Verſ. 33. *He ſold his birth-right. Eſau*, that for a meſſe of red pottage did part with his birth-right, is a preſident and patterne of all thoſe which for the momentany pleaſures and profit of this life, doe ſell and loſe their hope of eternall life, *Mercer.* As that rich glutton, *Luke* 16. which purchaſed his eaſe and pleaſure in this life, with the everlaſting paine and torment of his ſoule afterward: for this cauſe is *Eſau* called a prophane perſon, *Heb.* 12. 16. *which for one portion of meat ſold his birth-right.*

CHAP. XXVI.

1. *The Argument or Contents.*

FIrſt, in this Chapter is ſhewed the occaſion of *Iſaacks going to Gerar*: which was by reaſon of the famine, verſ. 1. And Gods Commandement, verſ. 2, 3. with the renewing of the promiſe made to *Abraham*, 4, 5.

Secondly, this Chapter treateth of *Iſaacks* abode and dwelling in Gerar, with ſuch things as there happened. 1. The queſtion that aroſe about his wife, verſ. 7. to 12. 2. The envy of the Philiſtims againſt *Iſaack*, becauſe hee proſpered and waxed rich, verſ. 13. to 18. 3. The contention betweene *Iſaacks* ſervants and the Philiſtims concerning certaine fountaines, verſ. 18. to verſ. 23.

Thirdly, there is declared the departure of *Iſaack* from Gerar, to dwell in Beerſheba, and the covenant there made betweene him and *Abimelech*, verſ. 23. to the end.

2. The divers readings.

C. plt. S.c. v. 3. & 18. *my word shall be an helpe unto thee. C. I will be with thee, and blesse thee. cæter.*
v. 10. *one of my flocke might have slept. S. C. one of my people might have lien. cæt. heb. shacabh: thou might have brought upon us ignorance. S. this sinne. cæt.*
H. det. v. 11. *he that toucheth this mans wife. H. this man or his wife. cæt.*
S. add. v. 12. *he found barly increased an hundredfold. S. he found an hundreth fold. cæt.*
divers. accep. v. 14. *much tillage*, georgia. S. *a great family or houshold. cæt. guabudah*, signifieth *both.*
H. C. c. v. 17. *in the brooke of Gerar. H. C. in the valley of Gerar. cæt. nachal* signifieth both: a valley is more proper, because they digged there.
app. f. pr. G. T. r. v. 20, 21, 22. *Hesech, Sitnah, Rehoboth. G. T. P. contention, enmity, roomth, H. S. C. B.*
S. add. v. 25. *there Isaacks servants digged a well in the valley of Gerar. S.*
C. app. f. pr. v. 26. *accompanied with his friend. C. with Ahuzzah his friend. cæt.*
H. S. c. app. f. pr. v. 28. *let the oath be confirmed that was betweene our fathers. C. let there be now an oath betweene us. cæter.*
T. G. v. 33. *he called it abundance. H. an oath. S. he called Shibah. cæt.*
v. 35. *they were rebellious against Isaack and Rebeckah. C. B. they offended, or were a griefe of minde. cæt. heb.* bitternesse of Spirit.

3. The Explanation of doubtfull questions.

QVEST. I. *Whether this Abimelech were the same with whom Abraham had to deale.*

Vers. 1. AND *there was a famine in the land, &c.* 1. This other famine in *Abrahams* time, was that famine mentioned *chap.* 12. where *Abraham* went downe into Ægypt, *Mercer.* for *chap.* 20. when *Abraham* sojourned in Gerar, there is no famine spoken of, which *Pererius* supposeth to have bee ne the cause of *Abrahams* going thither. 2. This *Abimelech* might be either the same, with whom *Abraham* had to deale, who might bee now not above an hundred yeare old, or another King of that name: for the Kings of Gerar were called by the name of *Abimelech*, as the Kings of Ægypt, *Pharaohs*: *Phicol* also might be the name of office, or the same man might serve the father and sonne, *Mercer.* 3. Therefore we need not with *Augustine, quæst. 75. in Genes.* to thinke this story to have beene done long before, and to be set downe by way of recapitulation: for it seemeth that *Abraham* was now dead: otherwise he should have beene constrained also to have sojourned for the famine: and *Isaack* was now toward an hundred yeare old: seeing he was 60. at *Esaus* birth, who in the end of this chapter, at forty taketh a wife, *Perer.* 4. *Isaack* went to Gerar, thinking not there to stay, but to goe downe to Ægypt, if the Lord had not otherwise charged him: for Egypt, by reason of the over-flowing of Nilus, which made the ground both fat and moist, was very fruitfull and fertile, *Pererius.*

QVEST. II. *How and when God appeared to Isaack.*

Vers. 2. FOR *the Lord appeared unto him, &c.* 1. Some think that God appeared unto him not by dreame, because it is not expressed, but by open vision, as *Cajetan*: but it skilleth not how God appeared, certaine it is, that he had a vision. 2. The Lord appeared not so often to *Isaack*, as to *Abraham*, because the promises were to be but renewed and confirmed to him, *Mercer.* 3. It seemeth that this vision was shewed to *Isaack* before he tooke his journey, and purposed to goe into Ægypt: and that the Lord at the first named not the place, where he would have him stay, but onely in generall, *abide in the land which I shall shew thee*: as the Lord said to *Abraham, Genes.* 12. 1. and that herein he had some particular direction afterward: so that the first verse is set downe by way of anticipation, *Mercer.*

QVEST. III. *Why the Lord would not have Abraham goe downe into Ægypt.*

Vers. 2. GOE *not downe to Ægypt.* 1. *Isaack* is forbidden to goe downe to Egypt, not because he was consecrate unto God, and therefore was not to goe out of Palestina, as the Hebrews: for Canaan being now pestered with such wicked inhabitants, was no holier than other Countries. 2. But either the Lord did keepe him from Ægypt, lest he might have beene intangled with the pleasures of that countrey, *Calvin.* 3. Or corrupted with the vices of the inhabitants, *Mercer.* 4. Or rather because the Lord had purposed that *Iacob* and his seed should goe downe to Ægypt, and there be kept in servitude: the Lord would not have *Isaack* prevent that determined captivity: for when *Abraham* sojourned in Ægypt, God had not yet revealed so much to *Abraham* concerning the hard entertainment of his seed, which followeth afterward, *chap.* 15.

QVEST. IV. *Of Abrahams obedience, and whether it were greater than Isaacks.*

Vers. 5. BECAUSE *that Abraham obeyed my voyce, &c.* 1. *Augustine* concludeth from hence that *Abrahams* faith and obedience was greater than *Isaacks*, because all is granted for *Abrahams* sake, *lib.* 16. *de civitat. Dei, c.* 36. *Abraham* indeed had the priority of faith and obedience, and therefore is called the father of the faithfull: but to make an unequall comparison of these three Patriarkes, whom the Scripture doth consort together, *Exod.* 32. 13. *remember Abraham, Isaack, and Iacob thy servants*, we have no warrant, they might be all excellent in their kinde. 2. Neither doe wee approve here the Hebrewes collection,

collection, that *Abraham* kept all the rites and ceremonies of *Moses* law before it was given: many we grant he observed, as the Sabbath, offering of sacrifices, the difference of cleane and uncleane beasts, but not all: *Mercer.* 3. The Cabalists curious observations are not here worth the rehearsing: who by the ten words of this verse understand the decalogue: and by the first word of the verse, *Ieuchebh*, which noteth 172. they insinuate the yeares of *Abrahams* life, who all this time from three yeares of his infancy knew and worshipped God: and beside they say, there are just 172. words in the decalogue. 4. *Abrahams* obedience is expressed in these particulars: 1. In keeping Gods ordinances, that is, his spec all Commandements, as in leaving his countrey, in casting out the bond-woman, in sacrificing his sonne. 2. By *Commandements*, are understood the precepts of the morall law. 3. By *statutes* or *ceremonies*, circumcision, sacrifices, and such other rites: 4. By *lawes*, the documents of faith, and religion, wherein he exercised and trained up his household, *Mercerus*.

Cabalists curious observations.

Quest. V. *Why Isaack stayeth in Gerar.*

Vers. 6. *SO Isaack dwelt in Gerar.* 1. Though Gerar were a more barren countrey than Egypt, and it is not unlike, but that the famine raigned and raged there also: yet God stayeth him there, that *Isaack* might have experience of Gods providence, who was able even in a land of want to provide for him. 2. It is fit also he should stay in Gerar which belonged unto the land of Canaan promised, *Mercer.* 3. This verse is one of the 14. that consisteth only of three words.

Cabalist.

Quest. VI. *Isaacks infirmity in causing his wife to dissemble.*

Vers. 7. *SHe is my sister, &c. Isaack* falleth into the same infirmity which *Abraham* twice before committed, in giving counsell to his wife to dissemble.

1. Neither *Abraham* nor *Isaack* can bee excused, because they were Prophets, and did fore-see what should ensue: for all the actions of the Prophets were not propheticall: and this had beene to presume of Gods power, to faile in the meanes, and to trust for deliverance from God.

2. Neither doth this excuse *Abraham* and *Isaack* here, that he would specially provide for his life, because of the promised seed, for as he beleeved Gods promise, to hee needed not to have doubted, but that God by lawfull meanes would have preserved his life.

3. Neither, as *Lyranus*, because the Kings did not take their wives, till they had beene a yeare before prepared, as we read of the Kings of Persia, did *Abraham* thinke that within a yeares space God would provide: for this pompous custome of Kings came in afterward.

4. Neither can *Isaack* be excused, as *Augustine* thinketh, because *Rebecca* was indeed his sister, that is, his cousen German: for in saying she was his sister he denieth her to be his wife.

Lib. 22. de civit. Dei. c. 46.

5. Wherefore it must needs be confessed, that this was *Isaacks* weakenesse, as *Abrahams* before; not only in his dissimulation, which was the more *tolerable*, it tending not to the hurt of any other, though not *justifiable*, *Mercer.* But chiefly, because he doth as much as in him lieth, prostitute his wives chastity, and bring her into danger: and so *Ramban* confesseth that *Abraham* before herein grievously offended. But *Isaacks* offence is greater, for that he could not take heed or be warned by domesticall examples, *Muscul.*

Quest. VII. *How Isaack sported with Rebeccah.*

Vers. 1. *HE saw Isaack sporting or playing.* 1. The Hebrewes thinke that *Abimelech* saw *Isaack* carnally knowing his wife: and so they expound that of *Ismael*, *Gen.* 21. 8. where the same word *metsachek* is used that *Ismael* sported, that is, lay with other women: thus thinketh *Lyranus*. 2. But it is more like that *Isaack* used some familiar gesture and signe of love, which was comely with his wife, but not with his sister: and thus *Augustine* saith that holy men may sometime descend *ad fœminei sexus infirmitatem*, *to the infirmity of that sex*, and hee compareth it to the fathers playing with children, as *Ælianus* maketh mention of *Socrates* and *Agesilaus*, and *Architas Tarentinus*, how they used to sport and recreate themselves with children: *lib.* 12. *de var. histor.* 3. *Augustine* further doth allegorize this sporting of *Isaack*: *Quid absurdum, si Propheta Dei carnale aliquid luſit, ut eum caperet affectus uxoris, cùm ipſum Dei verbum caro factum ſit, ut habitaret in nobis? What marvell if the Prophet of God did sport carnally, to please his wife, seeing the word of God became flesh to dwell with us?* But we need not so farre to fetch allegories, the historicall sense is plaine and full enough.

August. in hæc citato.

Quest. VIII. *Of the great increase that Isaack had of his seed.*

Vers. 12. *AFterward Isaack sowed in the land, &c.* 1. *Isaack* sowed not in any ground of his owne, which he had purchased, or bought with his money: for vers. 17. hee removeth and departeth from thence: but he hired ground for his present use, *Calvin. Mercer.* 2. Hee found an hundred measures, not in respect of others, or so much more than he expected, or than that ground was wont to yeeld, but an hundred measures for one which hee had sowed, *Perer.* 3. The Septuagint read an hundred of barley, mistaking the word, for *shegnarim* signifieth measures, or estimation, *segnarim*, barley, *Mercer.* It was therefore wheat which he did sow for the use and sustentation of his family, or he had this increase generally in all the graine which hee did sow. 4. Forrein writers doe make mention of greater increase. *Herodotus* saith, the countrey of the Euhesperites yeeldeth 100. fold, of the Cynipians 300. fold, *lib.* 4. *Plinie* writeth, that in Byzacium in Africa, for one bushell of seed they receive 150. of increase: out of the same place, the governour sent to *Augustus Cæsar* 400. stalkes which came of one graine, *lib.* 18. *c.* 10. But these were most fruitfull soyles, that gave this increase in seasonable yeares: whereas this

countrey was barren, where *Isaack* did sow, and in the time of famine: and therefore this increase was admirable, *Perer.*

QUEST. IX. *Of the valley of Gerar where Isaack pitched his tents.*

Vers. 17. *Isaack departed and pitched his tents in the valley of Gerar, &c.* 1. Though the word *(nachal)* signifieth a valley, or brooke; yet it is not fitly here translated a brooke, as the Latine Translater readeth, and *Pererius* justifieth the same: for there was no need to digge wels where the water ran: neither is it like these pits were made to containe the water that came downe, as *Perer.* But in digging they searched for water, and at the length found a spring, vers. 19. 2. Neither yet was it a fruitfull valley, where *Isaack* now pitched his tents: for then he needed not to have digged so many wels. 3. But it is like to have beene a dale, thorow the which the hasty raine that fell did run: and so by reason of the sand and gravell, which was carried downe, it seemeth it was a barren plat, neglected of the inhabitants, wherein *Isaack* might dwell without envy, *Muscul.*

QUEST. X. *Of the wels of water first digged by Abraham, and after by Isaack.*

Vers. 18. *And Isaack returned and digged, &c.* The meaning is not that *Isaack* returned to Gerar to dig the wels againe, which his father had digged before, as both the English translations read: for to returne to dig, is nothing else but to dig againe, as *Iunius* translateth. 2. Neither were these other wels, beside those mentioned *vers.* 15. as *Ramban, Mercer.* For wee doe not read, that *Abraham* ever dwelt in this barren dale of Gerar. 3. But as *Rasi* thinketh, these were the same wels before mentioned, which *Abraham* had first digged, and the Philistims stopped, and *Isaack* renewed them, calling them by the same names, *vers.* 33. this was done before he came from Gerar: and departing thence he diggeth new wels in the dale, and calleth them by new names, though some thinke he giveth new names upon new occasions, to the old wels, *Calvin. Mercer.* 4. He digged the wels of *Abraham* againe: both for more certainty to find water, and the labour was easier, and he had better right unto them, seeing his father possessed them before. 5. *Origen* allegorizeth this story, comparing the Evangelists and Apostles to *Isaack* which revived the wels of doctrine, which the Patriarkes and Prophets had first digged: and by the fountaine of living water, he understandeth the true sense of the Scripture, which we should dig for: *hom.* 12. and 13. *in Genes.* 6. The Hebrewes also have devised here divers allegories: some, by these three wels, understanding the three Temples, the one built by *Salomon*, destroyed by the Chaldeans, the other reedified after the captivity, and demolished by the Romans, the third they referre to the time of their Messiah, when they promise to their nation *(reboboth)* that is, roomth and liberty: some by the wels renewed by *Isaack*, understand the Proselytes converted to the knowledge of God by *Abraham*, and corrupted by the Philistims, whom *Isaack* againe restoreth: *ex Mercer.* But these fabulous allegories are not much to be regarded.

Hebrewes fables.

QUEST. XI. *How the Lord protecteth his, and is their peculiar God.*

Vers. 24. *The Lord appeared unto him the same night, &c.* 1. Whether God appeared unto *Isaack*, being awake, as *Lippoman*, or asleepe, as *Tostatus*, it is not certaine out of the text: *Isaack* had some infallible signe, whereby he was assured of Gods presence, *Mercer.* 2. The Lord calleth himselfe the God of *Abraham*, as being his peculiar God, in respect of Gods speciall care and protection of *Abraham*, and *Abrahams* singular faith and obedience toward God: like as the heathen had their nationall gods, which indeed were no gods: the Assyrians worshipped *Belus*, the Egyptians *Isis*, the Tyrians *Baal*, the Athenians *Minerva*, the Samians *Iuno*, the Lemnians *Vulcan*, the Romans *Quirinus, &c.* But the Lord Creator of heaven and earth is the peculiar God of *Abraham*, and of the faithfull, *Pererius.* 3. The Lord promiseth to be with *Isaack*, that is, to protect him: God protecteth his foure wayes. 1. By giving wisdome to foresee and prevent dangers. 2. By preventing the occasions, and delivering from the imminent perils. 3. By repressing the rage of Satan and his ministers. 4. By giving strength and patience to endure trouble, *Perer.*

The divers gods of the heathen.

QUEST. XII. *Why Abimelech with the rest came to Isaack.*

Vers. 26. *Then came Abimelech, &c.* 1. Some thinke it was not the same *Abimelech* which made a covenant with *Abraham* so long before, well nigh 80. yeares, but his son bearing the same name. *Abimelech*, which signifieth, *my father the King*, might be a common name to all the Kings of Gerar: and so might *Phicol* (which signifieth, *the mouth of all*, bee a title proper to the Captaines of the Army) *Merc. Muscul.* But it is rather like that it was the same *Abimelech* (because of the same chiefe Captaine *Phicol*) who might bee now somewhat above 100. yeares old. 2. *Ahuzzah* was a proper name of one of his chiefe friends, not a nowne collective, betokening the college or company of his friends, as *Onkelos, Lyranus, Tostat.* 3. *Abimelech* commeth a farre journey, not of love or good will, but partly pricked in conscience, for the wrongs which he had offered to *Isaack*, *Chrysost. hom.* 52. *in Gen.* partly providing for their posterity, that *Isaack* would doe them no hurt, *Mercer.* 4. *Origen*, by these three that came to *Isaack*, understandeth the tripartite wisdome of the Gentiles, the *morall, naturall, rationall*, which dissenting at the first from the Christian faith, were afterward reconciled to it: *hom.* 14. *in Genes.*

QUEST. XIII. *Why Iſaack made a feaſt to Abimelech and his company.*

Verſ. 30. HE *made them a feaſt.* 1. *Iſaack* did this of a ſimple and ſincere affection, that they might know there remained no grudge or purpoſe of revenge in his minde: for to invite unto feaſts is a ſigne of remitting and forgetting of former wrongs: as *Auguſtus Cæſar* did bid *Catullus* the railing Poet to ſupper, in token he had forgiven him, though *Alexander* diſſemblingly brought *Philotas* to his table, to have the better opportunity to murther him: as *Abſolom* ſerved his brother *Ammon.* 2. Some thinke that the next morning the oath before betweene them made, was againe ratified: *Mer.* But it is more like, that the oath was deferred till the next morning, as being the fitteſt time for ſerious conſultations: it was the Perſians barbarous manner, in the middeſt of their cups to adviſe of their weightieſt affaires, *Perer.*

QUEST. XIV. *Wherefore the well is called Shibah.*

Verſ. 33. SO *he called it Shiba.* 1. Some interpret this word *abundance* or *ſaturity*, becauſe of the plenty of water that was found, as *Hierome*, who findeth fault with the Septuagint, becauſe they tranſlate it, *oath.* But *ſabang* ſignifieth to abound, not *ſhabang*, which is here uſed. 2. It is more like, that this was both the ſame well which *Abraham* digged, and the ſame name derived from the oath which was made betweene *Iſaack* and *Abimelech*, as before betweene *Abraham* and *Abimeleeh*: for ſo this ſtory ſaith, that *Iſaack* gave them the ſame names which his father gave them, *verſ.* 18. *Mercer. Calvin.*

QUEST. XV. *Of the marriage of Eſau.*

Verſ. 34. WHen *Eſau was forty yeare old, &c.* 1. The Hebrewes thinke, that *Eſau* till hee was forty yeare old, gave himſelfe to a vitious and a licentious life, which may well be: and that to imitate his father, who was married at forty, he doth the like. 2. This his marrying into the ſtocke of Canaan, was *abdicationis præludium, a fore-runner of his caſting off*, and miſſing of the bleſſing, as it followeth in the next Chapter, *Calvin.* 3. *Toſtatus* thinketh that in the forty yeare of *Eſau*, which was the hundred of *Iſaack*, *Sem* died: but *Pererius* thinking to correct his overſight, falleth into a greater errour, referring the death of *Sem*, to the 50. of *Eſau*, and 100. of *Iſaack*: whereas they are both in a great errour, for *Sem* died in the 50. yeare of *Iſaacks* life, 60. yeare before this time: which was 502. yeares after the floud.

A great errour in Chronology.

QUEST. XVI. *The evill qualities of Eſau his wives.*

Verſ. 35. THey *were a griefe of minde.* 1. Some read rebellious, of *marah*, to rebell, *ſic Chald.* But it rather commeth of *marra*, to be bitter. 2. And ſo were the wives of *Eſau* bitter unto *Iſaack* and *Rebeckah*: and a great offence of mind unto them, both in reſpect of their corrupt manners, and their divers profeſſion, being given to idolatry, as the Canaanites were, *Tharg. Hieroſol.*

4. *Places of doctrine.*

1. Doct. *God maketh rich.*

Verſ. 12. THe *Lord bleſſed him.* Gods bleſſing is given as a reaſon of *Iſaacks* increaſing and growing rich: whereupon *Auguſtine* noteth, *Etiam ipſa bona temporalia nec dari poſſe, nec ſperari debere, &c. niſi ab uno Deo: That theſe temporall goods cannot be given or hoped for, but from the only God, quæſt. 76. in Geneſ.* as the wiſe man ſaith, *Prov.* 10. 22. *The bleſſing of the Lord maketh rich.*

2. Doct. *The ſoules of the righteous live with God.*

Verſ. 24. I *Am the God of Abraham. Abraham* was now dead, and yet the Lord profeſſeth himſelfe to be his God: whereby we are taught, that the ſoules of the righteous after this life, doe live with God: for as our Saviour ſaith, *He is not the God of the dead, but of the living, Matth.* 22. 32. *Muſcul.*

5. *Places of confutation.*

1. Confut. *Againſt the breaking of covenants.*

Verſ. 15. THe *Philiſtims filled all the wels, &c.* Though that *Abimelech* had made a covenant with *Abraham* concerning the well, *Gen.* 21. 30. yet after *Abrahams* death, they goe from the covenant. ſuch are the enemies of the Church, of whom the Prophet ſpeaketh, *Iſa.* 33. 8. *He hath broken the covenant: &c. he regardeth no man:* ſuch are the Romaniſts, which hold, that faith is not to be kept with heretikes: as they brake the ſafe conduct granted to *Iohn Hus*, and *Hierome* of Prage, *Mercer.*

2. Confut. *Of reſtoring the ancient doctrine with the ancient names.*

Verſ. 18. HE *gave them the ſame names which his father gave them.* The Philiſtims both ſtopped the ancient wels, and aboliſhed the names, *Iſaack* reſtoreth both: ſo the Church of Rome hath aboliſhed both the true ancient doctrine of the Sacraments, as alſo taken away the name thereof: calling it by an idolatrous name of their owne invention, of the Maſſe, *Muſcul.* We therefore with *Iſaack* have reſtored the pure doctrine of the ancient primitive Church, together with the names, as the Communion, the Lords ſupper, the Lords day, &c. As the Prophet ſaith, *Aske for the old way, which is the good way, and walke therein, Ierem.* 6. 16.

6. Places

6. *Places of morall obſervation.*

1. Obſerv. *Not to imitate our fathers infirmities.*

Verſ. 7. HE ſaid, *ſhe is my ſiſter. Abraham* before had offended in the ſame kinde, and yet *Iſaack* cannot take heed: ſo apt children are to imitate the infirmities of their parents, *Mercer.* But we ſhould rather learne to decline from our parents errings, as the Prophet ſaith, *If he beget a ſonne, that ſeeth all his fathers ſinnes, &c. and feareth, neither doth the like, &c. Ezek.* 18.14.

2. Obſerv. *The puniſhment of adultery.*

Verſ. 11. HE *that toucheth this man, or his wife, ſhall dye the death.* Thus by the light of nature they were taught, that adultery was a grievous ſinne: and *Abimelech* pronounceth the ſentence of death againſt ſuch as ſhould violate another mans wife: as the Lord had ſaid before to *Abimelech*, *Thou art but dead, becauſe of the woman which thou haſt taken, Geneſ.* 20. *verſ.* 3.

3. Obſerv. *Adverſity and proſperity tempered together.*

Verſ. 12. I*Saack ſowed, &c.* Thus the Lord tempereth adverſity and proſperity, ſorrow and joy together: like as the night and day, ſummer and winter, doe one ſucceed another: *Iſaack* after theſe grievous tentations, concerning his wife, is increaſed and bleſſed of God: likewiſe, verſ. 20. when his ſervants had ſtrived for two wels, they peaceably enjoy the third, calling it *Rehoboth, roomth:* as the Pſalme ſaith, *Weeping may abide in the evening, but joy commeth in the morning, Pſal.* 30. 5. *Muſcul.*

4. Obſerv. *Not good to make haſte to be rich.*

Verſ. 13. T*He man waxed mighty, and ſtill increaſed. Iſaack* was not made rich at once, but hee increaſed by degrees: for the wiſe man ſaith, *He that maketh haſte to be rich, ſhall not be innocent, Prov.* 28.20. Men ſhould not therefore ſtrive ſuddenly to be rich, but wait patiently for his bleſſing, *Perer.*

5. Obſerv. *Envy for good things.*

Verſ. 14. T*He Philiſtims had envy at him, &c.* They had no reaſon to envy at him, and to ſend him away, whom they ſaw to bee bleſſed of God. But as *Chryſoſtome* ſaith, *Ita ſe habet invidia, nihil eum ratione operatur: Such is the nature of envy, it doth nothing with reaſon: Bonis proximis magis quàm propriis malis intabeſcit invidia: Envy rather pineth at other mens goods, than her owne evill, Hom.* 52. *in Gen.* Such was the envy of *Cain* toward *Abel*, that ſlew him *becauſe his owne workes were evill, and his brothers good, 1 Ioh.* 3.12.

6. Obſerv. *The Kingdome of God muſt firſt be ſought.*

Verſ. 25. H*E built an altar, &c.* Firſt *Moſes* maketh mention of the building of an altar for the ſervice of God, and afterward of the digging of the well: which ſheweth, that firſt of all, things muſt be ſought that belong to the worſhip of God: as our Saviour ſaith, *Seek ye firſt the Kingdome of God, and the righteouſneſſe thereof, &c. Calvin.*

CHAP. XXVII.

1. *The Argument or Contents.*

THis Chapter ſheweth the purpoſe of *Iſaack* intending to bleſſe *Eſau*, verſ. 1. to 5. and the diſpoſing of the bleſſing to *Iacob* by Gods providence: and the preventing or diſappointing of *Eſau*, in the reſt of the Chapter: where concerning *Iacobs* obtaining of the bleſſing, we are to conſider, 1. The meanes, which was the counſell and device of *Rebeckah*, verſ. 5. to 18. 2. The execution or putting of the ſame in practice by *Iacob*, verſ. 18. to 27. 3. The ſucceſſe which God gave unto it, *Iſaack* giveth *Iacob* the bleſſing, verſ. 27. to verſ. 30.

In the rejecting of *Eſau*, 1. his griefe and ſorrow is expreſſed for the loſſe, verſ. 31. to 37. 2. his importunity to receive a bleſſing of his father, which hee had, to verſ. 41. 3. His hatred toward *Iacob*, becauſe of the bleſſing, and his malicious purpoſe to take away his life, verſ. 41. 4. *Iacobs* deliverance from his brothers cruelty, by departing into Meſopotamia, through the counſell of his mother.

2. *The divers readings.*

S. C. c. v. 9. *goe to the ſheep, and bring two kids. S. C. goe to the flock: cat. tſun* ſignifieth a flock of ſheep or goats.
T. r. *two of the beſt kids. H. faire and tender. S. two kids of the goats: cater.* that is, ſucking kids. T.
C. add. v. 13. *It is told me by prophecie, that the curſe ſhall not come upon thee. C. the curſe be upon me: cat.*
H. alt. v. 23. *his hairy hands did expreſſe the likeneſſe of the elder brother. H. his hands were rough or hairy, as his brothers hands: cat.*

v. 29. *the*

v. 29. *the ſonnes of thy father. S. of thy mother. cæt.* S. cor.
v. 33. *he wondred. C. was afraid, and wondred beyond meaſure. H. he was in an ecſtaſis or trance. S. he was greatly afraid. T. B. G. P. heb. charad.* to tremble. H. add.
v. 38. *Iſaack being pricked in heart, Eſau cried out, &c. S. Eſau lift up his voyce and wept. cæter.* S. add.
v. 39. *the fatneſſe of the earth ſhall be thy bleſſing. H. thy dwelling. cæt.*
v. 40. *it ſhall come to paſſe, that thou ſhalt put off his yoke. S. H. when his ſonnes ſhall tranſgreſſe the words of the Law, thou ſhalt take away the yoke. C. when thou haſt mourned, thou ſhalt breake the yoake. T. when thou haſt got the maſtery, thou ſhalt breake his yoke. B. G. P. he. rodh.* to beare rule, to mourne. I preferre the latter, ſee q. 13. following. H. r. C. c. T. r.
v. 41. *Eſau was angry. S. Eſau hated Iacob. cæt. heb. ſatam,* to hate. S. c.
v. 42. *doth threaten to kill thee. H. S. lie in wait to kill thee. C. doth comfort himſelfe againſt thee, by killing thee. cæt. nacham,* to comfort. T. B. G. r.
v. 43 *flye to my brother Laban in Haran. cæter. to Meſopotamia to my brother Laban in Aran. S.* S. add.

3. The Explanation of doubtfull queſtions.

Quest. I. *Of the cauſe of Iſaacks blindneſſe, and of his age.*

Verſ. 1. *Iſaack was old, and his eyes dimme:* verſ. 2. *I know not the day of my death, &c.* 1. *Iſaacks* blindneſſe neither was cauſed by the ſmoke of the ſacrifices, which *Eſaus* wives offered to their idols, as the Hebrewes: nor yet was he by any extraordinary worke of God ſmitten blind although God diſpoſed of his blindneſſe ſo, that thereby his purpoſe tooke place concerning *Iacob:* but *Iſaack* was now very old, being of 137. yeares: and blindneſſe is incident to old age, as other infirmities of the ſenſes, as of the hearing, the taſte, as *Barzillai* confeſſeth to *David*, 2 *Sam.* 19. *Moſes* example, whoſe eyes were not dim, at 120. yeares, *Deut.* 34. 7. is extraordinary. 2. *Iſaack* thinketh his end at hand: not as the Hebrewes thinke, becauſe he was within five yeares of his mothers age, that is, 123. Whereas *Sarah* died at 127. for *Iſaack* was now 137. yeares of age, *Iacob* being now 77. yeare old, at what time hee went into Meſopotamia, as is ſhewed before, *qu.* 19. *in chap.* 25. But *Iſaack*, who lived after this 43. yeares, doth daily meditate of his end, *Mercer. Perer.* 3. Though *Iſaack* was blind and weake in his eyes, yet it ſeemeth his body was of a ſtrong conſtitution, ſeeing he was able to eat of wild fleſh, which is of harder digeſtion, *Pererius.*

Quest. II. *Wherefore Iſaack biddeth Eſau prepare him meat which he did love.*

Verſ. 4. *Make me ſome ſavoury meat, that my ſoule may bleſſe thee, &c.* 1. Some thinke, that it was the manner of thoſe dayes, that the eldeſt, before he received his fathers bleſſing, did performe ſome ſervice: *Lyran.* But this no where appeareth in Scripture. 2. Some thinke, that this was done, that *Eſau* might ſeeme to deſerve his fathers bleſſing: *Thom. Anglic.* But ſpirituall bleſſings, ſuch as *Iſaack* beſtowed upon *Iacob*, cannot be merited by temporall ſervice. 3. *Gregory* compareth the Jewes to *Eſau*, which ſought by their owne workes to pleaſe God: the Gentiles to *Iacob*, that found a more compendious way by faith, *Hom. 6. in Ezechiel.* 4. Some by *Eſaus* portion of meat, to the which a ſpirituall bleſſing is promiſed, doe ſignifie the duty of the people, in paying temporall things, for receiving ſpirituall. 5. *Rupertus* by *Iſaack* promiſing a bleſſing for a temporall meat, ſhadoweth forth ſuch Biſhops in the Church, as doe for temporall rewards ſell ſpirituall bleſſings. 6. But *Iſaack* blind in eyes, and blind in affection, doth herein ſhew his partiall love to *Eſau:* the Lord in his ſecret providence over-ruling this action, and diſpoſing this occaſion to the effecting of his owne purpoſe.

Quest. III. *Why Iſaack preferred Eſau for the bleſſing before Iacob.*

Verſ. 4. *That my ſoule may bleſſe thee, &c.* 1. Neither is it like, as *Ramban* and other Hebrewes thinke, that *Rebecca* only knew the divine oracle concerning *Iacob*, and had not yet communicated it to *Iſaack*. 2. Nor yet that *Iſaack* underſtood the oracle otherwiſe than *Rebecca* did, that *Eſau* was preferred for the birthright, becauſe *Iacob* held him by the heele, and would have hindred his firſt comming out, but could not. 3. But *Iſaack* rather of a carnall affection, forgetting what ſentence God had given before of his two ſonnes, doth favour *Eſau* for ſome temporall regard, and ſo we read, that the Prophets of God were deceived till they received further direction from God, as *Samuel* in the choyce of *David*, 1 *Sam.* 16. *Mercer.* 4. Yet this equality is obſerved, that both the parents doe not affect the one, and altogether neglect the other: but as *Ambroſe* ſaith, *Mater deferat affectum, pater judicium: mater circa minorem tenera pietate propendeat, pater circa ſeniorem naturæ honorificentiam ſervet:* The mother ſheweth affection, the father judgement: ſhe tenderly affected toward the younger: the father giveth the honour of nature to the elder, *lib. 2. de Iacob c. 2. Perer.*

Quest. IV. *Why Iacob is bidden to bring two kids.*

Verſ. 9. *Bring me thence two kids.* 1. Not as though *Rebecca* had her flocke by her ſelfe, as receiving two kids every day of *Iſaack* for her dowry, as the Hebrewes imagine: 2. Neither, was one for meat, the other for the paſſeover, which was not yet inſtituted. 3. But hee brought two, that the daintieſt morſels might be culled out of both, and that if the one were not dreſſed to *Iſaacks* liking, the other might, *Mercer. Rupertus* by the two kids underſtandeth the profeſſion of the two Teſtaments, the Old and the New: but this is forced.

Quest.

QUEST. V. *Of Rebeccahs confidence.*

Verſ. 13. *VPon me be the curſe, &c.* 1. *Iacob*, though in generall perſwaded of Gods promiſe, that it ſhould take effect, yet faileth in particular, doubtfull of the ſucceſſe of this meanes. 2. And *Rebeccah*, not of a womanly raſhneſſe, as *Aben Ezra* thinketh, thus ſaith, but looking to the truth of Gods promiſe, ſhe doubteth not of the conveying of the bleſſing, *Mercer.*

QUEST. VI. *What cloathes of Eſau Rebeccah tooke.*

Verſ. 14. *REbecca tooke faire cloathes of her elder ſonne Eſau, &c.* 1. I will let paſſe the allegories hereupon framed: as how *Ambroſe* underſtandeth by theſe cloathes put upon *Iacob*, the Scriptures taken from the Jewes, and given to the Gentiles: and *Auguſtine* applieth it to Chriſt, who was cloathed with our ſinnes, as *Iacob* with *Eſau* his rough garments, *ex Perer.* 2. Theſe faire cloathes were neither prieſtly garments, for the firſt-borne did not execute the prieſthood while his father lived: neither were they *Iſaacks* garments, which he had worne in his fathers houſe: much leſſe thoſe garments of skin, which were made for *Adam*, at the ſight whereof the beaſts did flye away: which afterward *Nimrod* did weare, whom *Eſau* ſlew, and tooke his garments: theſe are but Jewiſh fables: but it was the rayment properly made for *Eſau*, which were rather in *Rebeccahs* cuſtody, than in his wives, whom hee ſaw to bee diſpleaſing to his parents, *Mercer.*

Hebrewes fables.

QUEST. VII. *Whether Iacob offended in his diſſimulation.*

HEre further a queſtion is moved, whether *Iacob* ſinned in diſſembling himſelfe to be *Eſau*: 1. Some excuſe *Iacob* herein, becauſe *Iacob non ſtudio nocendi contexit fraudem*, did uſe fraud, but without a fraudulent mind, or deſire to hurt, having reſpect to the promiſe of God, *Chryſoſt. hom. 53. in Geneſ.* 2. Some becauſe *primogeniti benedictionem non per fraudem ſurripuit, ſed ſibi debitam accepit*, hee did not by fraud ſteale the bleſſing, but received it as due, *Gregor. hom. 6. in Ezech.* 3. *Auguſtine* excuſeth *Iacobs* fraud, becauſe it was done in myſtery. 4. *Toſtatus*, becauſe *Rebecca, ſpiritu Dei mota*, being moved by the Spirit, perſwaded *Iacob*. 5. Some make a difference betweene diſſimulation or lying in words, which no way is lawfull, and diſſembling in behaviour, which may bee excuſed: becauſe words doe properly expreſſe the minde, the behaviour and geſture but accidentally, *Perer.* 6. All theſe wayes doe make *Iacobs* diſſimulation ſome way excuſable, but not ſimply juſtifiable: for although the will and purpoſe of God were thus brought to paſſe, yet there was ſome failing in the meanes; though the action in generall intendment was good, yet the execution wanted not particular error, *Mercer. Muſcul.*

QUEST. VIII. *Of divers kinds of diſſimulation: and whether it be lawfull upon any occaſion to diſſemble.*

BUt for the further explanation of this point: there are divers kinds of diſſimulation: one is unlawfull, when as one diſſembleth to anothers hurt, either in the breach of charity, as Merchants in buying and ſelling, or the hindrance of faith, and with offence, as *Peter* by his diſſimulation cauſed the Gentiles to doe like the Jewes, *Galath.* 2. There are three kinds of diſſimulation tolerable, and commendable. 1. When it is done for deliverance out of danger, without the hurt of another, as *David* by faining himſelfe mad, eſcaped, 1 *Sam.* 21. after this manner, the Phyſitian by a prudent diſſimulation deceiveth his patient for his health. 2. When one diſſembleth to profit his brother, as *Ioſeph* cauſed his plate to bee put into his brothers ſackes mouth: whereby they were brought to know themſelves: our Saviour made ſhew, as though he would have gone further, to try the humanity of the two Diſciples. 3. When ſome common ſervice is to be performed to the Church or Common wealth: of which ſort are the ſtratagems and policies uſed in warre: by ſuch meanes *Ioſue* circumvented the men of Hai, and ſurpriſed their City, *Ioſu.* 8. 4. There is another kind of diſſimulation, which commeth by the extraordinary motion of Gods Spirit, as the Hebrewes pretending to borrow of the Ægyptians, robbed them. 5. *Iacobs* diſſimulation may thus be excuſed, becauſe Gods extraordinary worke was in it, though not his ſpeciall motion: it faileth in the other points: for it ſeemeth to tend to the hurt both of *Iſaack*, deceiving him, and of *Eſau*, depriving him of his bleſſing. 6. The reaſon why diſſimulation in outward geſture, if it faile not in the end, is tolerable, is this: becauſe the meaning of the ſpeech is in the ſpeaker, and therefore if he tell a lye, he cannot bee guiltleſſe: but the meaning of the geſture is in him that doth interpret it to his owne underſtanding, ſo that the party is freed: and if *Iacob* only had diſſembled his habit, and not in his ſpeech, in ſaying he was *Eſau*, his fault had beene the leſſe or none at all.

QUEST. IX. *Whether Iacob lied unto Iſaack, and in lying ſinned.*

Verſ. 19. *I Am Eſau thy firſt-borne*: divers have laboured to excuſe *Iacob*, and to cleare him of the ſinne of lying: 1. Some thinke that *Iacob* indeed lied to his father, but that therein he ſinned not: becauſe ſome kind of lye is by them approved: of this opinion is *Origen*, who ſaith that a man, *cui neceſſitas incumbit mentiendi, ſic uti debet mendacio, ut condimento*: which is urged to lye, may ſometime uſe a lye as a ſauſe: likewiſe *Caſſianus*: *Ita mendacio utendum, quaſi ei natura inſit elebori*: A man muſt uſe a lye as the Phyſitians uſe elleborus, that is, in caſe of extremity onely: which opinion they ſeeme to have borrowed from *Plato*, who alloweth Magiſtrates (though not private men) *hoſtium, vel civium cauſa mentiri*, to lye to deceive the enemy, or to profit a citizen: *lib. 3. de publie.* But the Scripture condemneth all kinde of lying: for the Apoſtle ſaith, *No lye is of the truth*, 1 *Iohn* 21. 22. that is, of God: but the Devill is the father of lying:

and

and when hee ſpeaketh a lye, hee ſpeaketh of his owne, *Iohn* 8. 44. therefore the true Virgins and ſervants of Chriſt are thus deſcribed: *In whoſe mouth there is found no guile*, *Apocal.* 14. 5. Beſide, that which is evill of it ſelfe in the kinde thereof, cannot any wayes be good: a lye is contrary to the order of nature, which hath given unto man the voyce and words to expreſſe his minde and the meaning of the heart: Now for authority, againſt *Plato* we may ſet *Ariſtotle*, who ſaith, that a lye *is in it ſelfe evill and wicked*, *lib.* 4. *Ethicor. c.* 7. and *Pythagoras* was wont to ſay, that in theſe two things wee are made like unto God, in telling the truth, and beſtowing of benefits: *Ælian. lib.* 12. Againſt *Origen* and *Caſſianus* we may oppoſe *Auguſtine*, who condemneth all kind of lying, even that which is called *jocoſum*, a lye in ſport: *libr. cont. mendacium*, and *Gregory*, who upon thoſe words of *Iob* 27. 3. *As long as my breath is in me, &c. my lips ſhall ſpeake no wickedneſſe, nor my tongue utter deceit*: inferreth, that *omne mendacium eſt iniquitas, every lye is iniquity, ex Perer.* All lying ſinfull.

2. Some thinke that *Iacob* lied to his father, but that he ſinned not, becauſe hee did it by the revelation and counſell of God: ſo *Chryſoſtome* ſaith, *Ne conſidera quod mendacia erant, &c. Conſider not that they were lyes, which Iacob told, but that God willing to have the prediction fulfilled, diſpoſed and diſpoſd all things: hom.* 53. *in Geneſ.* Of the ſame opinion are *Gabriel Biel in* 3. *diſtinct.* 38. and *Petrus Aliacenſ. Familiari conſilio ſpiritus excuſantur: They are excuſed by the familiar counſell of God*, 1. *Senten. qu.* 12.

Contra. 1. If God did perſwade *Iacob* to lye, then hee ſhould be the author of lying, and ſo of ſinne: 2. This will ſhake the credit of the Scriptures and holy writers, if it bee granted that God inſpireth lies. 3. Neither doth it appeare, that this counſell was of God, but of *Rebeccahs* owne device.

Verſ. 8. *Heare my voyce my ſonne, in that which I command thee.* 4. If *Iacob* had received any revelation from God, he would not have beene ſo doubtfull as hee was to enterpriſe this matter. 5. God indeed ordered and diſpoſed of this meanes, and made it worke to effect his owne purpoſe: but God diſpoſeth of many things to a good end, which he ordained not, neither commanded.

3. Some thinke that *Iacob* lied not at all to *Iſaack*, and therefore ſinned not: 1. *Auguſtine* excuſeth *Iacobs* ſpeech by the myſticall ſenſe: where he ſaith, *I am Eſau*, he ſaith, if it be referred to *Iacobs* perſon, it is a lye: if to *Iacobs* body, that is, the Church, it is true: for as the Scripture ſaith, *Many ſhall come from the Eaſt and Weſt, &c. and ſit downe with Abraham, Iſaack and Iacob in the kingdome of heaven, and the children of the kingdome ſhall be caſt out*, *Matth.* 8. 11, 12. and ſo the younger taketh away the birth-right of the elder. 2. *Theodoret* ſaith *Iacob* was *Eſau*, becauſe he had bought his birth-right. 3. So *Thom. Anglic.* that as Chriſt ſaid *Iohn Baptiſt* was *Elias*, not in perſon, but in office and vertue, ſo *Iacob* ſaith he was *Eſau*, in regard of his prerogative and birth-right. 4. Some excuſe *Iacob*, that he ſhould call himſelfe *Eſau*, which ſignifieth made or perfect, ſignifying that he was the making, that is, the ſonne of *Iſaack*, and the firſt borne by the decree of God, *Perer.* Whether *Iacob* lyed to his father. *Theodoret qu.* 3. *in Gen.*

Contra. 1. A myſticall or figurative ſenſe in Scripture is not to be admitted, where the hiſtoricall may without any inconvenience be received, as here it may; for to grant that *Iacob* might fall into this infirmity, is no abſurdity, ſeeing holy men in Scripture are detected of greater faults; and Saint *Peter* is reproved of Saint *Paul* for his diſſimulation, *Galath.* 2.

2. *Iacob* ſaith not only, I am thy firſt borne, but *Eſau* thy firſt borne, *verſ.* 19. and as *Cajetan* noteth, hee ſaith, he is *Eſau*, *v.* 24. without the addition of the firſt borne; therefore the ſecond anſwer is not ſufficient.

3. The example of *Iohn Baptiſt* is not alike, for there they which heard our Saviour, did know that hee meant not *Elias* perſon, but ſome other ſimilitude in reſpect of his office and gifts; but here *Iſaack* underſtandeth *Iacob* to ſpeake of the perſon of *Eſau*, and therefore biddeth him come neare, that he might feele him; they which excuſe this fact of *Iacobs* by that of *Raphael* to *Toby*, who ſaid he was *Azarius* the ſonne of *Ananias* the great, would juſtifie one lye by another.

4. *Eſau* was ſo called, for that he was perfectly borne: and therefore *Iacob* could not in that ſenſe name himſelfe *Eſau*; and though he had, yet he had deceived *Iſaack*, who inquireth ſtill after the perſon of *Eſau*.

5. Neither, becauſe *Iſaack*, after he perceived the fraud, was not angry with *Iacob*, neither did revoke the bleſſing pronounced; or becauſe the Scripture ſaith, that *Iacob* was a plaine or ſimple man: or for that God appeared afterward to *Iacob*; doth all this prove, that *Iacob* committed not a lye; as *Thomas Anglic.* objecteth. For 1. God caſteth not off his becauſe of ſome infirmity, neither doth an action awry derogate from a mans uprightneſſe and ſimplicity, and it is confeſſed, that God over-ruled this action, and diſpoſed of it according to his owne purpoſe, as God can turne and apply evill actions to a good end: yet all this cannot exempt *Iacob* from diſſimulation.

6. Though this ſpeech of *Iacob*, *I am Eſau thy firſt borne*, could find ſome excuſe, yet the other can hardly be made good; *I have done as thou badeſt mee*, and *eat of my veniſon*; for neither had *Iſaack* given the charge to *Iacob*, but to *Eſau*; neither was that fleſh, which *Iacob* brought, got in hunting; ſome would have it underſtood of ſome other thing that *Iſaack* had given to *Iacob* in charge: ſome ſay that *Iacob* reſpected his fathers generall intention, which was to employ his firſt borne in that ſervice, and to give him the bleſſing, and that firſt borne was himſelfe, *Cajetan.* But who ſeeth not, how farre fetcht theſe interpretations are; for it is cleare that *Iacob* ſpeaketh of his fathers bidding in action, not in intention; and yet he intended as he ſpake, to bleſſe *Eſau* and not *Iacob*; *Perer.* himſelfe confeſſeth, that theſe two laſt ſpeeches of *Iacob* can very hardly be excuſed from untruth, howſoever he thinketh the firſt may: *in Gen.* 27. *Numb.* 57. *Iacob* proved to have lied to *Iſaack*.

Wherefore the beſt ſolution of this queſtion is, that *Iacob* told an officious lye to his father: 1. As is evident by his three ſpeeches; *I am Eſau thy firſt borne*, and *I have done as thou badeſt mee*, and *eat of my veniſon*: for none of all theſe are true. 2. Yet was not this diſſimulation of *Iacob* either injurious to *Iſaack*, for he

he in this his errour perceived the purpose of God, nd was content the blessing should stand; nor yet prejudiciall to *Esau*, who in effect lost nothing due unto him, but only the right by this meanes was restored to *Iacob*. 3. God useth *Iacobs* infirmity, and maketh it to serve his owne purpose: this lye then of *Iacobs*, though in respect of these circumstances it be extenuated, yet is not justified, nor yet to bee drawne into example: of this opinion are our best writers, *Calvin, Muscul, Mercer, Luther*; and of the other side, *Lyranus, Tostatus, Cajetan, Lippoman.*

QUEST. IX. *Of the midwives excuse made to Pharaoh.*

HEre because the example of the midwives, which made that excuse to *Pharao*, in preserving the childrens lives, is somewhat like to this of *Iacob*, I will briefly shew what is to be thought thereof.

1. *Gregory* thinketh, they lied, saying to *Pharaoh, The Hebrew women are lively, and are delivered before the midwife come at them, Exod.* 2.19. and therefore they only received a temporall reward: it is said the Lord made them houses, *& ulterius, quod expectarent mercedis suæ præmium non haberent: and therefore should looke for no further reward, lib.* 18. *moral. Contra.* But it is further added: *The midwives feared God:* and the Scripture pronounceth *them blessed, that feare the Lord, Psal.* 112. 1. And none are blessed without the assurance of everlasting life.

2. *Thomas Aquinas* saith, that in respect of their feare and reverence of God, they were everlastingly rewarded: but for that externall act of lying, they received onely a temporall reward, *In* 2.2. *qu.* 100. *art. ultim. Contra.* But the act of lying is simply evill, and therefore is worthy of no reward: God prospered the midwives, not for their dissembling, but because they feared God, and refused to destroy the infants.

3. Some commend the midwives for their disobeying of *Pharaohs* cruell edict, but blame them for their dissembling, *Genevens. annotat.*

4. But seeing the Scripture commendeth this fact of the midwives, I thinke rather that they spake the truth, and that the Lord gave extraordinary strength to the Hebrew women in this extremity, to be delivered with speed, because of the danger. As for that reward, in building of them houses: it is to be referred rather to the increasing and propagation of the Israelites, than to the midwives: as the 20. verse sheweth, *God prospered the midwives, and the people were multiplied, Iun.*

QUEST. X. *How divers examples in Scripture may be defended from lying.*

NOw, that we may know how to discerne of such examples in Scripture, which are produced by those which defend lying; whether they are to be thought to have lyed, these rules must be observed: 1. It is one thing to conceale the truth, another to lie: as *Abraham* did hide the truth, when he said *Sarah* was his sister. 2. It is one thing to lie, another to speake figuratively: as it is said, the seed of *Abraham* should be multiplied as the sand of the sea, *Gen.* 21. 3. A sentence may be uttered in a mysticall or allegoricall sense, without any lye or untruth: as our Saviour saith, *I will dissolve this temple, and build it in three dayes, Ioh.* 2. hee spake of the temple of his body. 4. Though divers holy men and women be commended in Scripture, we must not thinke that straightway all they did or said is commendable: but as their doings were imperfect, so in their sayings also they might erre, *Perer.*

QUEST. XI. *How Isaack was deceived in all his senses.*

Vers. 20. *HOw hast thou found it so quickly? &c.* 1. Two things gave occasion of suspition to *Isaack*, to enquire whether it were *Esau* his sonne: the voyce of *Iacob*, and his so soone returne. 2. And *Isaack* was thus inquisitive, because he intended to blesse *Esau*, whom he affected, because he was serviceable and obsequious, and provided his fathers diet, and therefore intended to bestow his best blessing upon him, *Perer.* 3. He mistrusteth his sight, because it was dimme, and his eares being heavy, and thinketh to try out the matter by his feeling, as *Thomas* would not beleeve, till he had first felt Christs side. The Hebrewes say *Isaack* used beside the sense of tasting in his meat, and of smelling the odour of the garments, and so used all his senses, *Mercer.* 4. Yet God did astonish and dull all his senses, to shew that mans purpose cannot stand against the counsell of God, and partly that *Isaack* thereby might bee rebuked for his preposterous love to *Esau, Calvin.*

QUEST. XII. *Why the Lord suffered Isaack to be deceived.*

Vers. 23. *FOr hee knew him not.* 1. *Isaack* though hee suspected somewhat, was put out of doubt by his feeling, and smelling, by that opinion he had of *Iacobs* simplicity, and for that hee thought he had spoken in secret to *Esau*, without any others privitie. 2. It pleased God that *Isaack* should be thus deceived, (beside the reasons before alleaged) that we might know, *Nullum hominem plenam habuisse scientiam, &c. That no man ever had a fulnesse of knowledge but Christ, Hierom. epist.* 125. And *Gregory* hereby thinketh the calling of the Gentiles to be prefigured: as it is in the Psalme, *A people which I have not knowne, shall serve me, Psal.* 18. *hom.* 6. *in Ezech.* 3. It seemed good also unto God, that the blessing should be conveyed to *Iacob* by this meanes: 1. That the manifold wisdome of God may appeare, in bringing his purpose to passe by divers meanes and wayes. 2. That his provident care toward *Iacob* might hereby bee made manifest. 3. And the Lord would worke it this sodaine way, rather than by revelation to *Isaack*, lest *Esau* a furious man, if his father had willingly given away the blessing, should have been incensed against his parents, *Pererius.*

QUEST.

Quest. XIII. *Why Iſaack compareth his ſonne to the ſmell of a field.*

Verſ. 27. *The ſmell of my ſonne is as the ſmell of a field, &c.* 1. *Iſaack* by the preſent ſmell of *Eſaus* garments, which ſavoured of the field, taketh occaſion, as by an externall ſigne to utter a ſpirituall bleſſing, *Mercer.* And as every man borroweth ſimilitudes from his trade, as the mariner, the ſouldier, and ſuch like; ſo here *Iſaack* bleſſeth by the ſimilitude of the field wherein *Eſau* was exerciſed: as *Hierome* noteth of *Amos*, who beginneth his prophecie thus, *The Lord ſhall roare from Sion, Amos* 1. 2. becauſe he being a field-man, kept the woods where the Lions roared. 2. The field is commended for three things, pleaſure in the variety of flowers to the eye, ſweetneſſe of the fragrant odours to the ſmell, abundance and fruitfulneſſe of corne, wine, oyle, to the taſte; who knoweth not the pleaſant ſavour of the fields in the ſpring, of the corne in harveſt; and of a vineyard in the time of vintage, *Perer.* 3. *Gregorie* by the ſmell of a field garniſhed with divers flowers, underſtandeth the variety of gifts, and the graces of Gods ſpirit in the Church: *Ambroſe* maketh *Iacob* this field repleniſhed with divers vertues. 4. Some thinke that theſe garments kept this ſavour which they had in paradiſe, being ſuppoſed to be the ſame that *Adam* did weare; but theſe are but Jewiſh fables: they were either perfumed garments, or *Rebeckah* might of purpoſe make them ſweet: or it is moſt like they ſavoured of the freſh ſprings and flowers, it being now Spring time, (as *Aben Ezra* thinketh) thorow the which *Eſau* was accuſtomed to walke.

Quest. XIV. *The meaning of Iſaacks bleſſing upon Iacob.*

Verſ. 28. *God give thee of the dew of heaven.* 1. *Iſaack* doth not only pray, as *Ioſephus* ſetteth it downe, or wiſh well to his ſonne, as *R. Levi*, but this ſpeech is a certaine prophecie and declaration of the bleſſing which ſhould fall upon *Iacob* and his poſterity, *Luther. Mercer.* 2. Here are foure bleſſings contained, 1. Of abundance: 2. Of victory: 3. Of domeſticall preeminence: 4. Of outward proſperity, *Curſed be he that curſeth, &c. Perer.* 3. He maketh mention of the dew of heaven, eſpecially in regard of the drie and thirſty Countrey of Canaan, where they have no raine but twice in the yeare, in 254
ſeed time in the moneth of October, and in May which is called the latter raine; and therefore the earth was chiefly moyſtened with dewes, *Perer.* By his brethren and ſonnes of his mother the poſterity of *Eſau* is underſtood, which *Iſaack* unwittingly pronounceth of *Eſau*; for *Iacob*, whom he bleſſeth, was yet unmaried. 4. But this bleſſing was not fulfilled in *Iacobs* time, who rather was ſubject to his brother *Eſau*, yet in his poſterity, to the which *Iacobs* faith looked, it came to paſſe: for the Idumeans were ſervants to the Iſraelites. 5. This benediction is diverſly allegorized. *Gregory* by the dew of heaven underſtandeth the contemplative life; by the fatneſſe of the earth, the active. *Theodoret*, the divinity and humanity of Chriſt; *Rupertus* by the dew, interpreteth the grace of Gods ſpirit: by the fatneſſe of the earth, the opening of the heart.

Quest. XV. *Of the cauſe of Iſaacks feare.*

Verſ. 33. *Iſaack was ſtricken with a marvellous great feare.* 1. Not as the Hebrewes fable, becauſe hee ſaw *Eſau* accurſed for ever, ſeeing hell wide open to receive him. 2. Neither as *Cajetane*, did it proceed of a ſtrife in *Iſaacks* minde, betweene his love toward *Eſau*, and Gods will revealed concerning *Iacob*: for *Iſaack* is reſolved the bleſſing ſhall ſtand. 3. And it is more than to marvell, as the Latine text addeth, *Vltra quam credi poteſt admirans*; *Marvelling beyond meaſure.* 4. But *Iſaack* feared and was troubled, (being as in a trance and *ecſtaſie*, as the Septuagint and *Auguſtine* read, wherein the will of God was revealed to him) becauſe he had beene ſo groſſely deceived, in not remembring how the Lord had choſen *Iacob* before *Eſau*, *Calvin.* And this feare was as a ſtay and bridle to *Iſaack* not to reverſe the bleſſing pronounced, *Iun.*

Quest. XVI. *How Iſaack ſaith Iacob came with ſubtilty.*

Verſ. 35. *Thy brother came with ſubtilty, &c.* 1. We need neither with *Toſtatus* to excuſe *Iacobs* fraud and craft, that herein he offended not at all: 2. Nor with *Lippomanus*, to juſtifie *Iacobs* deceit, who maketh three kinds of fraud: one *eruditionis, of inſtruction*, as was the thruſting of *Ioſephs* cup into *Benjamins* ſacke: another *noxiæ deceptionis, of hurtfull deceit*, as the Prophet of Bethel deceived the man of God, 1 *King.* 13. The third, *inſpirationis divinæ, by divine inſpiration*, as this of *Iacobs* was: ſo he maketh foure kinds of ſimulation or diſſembling; *una providentiæ, one of providence*, which *Ioſua* uſed againſt *Hai*: *altera doctrinæ, the other of doctrine*, as Chriſt made as though he would have gone further: *tertia callidi-* 255
tatis, the third of deceit, as the devill can transforme himſelfe into an Angell of light: *quarta ſignificationis, the fourth of ſignification*, as this was of *Iacob*: for as is ſhewed before, *Iacobs* infirmity in this diſſimulation (though it pleaſed God to uſe the ſame to effect his purpoſe) cannot be wholly defended. 3. Nor yet will we ſtrive about the word, as *Lyranus* ſaith (*mirmah*) ſometime ſignifieth prudence, wiſdome, as the Chaldee tranſlateth: and in the civill law, there is a title, *de dolo malo, of evill craft*; whereby it may bee gathered, that all deceit is not evill. 4. Neither yet will wee aggravate *Iacobs* overſight with ſome, who thinke, that for this lie made to *Iſaack*, his ſonnes lyed unto him concerning *Ioſeph*, which they note as a puniſhment. 5. But we take the word as it properly ſignifieth, for deceit and fraud: though *Iſaack* to pleaſe his ſonne committeth ſome overſight in transferring the fault upon *Iacob*, *Iunius.* 6. And yet though there were a fraud, and *error perſonæ, errour of the perſon*, which is ſufficient to

diſanull other civill contracts: yet for as much as God ratified the bleſſing thus pronounced ignorantly by *Iſaack*, the ſentence was to ſtand, *Perer.*

QUEST. XVI. *Eſau falſly chargeth Iacob.*

Verſ. 36. WAS he not juſtly called Iacob? 1. *Eſau* doth cavill at *Iacobs* name, which was not given him in reſpect of any ſuch ſupplanting, but becauſe he held *Eſau* by the heele. 2. Hee lyeth in ſaying he tooke away my birth-right, for *Eſau* ſold it unto him, and confirmed it with an oath, *Mercer.* 3. Neither did hee take away his bleſſing for having the birth-right, the bleſſing did juſtly belong unto him: for the birth-right and bleſſing could not be divided and ſeparated, *Mercer. Iun.*

QUEST. XVII. *Why Iſaack had but one bleſſing.*

Verſ. 38. HAſt thou but one bleſſing? 1. True it is, that principall bleſſing which carried with it the ſpirituall promiſes in Chriſt, was but one, becauſe Chriſt is one: *Eſau* by joyning himſelfe to *Iacob* might have beene partaker of this bleſſing, but apart by himſelfe hee could not, becauſe without the Church there is no ſalvation, *Mercer.* 2. For this cauſe *Iſmael* was excluded *Abrahams* houſe, that the bleſſing might remaine in *Iſaack*: ſo *Eſau* is excluded, and *Iacob* made the heire of bleſſing. But *Iacob* gave a bleſſing to all his children, becauſe they all belonged to the viſible Church; yet the more principall bleſſing was promiſed unto *Iudah*, of whom the Meſſiah ſhould come. 3. Though there be no ſpeciall mention of any ſuch bleſſing given by *Abraham* to *Iſaack*: yet it is not like that *Abraham* was wanting therein: and the manifeſt promiſes ſo often renewed concerning *Iſaack*, the ejection of *Iſmael*, and ſending away of all the reſt of *Abrahams* children, might ſtand in ſtead thereof. 4. Though the bleſſing of all parents, ſpecially ſuch as feare God, be effectuall toward their children: yet the ancient Patriarks and Prophets, that were the founders of the people of God, had ſpeciall prerogative in bleſſing, as *Iſaack*, *Iacob*, *Moſes*, &c. *Perer.* 5. *Eſau* doth not deſire a peece onely of the bleſſing, *Iſaack* having made mention of two bleſſings, verſ. 37. his preeminence over his brethren, and abundance of wheat and wine: the Hebrewes thinke that *Eſau* yeelded the preeminence, but deſired the other to be given him: neither doth he deſire to be partaker with his brother in his bleſſing, or to have ſome other bleſſing given him, as *Perer.* But he covereth the whole bleſſing, both envying that his brother ſhould be preferred before him, *Philo.* and of a lightneſſe of minde, thinking that the bleſſing might be reverſed, *Mercer.*

Difference betweene the bleſſing of the Patriarks and other parents.

QUEST. XVIII. *Of Eſaus teares, that they found no repentance.*

Verſ. 38. ESau lift up his voice and wept, &c. 1. Whereas the Apoſtle, *Heb.* 12. ſaith hereupon, that *Eſau* found no place of repentance, though he ſought it with teares: it is not underſtood of *Eſaus* repentance, as *Thom. Aquin.* expoundeth: which becauſe it was rather for a temporall loſſe, than for his ſinnes, tooke no place. But the Apoſtle meaneth, that *Iſaack* repented not of that which he had done to *Iacob*, notwithſtanding *Eſaus* teares: in like ſenſe the gifts of God are ſaid to be without repentance, *Rom.* 11. 29. that is, God doth not repent to change his decree, *ſic Beza, ex noſtris, Cajetan, Perer.* 2. Where the Apoſtle ſaith he was rejected, he meaneth from the greater bleſſing which belonged to the birth-right and inheritance; for *Eſau* obtained of his father the ſmaller bleſſing. 3. *Eſaus* teares proceeded of envie toward his brother, not of any true ſorrow: for he doth not acknowledge any fault in himſelfe, but layeth all the fault upon his brother, *verſ.* 36. and beſide, he upon this hated his brother, and purpoſed to kill him, *verſ.* 41. which is not the fruit of true repentance; and therefore it is no marvell that it was not accepted with God, *Calvin.*

QUEST. XIX. *Of the bleſſing which Iſaack gave to Eſau.*

Verſ. 39. BEhold the fatneſſe of the earth, &c. *Iſaack* indueth *Eſau* alſo with a temporall bleſſing, but with ſome reſtraint. 1. Firſt here is omitted, *plenty of wheat and wine*, which was given before to *Iacob*; whereby is ſignified, that *Eſaus* Countrey ſhould not abound with ſuch plenty as *Iacobs*, *Perer.* 2. In *Iacobs* bleſſing it was added, *God give thee of the dew of heaven*: but here no mention is made of God: ſo the meaning is, that *Iacobs* poſterity ſhould depend upon God for theſe externall bleſſings, ſo ſhould not *Eſaus* race, *Mercer.* 3. There is a ſpirituall bleſſing pronounced to *Iacob*, they ſhall be bleſſed *that bleſſe thee*, which is omitted here. 4. Where the Prophet ſaith, *I hated Eſau, and made his mountaines waſte, Malach.* 1. 3. Idumea was a deſart and barren Countrey in reſpect of Canaan; yet in it ſelfe it was not void of ſome fatneſſe and fruitfulneſſe, as here *Iſaack* promiſeth, *Calvin.*

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QUEST. XX. *Of Eſaus ſubjection to Iacob, and the caſting off of his yoke.*

Verſ. 4. BY thy ſword ſhalt thou live, &c. 1. That is, both *Eſau* ſhould get his living by the ſword, *Mercer.* and his poſterity, the Idumeans, ſhould bee a ſavage and cruell people, *Calvin.* 2. He ſhould ſerve his brother, which came to paſſe in their poſterity ſeven hundred yeares after this prophecie, in *Davids* time, who ſubdued Edom, and put garriſons there, 2 *Sam.* 8. 14. *Ambroſe* noteth this for a benefit, that *Eſau* was made *Iacobs* ſervant; *Intemperanti præfecit ſobrium, & prudenti imprudentem ſtatuit obedire: He ſet the ſober over the intemperate, and appointed the fooliſh to ſerve the wiſe, lib. 2. de Iacob. c. 3.* 3. *Thou ſhalt get the maſtery*: ſome tranſlate, when thou haſt mourned, and referre it to that heavy chance, when the idolatrous King of Moab ſacrificed the King of Edoms ſonne, and not long after the Edomites ſhaked off the yoke of the Iſraelites, *ſic Iun. in hunc locum*: which reading is better: for the word here uſed *in hiphel*, ſignifieth to mourne, or to be humbled, as *Pſal.* 55. 2. *I mourne in my prayer*: the Edomites after they

they had ſerved Iſrael ſome foure hundred and fifteene years, in the dayes of *Ioram Iehoſophats* ſon, they departed from *Iuda*, and made them a King of their owne, 2 *King*. 8. 20. and in this liberty they continued eight hundred yeares, till the time of *Hircanus*, who ſubdued them, and made them to be circumciſed. But after this *Herod* the ſonne of *Antipater*, an Idumean, obtained to be King of the Jewes: ſo that in him alſo after a ſort the Edomites got the maſtery over *Iudah*, *Perer*.

Quest. XXIII. *Of Eſaus purpoſe to kill Iacob.*

Verſ. 41. *THe dayes of mourning for my father, &c.* 1. That which joyned and reconciled *Iſmael* and *Iſaack*, the death and buriall of *Abraham*, doth encourage *Eſau* to kill his brother, *Muſcul.* 2. Yet it was but a fained mourning which he would afford his father, ſeeing he purpoſed to ſlay his brother, *Calvin.* 3. He would not doe it ſo long as his father lived, leſt he ſhould accurſe him, and deprive him of all bleſſings: ſo he refrained for feare, not of conſcience, *Mercer.* 4. He onely maketh mention of mourning for his father: it ſhould ſeeme that he little regarded his mother, whom he ought equally to have reverenced, *Perer*.

Quest. XXIV. *How Rebeccah knew of Eſau his bloudy purpoſe.*

Verſ. 42. *IT was told Rebeckah.* 1. Though it be ſaid that *Eſau* thought in his minde to kill *Iacob*, yet it is like that hee could not conceale or diſſemble his murderous heart, but uttered it in the hearing of his wives, or ſome other, by which meanes it is more like it came to *Rebeckahs* knowledge, than by revelation, as *Auguſtine* thinketh: becauſe the words are, it was told or reported to *Rebeckah*, *Mercer*. 2. She called *Iacob*, or ſent for him, who (as the Hebrewes thinke) had hid himſelfe for feare of his brother. 3. *Eſau* his hatred was ſuch, that he could not be ſatisfied nor comforted but by the death of *Iacob*, thinking then to recover his birth-right againe.

Quest. XXV. *Of Rebeccahs counſell given to Iacob to eſcape away.*

Verſ. 44. *TArrie there a few dayes, &c.* 1. Yet *Iacob* ſtayed twenty yeares, a longer time than *Rebeckah* ſuppoſed: of which long ſtay the frowardneſſe of *Laban* was a cauſe: ſome thinke becauſe of theſe words it is ſaid of *Iacob*, when he had ſerved ſeven yeares for *Rachel*, *they ſeemed unto him but a few dayes, &c. Gen.* 29. 20. yet not his mothers words, but the love of *Rachel* made that time ſeeme ſo ſhort, *Mercer*. 2. She thinketh that *Iacobs* abſence, and the continuance of time, would allay *Eſaus* implacable wrath: ſome mens anger is ſoone kindled, and as ſoone abated: ſuch *Ariſtotle* calleth *Aſrechiolous*, extreme chollericke men: others doe keepe wrath long, whom he nameth *Picrochioious*, of their bitter choller; and ſuch was *Eſaus* his anger. 3. *Rebeccah* promiſeth to ſend for *Iacob*, which the Hebrewes thinke ſhe performed, in ſending her nurſe *Deborah* to him, which died in *Iacobs* houſe after his returne, *Gen.* 35. 9. 4. She feareth to be deprived of them both in one day, not becauſe, as the Hebrewes thinke, as they were borne together, they died together: but leſt that if *Eſau* killed *Iacob*, ſhe knew Gods juſtice would overtake the other, *Mercer*.

Whether Rebeccah ſent for Iacob.

3. *Places of Doctrine.*

1. Doct. *We muſt be cloathed with Chriſts righteouſneſſe.*

Verſ. 15. *SHe cloathed Iacob, &c.* Like as *Iacob* being apparelled with faire perfumed garments was accepted of his father: ſo we cannot be pleaſing unto God unleſſe we be cloathed with the righteouſneſſe of Chriſt: as the Apoſtle ſaith, *Not having mine owne righteouſneſſe, but that which is through the faith of Chriſt*, *Calvin. in verſ.* 27.

2. Doct. *The Patriarks by temporall bleſſings were ſtirred up to ſeeke for ſpirituall.*

Verſ. 28. *GOd give thee of the dew of heaven, &c.* The Fathers reſted not in theſe temporall bleſſings, but thereby as by certaine degrees were to aſcend higher, and be brought to the meditation of heavenly things, *Mercer*. As the Apoſtle ſheweth, *If they had beene mindfull of that Country from whence they came out, they had leaſure to have returned, but now they deſire a better, that is an heavenly*, *Heb.* 11. 16.

3. Doct. *Election not of works, but of grace.*

Verſ. 30. *THen came Eſau from hunting.* If *Eſau* and *Iacobs* works be compared here together, we ſhall ſee that *Eſau* doth nothing but praiſe-worthy: he obeyeth his fathers minde, taketh great paines to hunt for fleſh, he carefully maketh it ready: but contrariwiſe *Iacob* diſſembleth, hee offereth Kids fleſh for veniſon, maketh himſelfe *Eſau*, deceiveth his father: and this difference is ſet forth to this end, to ſhew that election ſtandeth not by works, but is of grace, *Calvin*. As Saint *Paul* ſaith, *That the purpoſe of God might remaine according to election, not by works, by him that calleth*, *Rom.* 9. 11.

4. Doct. *The efficacie of the bleſſing dependeth not upon the miniſter, but the word of God.*

Verſ. 33. *HE ſhall be bleſſed him, therefore he ſhall be bleſſed.* Though *Iſaack* ignorantly had pronounced the bleſſing upon *Iacob*, yet it remained effectuall and of force: ſo they which bleſſe and pronounce remiſſion of ſinnes in the name of God, though they be weake men, and compaſſed with infirmities, yet their ſentence ſhall ſtand, being agreeable to the will of God: the force thereof dependeth not upon their miniſtery, but upon the word of God; *Whatſoever ye binde in earth ſhall be bound in heaven, &c. Matth.* 18. 18. *Calvin*.

5. Doct. *The Iewes ſupplications, why not heard.*

Verſ. 38. HE *lift up his voice and wept.* *Eſau*, becauſe he ſought a bleſſing apart to himſelfe, and ſcorned to aſſociate himſelfe to *Iacob*, to whom the promiſe was made, could not prevaile with his teares: ſo the Iewes, notwithſtanding their prayers, faſtings, howlings, lamentations powred forth unto God, are not heard, becauſe they refuſe the true Meſſiah, and ſeeke a way by themſelves to goe unto heaven, *Luther.*

6. Doct. *The meanes which ſerve under Gods providence muſt not be neglected.*

Verſ. 43. ARiſe *and flie to Haran, &c.* *Rebecca*, though ſhe was fully aſſured that *Iacob* ſhould have the bleſſing and inheritance, yet ſhe is carefull to uſe the meanes, and not immediately to depend upon Gods providence: whereby we are taught, that as we are not to relie upon the meanes which the Lord ſetteth before us for our deliverance, and for the perfitting of his good pleaſure toward us, yet we muſt not neglect them: our Saviour promiſed to be with his Diſciples to the end of the world, yet hee wiſheth them, if they be perſecuted in one City, to flie to another, *Matth.*10.23.

5. *Places of Confutation.*

1. Confut. *Saint Peter reproved for his diſſimulation.*

Verſ. 19. I *Am Eſau thy firſt borne, &c.* *Pererius* well collecteth, that it is not neceſſary to exempt *Iacob* here from a veniall ſinne, ſeeing that Saint *Peter*, who was not inferiour in grace and knowledge, is noted for his diſſimulation, and thereof reproved by Saint *Paul*, in 27. *Gen. Numer.* 46. contrary to the opinion of *Hierome*, who would excuſe *Peter* from all fault, and thinketh that all that diſcourſe was but a ſet match betweene them: to this opinion the Rhemiſts ſeeme to incline, *Galath.* 2. *Sect.* 9. but it is confuted by *Auguſtine*, *Epiſt.*19. who diſcuſſeth this point at large with *Hierome*; ſaith he, *Qua fronte in altero reprehendit, quod ipſe commiſit: With what face could Saint Paul have reprehended that in another, which he did himſelfe:* if ſo this had beene a ſet match betweene them, *Epiſt.*11.

2. Confut. *Againſt the authority of the booke of Tobie.*

Pererius would excuſe this diſſimulation of *Iacob*, ſaying, *I am Eſau, &c.* by that of the Angell, who to *Tobie* inquiring of his tribe and kindred, anſwered, I am *Azarias* of *Ananias* the great, *Tobie* 5.12. for as this ſpeech was figurative, that the Angell was not the ſonne of *Ananias* ſo called, but of the *grace of God*, which is ſignified by that word: and ſo *Iacob* meaneth that he was not *Eſau* in perſon, but in reſpect of his prerogative: *Contra.* Thus he hath ſhaped a defence of one lie by another: for the Angell ſaith, he was of *Ananias, and of thy brethren:* he meaneth then that *Ananias*, which was of kindred to *Tobie*; And this is one reaſon which impaireth the credit of this Booke, becauſe the Angell is brought in lying, which is not the uſe of the holy Angels in the Canonicall Scripture.

3. Confut. *Sacraments depend not upon the intention of the miniſter.*

Verſ. 23. WHerefore *he bleſſed him, &c.* The bleſſing which *Iſaack* pronounceth loſeth not his force by his ignorance or wrong intention, who purpoſed to bleſſe *Eſau* and not *Iacob*, but upon the promiſe and word of God: whereby is confuted that point of popiſh doctrine, that the ſacraments depend upon the intention of the miniſter; as though it were in mans power to fruſtrate the inſtitution of God, *Calvin.* The Apoſtle ſaith, *Shall their unbeleefe make the faith of God without effect*, *Rom.*3.3. neither ſhall the unbeleeving or not rightly intending miniſter fruſtrate the force of the Sacrament.

4. Confut. *Againſt the errour of the Chiliaſtes.*

Verſ. 28. GOd *give thee of the dew of heaven, and the fatneſſe of the earth.* Upon this place, with the like, *Tertullian* foundeth his errour, which is called of the Chiliaſtes, that Chriſt ſhould reigne with the Saints a thouſand yeares here upon the earth: *Vtriuſque indulgentiæ exempla ſunt: ſiquidem juſtum eſt Deo illic exultare famulos, ubi ſunt ipſius nomine afflicti, &c.* here ſaith *Tertullian*, *in Iſaacks bleſſing upon Iacob, both are promiſed, the joyes of heaven and of earth: and it is juſt with God that his ſervants ſhould there rejoyce, where they were for his name afflicted, Lib.*3. *cont. Marcion. Contra. Iſaack* here propheſieth not of the ſtate of the Church after this life, but in this world: unleſſe they will ſay, that in the next life we ſhall have wheat and wine, which are here mentioned: neither doth it follow, that becauſe they ſuffered in earth, they ſhould there alſo bee rewarded: but as the Iſraelites were afflicted in Egypt, and recompenſed in Canaan: ſo the faithfull for their travell and labour in the earth, ſhall finde reſt in heaven.

5. Confut. *Obedience for feare of puniſhment not commendable.*

Verſ. 41. THe *dayes of mourning for my father will come ſhortly, &c.* *Eſau* forbeareth a while from ſlaying his brother, not of any conſcience, but for feare of his fathers curſe & diſpleaſure: we ſee then that obedience which is cauſed for feare of puniſhment, is but a forced obedience, nor of any acceptance with God, which notwithſtanding is ſo much commended of the Papiſts, *Calvin.* Saint *Paul* ſaith, *Love is the fulfilling of the Law*, *Rom.*13.10. they then which doe not yeeld their ſervice of love, doe not keepe and fulfill the Law.

6. *Places*

6. Places of Morall observation.

1. Observ. *The meditation of death profitable.*

Vers. 2. I *Know not the day of my death:* The ignorance of the time of our end ought to stirre us up to watchfulnesse, and to make all things strait with God and the world: as here *Isaack* resolveth to hasten the blessing of his sonne, because of the uncertainty of his end, *Muscul.* for our Saviour exhorteth us to watch, because we know not when the Master of the house will come, *Mark.* 13.35.

2. Observ. *Parents curse how much to be feared.*

Vers. 12. S*O shall I bring a curse upon mee, and not a blessing, &c. Iacob* is afraid to purchase his fathers curse, whereunto the Scripture attributeth much: we read how heavie *Noahs* curse was upon *Cham: Augustine* reporteth a strange story of a woman of Cæsarea in Cappadocia, who after the death of her husband, receiving wrong at the hand of her children, which were ten in number, seven sonnes and three daughters, accursed them all: whereupon presently they were all stricken with a shaking and trembling of all their parts, and for shame they dispersed themselves into divers Countries; of which number, two, *Pallus* and *Paladia*, a brother and sister came to Hippo, *Lib.* 27. *de Civit. Dei, cap.* 8.

A fearfull example out of *Augustine*, of ten children accursed by their mother.

3. Observ. *God must be sought and sued unto in time.*

Vers. 34. B*Lesse me also my father, &c. Esau* came too late for the blessing which was bestowed before: and he comming out of time, (another having prevented him) could not obtaine it, no not with teares; we must seeke the Lord therefore in time, and enter in while the doore is open, lest if we stay till the doore be shut upon us, we remaine without; so the Prophet saith, Seeke the Lord while he may be found, call upon him while he is neare, *Isay* 55.6. *Calvin.*

4. Observ. *Outward blessings common to the just and unjust.*

Vers. 39. T*He fatnesse of the earth shall be thy dwelling, &c. Esau* is blessed with temporall gifts, as the fatnesse of the earth, as *Iacob* was before; so that wee see that these externall blessings of the world are granted as well to the ungodly as the righteous; as our Saviour saith, *That God sendeth raine upon the just and unjust, Matth.* 5.45. *Perer.* Which teacheth us that we should not much care for these outward things, but desire the best and more principall gifts.

5. Observ. *Persecution for righteousnesse sake.*

Vers. 43. F*Lee to Haran, &c. Iacob* is constrained to flee and shift for himselfe because of the blessing: so while the faithfull doe seeke for the Kingdome of heaven, and spirituall things, they must make account to finde hard entertainment in the world, *Calvin.* But Christ hath given us a comfort; *Blessed are they which suffer persecution for righteousnesse sake, Matth.* 5.10.

6. Observ. *Gods promises to be expected with patience.*

FUrther, whereas *Iacob* which hath the blessing, is driven from his fathers house, and is constrained to serve twenty years under an hard master: and *Esau* in the meane time had the rule of his fathers house, prospered and became a mighty man: and yet for all this, neither *Rebeckah* nor *Iacob* despaired of Gods promise, or doubted of the blessing: it teacheth us, that although the wicked doe for a while flourish in the world, we should not doubt but that God in his good time will performe his promise toward his, *Mercer.*

7. Observ. *Injuries must first be forgotten, and then forgiven.*

Vers. 45. T*Ill thy brothers wrath be turned away, &c. and he forget, &c.* The forgetfulnesse of wrongs bringeth forth forgivenesse: but where injuries are remembred, they are hardly remitted, *Muscul.* We must therefore forget, and then forgive: as *Ioseph* did forget all the wrongs that his brethren did unto him, and considered how the Lord turned it to his good, *Gen.* 50.20.

8. Observ. *Wives must not exasperate or provoke their husbands.*

Vers. 46. I*Am weary of my life for the daughters of Heth. Rebeckah* as a wise and discreet woman, not willing to grieve her husband, concealeth from him the malicious hatred of *Esau* toward *Iacob*, and pretendeth another cause of sending away *Iacob*, namely, to provide him a wife from her owne kindred, and not to match into so wicked a race as *Esau* had done, *Mercer.* By which example women should learne, that as their husbands ought not to be bitter to them, so they againe should not exasperate their husbands with quicke words, or froward deeds: as *Sarah obeyed Abraham, and called him Lord,* 1 *Pet.* 3.6. she did with milde and dutifull words seeke to please him.

CHAP. XXVIII.

1. *The Argument and Contents.*

FIrst, *Isaacks* charge to *Iacob* concerning his marriage, and his blessing, are set forth, *vers.* 1.5. 2. *Esau* his hypocrisie, who to please his father taketh a wife from *Ismaels* house, *vers.* 6. to 10. 3. Gods providence is declared in a vision to *Iacob*, how the Lord promised to bee with him, and to conduct him, *vers.* 10. to 16. 4. *Iacobs* feare, devotion, and vow, are expressed, *vers.* 16. to the end.

2. *The divers readings.*

S.B.det. v.2. *Into Mesopotamia of Syria. H.C. Mesopotamia. S.B. Padan of Syria. T. Padan Aram. G.P.*
H.alter. v.4. *Which God promised to thy grand-father. H. which God gave to Abraham. cater.*
H.det. v.5. *Rebeckah his mother. H. the mother of Iacob and Esau. cater.*
H.mut. v.8. *Proving that his father did not willingly looke upon the daughters of Canaan. H. Esau saw that the daughters of Canaan displeased, or seemed evill in the sight of Isaack his father. cater.*
H.c. v.9. *Melech the daughter of Ismael. H. Mahalath. cat.*
H.C.c. v.13. *The Lord leaned upon the ladder. H. the glory of God stood upon it. C. the Lord stood above it. cater.*
S.ad. v.13. *Feare not. S.* the rest have not these words.
C.cor. v.14. *For thee and for thy children shall all the kindreds of the earth be blessed. C. in thee and thy seed. cater.*
Ch.cor. v.16. *In truth the glory of God dwelleth in this place. C. truly the Lord is in this place. cat.*
Ch.cor. v.17. *This is no common place, but a place wherein God is pleased, and over against this place is the gate of heaven. C. this is no other but the house of God, and gate of heaven. cat.*
S.c. v.19. *It was called Lemmanu. S. it was called Luz. cat.*
C. inter. v. 20. *Because the Lord is with me. T. if God will be with me. cat. if the word of God will be my helpe. C. heb. Cim. if, because.*

3. *The explanation of doubtfull questions.*

QUEST. I. *Why Isaack biddeth Iacob goe into Mesopotamia.*

Vers. 2. ARise, get thee to Padan-Aram. 1. *Isaack* herein followeth the counsell of *Rebeckah*, to send *Iacob* into Mesopotamia; being perswaded it came from God, as *Abraham* was bidden before to heare the voice of *Sarah*, *Iun.* 2. Though *Abraham* would not suffer *Isaack* to goe into that Countrey, yet *Iacob* is commanded by his father: both because by this means he should escape the danger threatned by his brother, and for that there was no such feare, lest *Iacob* should not returne, seeing there was of that kindred already planted in Canaan, and therefore his wives that he should marry would be the more willing to come with him: but *Isaacks* case differed in both these points. 3. *Isaack* reneweth the same blessing in effect which he had given before to *Iacob* for his further strengthening, lest *Iacob* might have thought that the blessing which he had obtained by craft was of the lesse force.

QUEST. II. *Why Rebeckah is said to be the mother of Iacob and Esau.*

Vers. 5. IAcob and Esaus mother. 1. Neither as *Rasi*, is it hard to ghesse wherefore *Esau* is added. 2. Nor (as *Ramban*) because she is called *Iacobs* mother before, is she now said to be the mother of both, to avoid suspition of parriality. 3. Nor yet because as the Hebrewes imagine, *Iacob* and *Esau* were twins, and lay wrapped in the same skinne, contrary to the ordinary course. 4. Or to assure *Iacob* of deliverance from danger, seeing he went to his uncles house, to whom they were both alike deare. 5. But *Esau* is added to make way for the story following, where mention is made of *Esau*, according to the manner of the Hebrew speech, *Iun.* 6. As also by the preferring of *Iacob* before *Esau*, it appeareth, that *Isaacks* judgement was altered, and that now he gave the preeminence to *Iacob*.

QUEST. III. *Why Mahalath is said to be the sister of Nebaioth.*

Vers. 9. SIster of Nebaioth. 1. *Nebaioth* is added, not for that he was her brother also by the mother, and the rest were not. 2. Nor yet onely because he was the eldest sonne, and most renowned amongst his brethren. 3. But he is named as the chiefe of *Ismaels* house, who was now dead, and the government committed to his eldest sonne *Nebaioth*: for *Iacob* was now 77. yeares old when he went into Mesopotamia, in the 63. yeare of whose age *Ismael* died, who was fourteene yeares elder than *Isaack*, and lived 137. yeares: and *Isaack* was 60. yeares elder than *Iacob*: so that *Ismaels* 137. yeare, doth fall into *Iacobs* 53. yeare: see more of this, *Quest.* 20. *in chap.* 25.

QUEST. IV. *Why Esau marrieth Ismaels daughter.*

Vers. 9. HE tooke unto his wives Mahalah, &c. 1. Which was not as *Rupertus* thinketh, *Quo magis eos offenderet*, to offend his parents the more: for then he would have married againe from the Canaanites.

Canaanites. 2. Neither yet chiefly did he it for multiplication of his ſeed, that he might therein be equall to his brother, *Marlorat.* 3. But *Eſaus* chiefeſt intent was to pleaſe his father in this marriage, becauſe *Iſmael* was his fathers brother. But *Eſau* tooke not a right courſe herein, ſeeing he both multiplied wives, and grafted himſelfe into the ſtocke of him that was of the bond-woman, and belonged not to the covenant, *Mercerus.*

QUEST. V. *Whether Bethel where Iacob ſlept and pitched a ſtone, were the ſame City with Ieruſalem.*

Verſ. 11. *HE came unto a certaine place.* The Hebrewes thinke that this place where *Iacob* reſted was the Mount Moriah, where *Abraham* offered *Iſaack*, where afterward alſo the Temple was built: of the ſame opinion are *Lyranus*, *Cajetanus*, and before them *Auguſtine*, *quæſt.* 83. *in Gen.* But this conceit hath no ground at all, and many reaſons make againſt it. 1. This place was neare to Bethel, but Bethel was farre from Jeruſalem; as may appeare by *Ieroboams* act, who ſet up two golden Calves, one in Dan, another in Bethel, to the intent that the people ſhould not goe up to Jeruſalem to ſacrifice, 1 *King.* 12.29. 2. Jeruſalem was the poſſeſſion of the children of *Benjamin*, Bethel belonged to *Ioſeph*, *Ind.* 1.21,22. therefore they were not the ſame City. If any object that there were two Cities called by the name of Bethel, as the Rabbines thinke, and that one of them is numbred among the Cities that fell to *Benjamin*, *Ioſu.* 18.22. yet in the ſame place, *verſ.* 28. Ieruſalem is reckoned for another City of *Benjamins* part: Jeruſalem then and Bethel are ſtill two Cities. 3. *Borchardus* which himſelfe ſpent many years in viewing the land of Canaan, ſheweth that Bethel could not be Jeruſalem, becauſe this ſtone which *Iacob* erected, and *Deborahs* monument were then to be ſeene, not at Jeruſalem, but beſide the towne called Bethel, *Perer.*

QUEST. VI. *Why Iacob ſlept all night in the field.*

Verſ. 11. *HE came to a certaine place.* 1. The Hebrewes fable that *Iacob* went from Beerſabee to Charran in one day, as they affirme the like of *Abrahams* ſervant: and becauſe in this verſe the word *machom* is thrice named, ſome of them underſtand the three Temples that ſhould be built, ſome the three principall feaſts: but theſe things have no ground. 2. Some ſay that the Sunne did ſet miraculouſly before his time: *Ioſephus* thinketh that *Iacob* durſt not goe to the City becauſe of the envie of the Inhabitants: but the reaſon why he lay in the field all night, is becauſe it was late before he came thither: *Ibi dormivit, ubi nox eum comprehendit*; There he ſlept, as *Chryſoſtome* ſaith, where the night overtooke him, *Hom.* 54. *in Gen.* Hebrewes fables.

QUEST. VII. *Why Iacob went ſo meanly furniſhed for his journey.*

HE tooke of the ſtones and laid under his head. *Abraham* ſent his ſervant with camels and other company to attend him, with jewels of gold, but *Iſaack* ſendeth forth *Iacob* alone, with a ſtaffe; whereof the reaſons may be theſe: 1. I will omit the allegories of *Auguſtine*, who by *Iacob* going with a ſtaffe to take a wife, underſtandeth Chriſt by his Croſſe redeeming the Church, *Serm.* 79. *de tempor.* of *Ruperius*, who by *Iacobs* poverty ſetteth forth the ſmall preparation of the Apoſtles, ſent forth to preach the Goſpell with a ſcrip and a ſtaffe: or of *Gregory*, who ſaith, that in *itinere dormire*, to ſleepe in the way with *Iacob*, is to ſequeſter the minde from the cogitation of earthly things: and *caput in lapide ponere, eſt Chriſto mente inhærere*; to lay the head upon a ſtone, is with the minde to cleave to Chriſt, *Lib.* 4. *Moral.* 2. But theſe indeed are the cauſes. *Theodoret* ſaith, *Vt manifeſtius divina providentia declararetur*, that Gods providence might more fully appeare toward *Iacob*: who himſelfe thanketh God, that whereas he went but with his ſtaffe, he returned with bands, *Gen.* 32.10. 2. Another reaſon is this, *Iacob* went ſecretly and not accompanied, *Vt melius fratris conatus declinaret*, that he might the better avoid the practices of his brother, *Thom. Anglic.* 3. Beſide it may be an example of labour, patience, and frugality to the ſervants of God, *ex Perer.*

QUEST. VIII. *The divers expoſitions of Iacobs ladder.*

Ver. 12. *THen he dreamed, and beheld there ſtood a ladder upon the earth, &c.* 1. Some by this ladder underſtand the genealogie of Chriſt: Saint *Luke* ſetting forth the ſame by deſcending from *Adam* downward, Saint *Matthew* by aſcending from *Ioſeph* upward. 2. *Auguſtine* by God ſtanding upon the ladder, underſtandeth Chriſt hanging upon the Croſſe: by the Angels aſcending, the Preachers handling myſticall doctrines; by the Angels deſcending, Preachers applying themſelves to morall doctrine, *Serm.* 79. *de tempore.* 3. Some by this ladder interpret the Church, which is the gate of heaven, without the which there is no ſalvation. 4. Some by this ladder inſinuate a Chriſtian profeſſion, in the which are divers degrees and vertues to riſe by: by the Angels aſcending, ſuch are underſtood as are given to contemplation: by the Angels deſcending, ſuch as follow an active and practicall life. 5. *Philo* ſometime by this ladder deſcribeth the ſoule of man: the head he maketh the underſtanding, the feet the affections: the aſcending & deſcending is the diſcourſe of the reaſon: ſometime he expoundeth it to be the uncertaine ſtate of the world, wherein as in a ladder, ſome aſcend and are advanced, ſome deſcend and are diſhonoured, *ex Perer.* 6. But the proper and literall meaning of the ladder is, to ſet forth Gods providence, both in generall, whereby he governeth all things in heaven and in earth, *Pſal.* 113.6. The degrees of the ladder are the divers meanes which God uſeth: the Angels aſcending and deſcending, are the miniſtring ſpirits, which God ſendeth forth for the execution of his will: even the Heathen Poet *Homer* by the like ſimilitude of a golden chaine, which *Iupiter* ſent downe from heaven to earth, deſcribeth the divine

divine providence. And in particular, the speciall care which the Lord had of *Iacob* to protect him in his journey, is by this ladder exemplified. The ladder is the way that *Iacob* was to goe, the Angels ascending and descending, doe conduct him backward and forward: God standeth upon the top of the ladder, ruling all by his providence, *Iun.* For whereas foure things troubled *Iacob*, his departure from his parents, his leaving of his Countrey, his solitary journey, his poverty: the Lord doth give him spirituall comforts against them all: I will be thy keeper; I will give thee this land; he saw Angels ascending and descending to be his companions: and thou shalt spread abroad to the East and West, &c. *Perer.* 7. This ladder also in a mysticall signification betokeneth Christ, as he himselfe expoundeth, *Ioh.* 1. 51. and specially in these points: 1. The two natures of Christ are expressed, who above is God of his father, beneath is man out of *Iacobs* loynes. 2. Christs office is described, who is the onely way and the ladder whereby wee ascend to heaven, *Calvin.* 3. The Angels ascending and descending, are the blessed spirits, which first ministred to the person of Christ, *Ioh.* 1. 51. And secondly, doe minister for the good of his body, namely, the elect, *Heb.* 1. 14.

QUEST. IX. *How in Iacob all the world should be blessed.*

Vers. 14. *Thou shalt spread abroad to the West, to the East.* 1. This is first understood of the possession of the large Countrey of Canaan, which was extended toward the foure parts of heaven: and secondarily it is referred to the spirituall posterity of *Iacob*, that should bee dispersed thorowout the world, *Mercer.* 2. Whereas it is said, *In thee, and in thy seed*; he sheweth how in *Iacob* all Nations should be blessed, because of him should come the promised seed, *Calvin.*

QUEST. X. *What things were promised to Iacob.*

Vers. 15. *I will never forsake thee, &c.* 1. Because these promises made to *Iacob* in Christ, were not onely temporall, but spirituall; not onely concerning this life, but the next, 1 *Tim.* 4. 8. *Iun.* 2. *Whersoever thou goest*, which is not to bee taken largely, but with this restraint, so long as hee walked in the wayes of God, the Lord promiseth to be his guide, *Muscul.* 3. *Till I have fulfilled all I have promised thee*: not onely these things which the Lord now spake, as *Mercer.* but which *Isaack* promised and pronounced unto *Iacob*, *vers.* 3, 4. *Iun.* yea and all those promises made to *Abraham* and his seed, were made likewise to *Iacob*, *Rasi.*

QUEST. XI. *How the Lord is said to be in one place more than another.*

Vers. 16. *The Lord is in this place, and I was not aware, &c.* 1. God in respect of his power and locall presence is every where alike: but in respect of some speciall declaration of his presence, he is more in one place than another, as in some apparition and vision: as the Lord bid *Moses* put off his shooes because the ground was holy where the Lord then appeared, *Exod.* 3. so in the Tabernacle where the Lord gave answers in the Poole of Bethesda, where the Angell stirred the waters, the Lord was present after a speciall manner: as he is also in the assemblies and congregations of his servants: and as here in this heavenly apparition to *Iacob*, *Perer.* 2. The Hebrewes imagine that *Iacob* for the space of foureteene yeares, while he was in *Ebers* house, never almost lay downe, but watched, giving himselfe to meditation, and therefore reproveth himselfe now for sleeping: but that this is a fable, I have shewed before in *Gen.* 25. *quest.* 20. 3. *And I was not aware.* So the Lord to the faithfull performeth more than they could conceive and expect, *Calv.* And the servants of God perceive not at the first that which in processe of time is revealed unto them, as it is said of *Samuel*, that at the first he knew not the Lord, neither was the word of God revealed to him, 1 *Sam.* 3. 4. that is, in such familiar manner as afterward the Lord shewed himselfe in, *Gregor. lib.* 2 *in* 1 *Sam.* 4. *Bernard* excellently sheweth the difference of Gods presence: *Est in omni loco, &c. sed aliter atque aliter: apud homines malos est puniens & dissimulans, apud electos operans & servans, apud superos pascens & cubans, apud inferos damnans & arguens, &c.* God is every where, but after a divers manner: he is among the wicked punishing, yet forbearing, among the elect working and saving, in heaven refreshing and dwelling, in hell condemning and reproving, *Serm.* 6. *de Dedication. Eccles. &c.*

Hebrewes fables.

God revealeth not himselfe all at once to his servants.

QUEST. XIII. *Why Iacob called the place fearefull.*

Vers. 17. *How fearefull is this place?* 1. Three things were here wrought upon *Iacob*; while he slept he had a vision, when he awaked he had the revelation and understanding of the vision, and beside a reverent feare came upon him, *Cajetan.* 2. Which feare was not in respect of any danger, from the which the Lord promised to deliver him, *Mercer.* nor yet such a feare as the wicked are stricken withall, but a reverent feare, such as the godly have when they enter into Gods presence, *Muscul.* 3. This place was not the Mount Moriah, as some think, where afterward the Temple was built, for Bethel and Jerusalem are far distant, as is shewed before, *quest.* 5. neither is here Bethel a name appellative, but proper, given to that City which was called Luz before, *vers.* 19. but that fable of the Hebrewes, that the Mount Moriah removed from his place, and went before *Iacob*, is ridiculous, *ex Mercer.* 4. He calleth it a fearefull place, and the house of God, both because God there appeared, and the heavens opened, and for that hee thought it a meet place to be consecrated to the worship of God, *Iun.* and it may well signifie the Church of God, where the Lord doth reveale himselfe to his servants, *Rupertus.*

Hebrewes fables.

QUEST.

QUEST. XIII. *Of the stone which Iacob powred oyle upon.*

Vers. 18. HE *tooke the stone that was under his head.* 1. These were neither twelve stones, according to the number of the twelve tribes, which did all grow into one, as the Hebrewes imagine: neither were they many stones, as *Iosephus*: for though he gathered divers stones about his head, as *Iunius* collecteth out of the 11. *vers.* yet one was fittest for *Iacob* to rest his head on, and to reare for a pillar, *Mercer.* 2. The oyle did not fall from heaven, as the Hebrewes, nor yet is it like he had it from Luz; but it was such as he carried with him for his refreshing in his journey, and whereof there was great plentie in that Countrey, *Mercer.* Hebrewes fancies.

QUEST. XIV. *Whether Iacob did well in setting up a pillar, and anointing it with oyle.*

SET *up as a pillar, and powred oyle.* 1. The word is *matseba*, a pillar, of *jatsab*, which signifieth to stand: three sorts there were of such pillars: some for religious uses, forbidden *Levit.* 26.1. some for morall, to put the people in minde of some benefit, as the twelve stones pitched in Jordan: some for evill uses, as *Absolons* pillar, which he set up to keepe a memoriall of him. 2. The Gentiles used superstitiously to powre oyle upon stones; but *Iacob* taketh not this usage from them: it is more like that Satan brought the Gentiles superstitiously to counterfeit those holy rites, which holy men consecrated unto God: and againe, the Gentiles did adore and worship such stones, as *Arnobius* confesseth of himselfe, when he was yet an idolater, when he saw a smooth stone anointed with oyle, *Tanquam inesset vis presens adulabar, affabar; I did speake unto it, and flatter it, as though some present vertue were in it.* But *Iacob* ascribeth no divine vertue unto this stone, *Perer.* 3. Whereas they are forbidden to reare up any pillar, *Levit.* 26.1. this fact of *Iacob* was long before the promulgation of that law: and besides they are forbidden to erect any such pillar to bow downe unto it: they might set up stones and pillars for commemoration of some worthy fact, as *Iosua* pitched the stones in Jordan, but not for adoration: and so *Iacob* here doth set up this stone for a remembrance of this vision, as also he doth consecrate it with oyle, as peculiar for the service of God, for in the same place he afterward built an Altar to God, *Gen.* 35.7. but he was farre off from any superstitious opinion of this stone. 4. *Augustine* findeth out here a greater mystery, making this stone anointed with oyle, a figure of Christ, who is so called of his anointing, *Lib.* 16. *de Civit. Dei, cap.* 38.

QUEST. XV. *Whether the City of Luz were built at this time.*

Vers. 19. NOTWITHSTANDING *the name of the City was called Luz.* 1. There is another word (*ulam*) which signifieth *certainly, truly*, which the Septuagint unskilfully joyne with Luz, and make of both one corrupt name, *Vlammaus.* 2. Some thinke that there was here no City at this time, but that Luz was built long after, *Calvin.* But the text it selfe sheweth, that at this time there was a City, and that *Iacob* being overtaken of the night, lodged abroad in the field, *Mercer.* 3. Neither yet as some thinke, did *Iacob* lodge in the City, for the towne would have afforded him a softer pillow: and whereas *Iacob* saith, that God appeared unto him at Luz, *Gen.* 48.3. he meaneth not the towne it selfe precisely, but comprehendeth under that name, the field where he lodged, that belonged unto the City Luz.

QUEST. XVI. *Luz and Bethel, whether one City or divers.*

HE *called the name of the place Bethel, &c.* A question is here moved, whether Luz and Bethel were all one City, seeing that the border of *Iosephs* inheritance, *Iosu.* 16.2. is said to goe from Bethel to Luz: for the solution whereof: 1. It is not like that Luz and Bethel were two Cities at the first, which being neare together were joyned into one, and two principall parts of the same City retained the names of Luz and Bethel, *sic Tostat. Lyran.* 2. Neither were there two Bethels, one in the tribe of *Ephraim*, another of *Benjamins* lot, as *Chimhi* thinketh, and *Genevens. in annot. Iosua* 18.13. for Bethel was bordering onely upon *Ephraim*, but within the lot of *Benjamin*, *Iosu.* 16.2. *Iosu.* 18.21. 3. Neither was this Bethel as some thinke, belonging first to *Ephraim*, and then fell to *Benjamins* lot: for no such thing appeareth, but that originally it was allotted to *Benjamin*, *Iosu.* 18.22. 4. Nor yet need we to say with *Pererius*, that Bethel is taken two wayes, strictly, for the very place where God appeared to *Iacob*, excluding the City; and largely, as comprehending the City & all together. 5. But the truth is, that there were two Cities called by the name of Luz, one that ancient towne whose name was changed into Bethel, another afterward built by one that went into the land of the Hithites, which kept the name of Luz still, *Iud.* 1.26. and this is that Luz, spoken of in the place objected. *Iosu.* 16.2. *Masius in* 16. *Ios. Iun.* 6. This Bethel by the Prophet *Osee* is called Bethaven, 4.15. that is, *the house of iniquity*, because *Ieroboam* there set up his golden calfe, 1 *King.* 12. and not farre from Bethel was there a place called Bethaven, *Iosua* 7.2. which name, the other occasion concurring, was translated to Bethel, *Perer.*

QUEST. XVII. *How Iacob voweth that the Lord shall be his God.*

Vers. 20. IF *God will be with me, &c.* 1. *Iacob* was farre off from conditioning with God, that he should no otherwise be his God, than if he performed these things. 2. Neither doth *Iacob* here utter his infirmity, as doubtfull of the performance of these things. 3. Nor yet doth he thus say, as though he thought the promise of God conditionall, that he would not otherwise be his God unlesse he performed these things, *Perer.* for God expresseth no condition in his promise. 4. Nor yet need we answer, that *Iacob* doth not vow the generall worship of God, whereunto he was bound by his profession, having received

divine providence. And in particular, the speciall care which the Lord had of *Iacob* to protect him in his journey, is by this ladder exemplified. The ladder is the way that *Iacob* was to goe, the Angels ascending and descending, doe conduct him backward and forward: God standeth upon the top of the ladder, ruling all by his providence, *Iun.* For whereas foure things troubled *Iacob*, his departure from his parents, his leaving of his Countrey, his solitary journey, his poverty: the Lord doth give him spirituall comforts against them all: I will be thy keeper; I will give thee this land; he saw Angels ascending and descending to be his companions: and thou shalt spread abroad to the East and West, &c. *Perer.* 7. This ladder also in a mysticall signification betokeneth Christ, as he himselfe expoundeth, *Ioh.* 1. 51. and specially in these points: 1. The two natures of Christ are expressed, who above is God of his father, beneath is man out of *Iacobs* loynes. 2. Christs office is described, who is the onely way and the ladder whereby wee ascend to heaven, *Calvin.* 3. The Angels ascending and descending, are the blessed spirits, which first ministred to the person of Christ, *Ioh.* 1. 51. And secondly, doe minister for the good of his body, namely, the elect, *Heb.* 1. 14.

QUEST. IX. *How in Iacob all the world should be blessed.*

Vers. 14. *Thou shalt spread abroad to the West, to the East.* 1. This is first understood of the possession of the large Countrey of Canaan, which was extended toward the foure parts of heaven: and secondarily it is referred to the spirituall posterity of *Iacob*, that should bee dispersed thorowout the world, *Mercer.* 2. Whereas it is said, *In thee, and in thy seed*; he sheweth how in *Iacob* all Nations should be blessed, because of him should come the promised seed, *Calvin.*

QUEST. X. *What things were promised to Iacob.*

Vers. 15. *I will never forsake thee, &c.* 1. Because these promises made to *Iacob* in Christ, were not onely temporall, but spirituall; not onely concerning this life, but the next, 1 *Tim.* 4. 8. *Iun.* 2. *Whersoever thou goest*, which is not to bee taken largely, but with this restraint, so long as hee walked in the wayes of God, the Lord promiseth to be his guide, *Muscul.* 3. *Till I have fulfilled all I have promised thee*: not onely these things which the Lord now spake, as *Mercer.* but which *Isaack* promised and pronounced unto *Iacob*, *vers.* 3, 4. *Iun.* yea and all those promises made to *Abraham* and his seed, were made likewise to *Iacob*, *Rasi.*

QUEST. XI. *How the Lord is said to be in one place more than another.*

Vers. 16. *The Lord is in this place, and I was not aware, &c.* 1. God in respect of his power and locall presence is every where alike: but in respect of some speciall declaration of his presence, he is more in one place than another, as in some apparition and vision: as the Lord bid *Moses* put off his shooes because the ground was holy where the Lord then appeared, *Exod.* 3. so in the Tabernacle where the Lord gave answers in the Poole of Bethesda, where the Angell stirred the waters, the Lord was present after a speciall manner: as he is also in the assemblies and congregations of his servants: and as here in this heavenly apparition to *Iacob*, *Perer.* 2. The Hebrewes imagine that *Iacob* for the space of foureteene yeares, while he was in *Ebers* house, never almost lay downe, but watched, giving himselfe to meditation, and therefore reproveth himselfe now for sleeping: but that this is a fable, I have shewed before in *Gen.* 25. *quest.* 20. 3. *And I was not aware.* So the Lord to the faithfull performeth more than they could conceive and expect, *Calv.* And the servants of God perceive not at the first that which in processe of time is revealed unto them, as it is said of *Samuel*, that at the first he knew not the Lord, neither was the word of God revealed to him, 1 *Sam.* 3. 4. that is, in such familiar manner as afterward the Lord shewed himselfe in, *Gregor. lib.* 2 *in* 1 *Sam.* 4. *Bernard* excellently sheweth the difference of Gods presence: *Est in omni loco, &c. sed aliter atque aliter: apud homines malos est puniens & dissimulans, apud electos operans & servans, apud superos pascens & cubans, apud inferos damnans & arguens, &c.* God is every where, but after a divers manner: he is among the wicked punishing, yet forbearing, among the elect working and saving, in heaven refreshing and dwelling, in hell condemning and reproving, *Serm.* 6. *de Dedication. Eccles. &c.*

Hebrewes fables.

God revealeth not himselfe all at once to his servants.

QUEST. XIII. *Why Iacob called the place fearefull.*

Vers. 17. *How fearefull is this place?* 1. Three things were here wrought upon *Iacob*; while he slept he had a vision, when he awaked he had the revelation and understanding of the vision, and beside a reverent feare came upon him, *Cajetan.* 2. Which feare was not in respect of any danger, from the which the Lord promised to deliver him, *Mercer.* nor yet such a feare as the wicked are stricken withall, but a reverent feare, such as the godly have when they enter into Gods presence, *Muscul.* 3. This place was not the Mount Moriah, as some think, where afterward the Temple was built, for Bethel and Jerusalem are far distant, as is shewed before, *quest.* 5. neither is here Bethel a name appellative, but proper, given to that City which was called Luz before, *vers.* 19. but that fable of the Hebrewes, that the Mount Moriah removed from his place, and went before *Iacob*, is ridiculous, *ex Mercer.* 4. He calleth it a fearefull place, and the house of God, both because God there appeared, and the heavens opened, and for that hee thought it a meet place to be consecrated to the worship of God, *Iun.* and it may well signifie the Church of God, where the Lord doth reveale himselfe to his servants, *Rupertus.*

Hebrewes fables.

QUEST.

QUEST. XIII. *Of the ſtone which Iacob powred oyle upon.*

Verſ. 18. *HE tooke the ſtone that was under his head.* 1. Theſe were neither twelve ſtones, according to the number of the twelve tribes, which did all grow into one, as the Hebrewes imagine: neither were they many ſtones, as *Ioſephus*: for though he gathered divers ſtones about his head, as *Iunius* collecteth out of the 11. *verſ.* yet one was fitteſt for *Iacob* to reſt his head on, and to reare for a pillar, *Mercer.* 2. The oyle did not fall from heaven, as the Hebrewes, nor yet is it like he had it from Luz; but it was ſuch as he carried with him for his refreſhing in his journey, and whereof there was great plentie in that Countrey, *Mercer.* Hebrewes fancies.

QUEST. XIV. *Whether Iacob did well in ſetting up a pillar, and anointing it with oyle.*

SEt up as a pillar, and powred oyle. 1. The word is *matſeba*, a pillar, of *jatſab*, which ſignifieth to ſtand: three ſorts there were of ſuch pillars: ſome for religious uſes, forbidden *Levit.* 26. 1. ſome for morall, to put the people in minde of ſome benefit, as the twelve ſtones pitched in Jordan: ſome for evill uſes, as *Abſolons* pillar, which he ſet up to keepe a memoriall of him. 2. The Gentiles uſed ſuperſtitiouſly to powre oyle upon ſtones; but *Iacob* taketh not this uſage from them: it is more like that Satan brought the Gentiles ſuperſtitiouſly to counterfeit thoſe holy rites, which holy men conſecrated unto God: and againe, the Gentiles did adore and worſhip ſuch ſtones, as *Arnobius* confeſſeth of himſelfe, when he was yet an idolater, when he ſaw a ſmooth ſtone anointed with oyle, *Tanquam ineſſet vis preſens adulabar, affabar; I did ſpeake unto it, and flatter it, as though ſome preſent vertue were in it.* But *Iacob* aſcribeth no divine vertue unto this ſtone, *Perer.* 3. Whereas they are forbidden to reare up any pillar, *Levit.* 26. 1. this fact of *Iacob* was long before the promulgation of that law: and beſides they are forbidden to erect any ſuch pillar to bow downe unto it: they might ſet up ſtones and pillars for commemoration of ſome worthy fact, as *Ioſua* pitched the ſtones in Jordan, but not for adoration: and ſo *Iacob* here doth ſet up this ſtone for a remembrance of this viſion, as alſo he doth conſecrate it with oyle, as peculiar for the ſervice of God, for in the ſame place he afterward built an Altar to God, *Gen.* 35. 7. but he was farre off from any ſuperſtitious opinion of this ſtone. 4. *Auguſtine* findeth out here a greater myſtery, making this ſtone anointed with oyle, a figure of Chriſt, who is ſo called of his anointing, *Lib.* 16. *de Civit. Dei, cap.* 38.

QUEST. XV. *Whether the City of Luz were built at this time.*

Verſ. 19. *NOtwithſtanding the name of the City was called Luz.* 1. There is another word (*ulam*) which ſignifieth *certainly, truly*, which the Septuagint unskilfully joyne with Luz, and make of both one corrupt name, *Vlammaus.* 2. Some thinke that there was here no City at this time, but that Luz was built long after, *Calvin.* But the text it ſelfe ſheweth, that at this time there was a City, and that *Iacob* being overtaken of the night, lodged abroad in the field, *Mercer.* 3. Neither yet as ſome thinke, did *Iacob* lodge in the City, for the towne would have afforded him a ſofter pillow: and whereas *Iacob* ſaith, that God appeared unto him at Luz, *Gen.* 48. 3. he meaneth not the towne it ſelfe preciſely, but comprehendeth under that name, the field where he lodged, that belonged unto the City Luz.

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HE called the name of the place Bethel, &c. A queſtion is here moved, whether Luz and Bethel were all one City, ſeeing that the border of *Ioſephs* inheritance, *Ioſu.* 16. 2. is ſaid to goe from Bethel to Luz: for the ſolution whereof: 1. It is not like that Luz and Bethel were two Cities at the firſt, which being neare together were joyned into one, and two principall parts of the ſame City retained the names of Luz and Bethel, *ſic Toſtat. Lyran.* 2. Neither were there two Bethels, one in the tribe of *Ephraim*, another of *Benjamins* lot, as *Chimhi* thinketh, and *Genevenſ. in annot. Ioſua* 18. 13. for Bethel was bordering onely upon *Ephraim*, but within the lot of *Benjamin, Ioſu.* 16. 2. *Ioſu.* 18. 21. 3. Neither was this Bethel as ſome thinke, belonging firſt to *Ephraim*, and then fell to *Benjamins* lot: for no ſuch thing appeareth, but that originally it was allotted to *Benjamin, Ioſu.* 18. 22. 4. Nor yet need we to ſay with *Pererius*, that Bethel is taken two wayes, ſtrictly, for the very place where God appeared to *Iacob*, excluding the City; and largely, as comprehending the City & all together. 5. But the truth is, that there were two Cities called by the name of Luz, one that ancient towne whoſe name was changed into Bethel, another afterward built by one that went into the land of the Hithites, which kept the name of Luz ſtill, *Ind.* 1. 26. and this is that Luz, ſpoken of in the place objected. *Ioſu.* 16. 2. *Maſius in* 16. *Ioſ. Iun.* 6. This Bethel by the Prophet *Oſee* is called Bethaven, 4. 15. that is, *the houſe of iniquity*, becauſe *Ieroboam* there ſet up his golden calfe, 1 *King.* 12. and not farre from Bethel was there a place called Bethaven, *Ioſua* 7. 2. which name, the other occaſion concurring, was tranſlated to Bethel, *Perer.*

QUEST. XVII. *How Iacob voweth that the Lord ſhall be his God.*

Verſ. 20. *IF God will be with me, &c.* 1. *Iacob* was farre off from conditioning with God, that he ſhould no otherwiſe be his God, than if he performed theſe things. 2. Neither doth *Iacob* here utter his infirmity, as doubtfull of the performance of theſe things. 3. Nor yet doth he thus ſay, as though he thought the promiſe of God conditionall, that he would not otherwiſe be his God unleſſe he performed theſe things, *Perer.* for God expreſſeth no condition in his promiſe. 4. Nor yet need we anſwer, that *Iacob* doth not vow the generall worſhip of God, whereunto he was bound by his profeſſion, having received

ceived circumcision, but a speciall service, in consecrating that place to Gods service, and offering of tythes: or that it is lawfull for a man to tie himselfe by a new bond to performe that to God which he is otherwise bound to doe; as the Prophet *David* saith, *Psal.* 119.126. *I have sworne and will performe it, that I will keepe thy righteous judgements*: both these answers are true, though not pertinent to this place, ex: *Perer.* 5. Wherefore *Iacob* doth not bring this forth as a condition, *If God will be with me?* this particle (*im*) is not here a conditionall, but a word of time, as it is taken, *vers.* 15. *until, if*, that is, when I have performed, &c. so is it taken here, when God hath *beene with me, and kept me in this journey, Iun. Mercer*, and the words following are not to be read, *then the Lord shall be my God:* but, *when the Lord hath beene my God:* so they are not parcell of the vow, which is complete in the 22. *vers.* but they are part of the reason of this vow, *Rasi, Iun.*

QUEST. XVIII. *To whom Iacob voweth to pay the tenth.*

Vers. 22. *I will give the tenth.* 1. Some thinke that he payed the tenth to *Sem* or *Eber*: but *Sem* died before *Iacob* was borne: and *Eber* also was dead many yeares before this, in the 19. yeare of *Iacob*, who is now supposed to have beene 77. yeare old. 2. Therefore this giving of tithe was nothing else but the consecrating of the tenth part of his goods to be bestowed in building of Altars, and in sacrifices for the service of God: and such things as are devoted to religious uses, are truly said to be given unto God, *sic Cajetan. Mercer.* 3. Some Hebrewes referre this to the consecrating of *Levi* to the Priesthood: but (as *Aben Ezra*) not men, but cattell and beasts used to be tithed.

4. *Places of Doctrine.*

1. Doct. *The ministery of Angels.*

Vers. 12. *THe Angell of God went up and downe.* By this is expressed the ministery of the Angels, that are continually imployed for the good of the elect: they ascend to report our necessities, they descend to be ministers of Gods mercies; as the Apostle saith, *Are they not all ministring spirits, sent forth to minister for their sakes that shall be heires of salvation? Heb.* 1.14.

2. Doct. *How Gods providence is seene in permitting evill to be done in the world.*

HEreby also is set forth Gods providence that watcheth over all things; for the Lord standeth upon the top of this ladder, whereby is signified the administration and government of the world. Against which providence, whereas it is objected that many evill things are committed in the world, to the which the Lord is no way consenting; *Thomas Aquine* answereth, that although some defects are against the *particular* nature of things, yet they are for the good of the *universall*; and therefore as *Augustine* saith, *Deus non sineret malum esse in operib. suis, nisi sciret benefacere etiam de malo: God would not suffer evill to be in his works, if he did not know how to turne evill into good.* But it will be said, God ought to draw men against their will unto good. *Dionysius* answereth, *Non est providentia divina violare naturam sed est enjusque naturæ conservatrix: Gods providence doth not change or violate nature, but is the preserver of nature:* leaving to things indued with reason to follow their owne will and inclination, *Lib. de Divin. nominib. cap.* 4 *par.* 4.

3. Doct. *How God forsaketh not the elect finally.*

Vers. 15. *I will not forsake thee, &c.* Gods promises to his servants are so stable and firme in Christ, that they are sure finally not to be forsaken, as the Lord said to *Iosua, I will never faile thee nor forsake thee, Heb.* 13.4. *Calvin.*

4. Doct. *Lawfull to vow.*

How vowes should be made.

Vers. 20. *IF God will be with me, &c.* By *Iacobs* vowing, both their errour is condemned that take away the use of all vowes from Christians, and their superstition that vow not as they ought; *Iacob*, 1. directeth his vowes to God, the papists vow unto Saints. 2. He voweth to testifie his thankfulnesse, they vow to merit. 3. He voweth such things as were in his power, as to pay tithe; they such things as are beyond their reach, as single life, where the gift is not. 4. *Iacob* voweth such things as God commanded, they vow things of their owne inventing, as to goe in pilgrimage, to fast with bread and water, to garnish Idols, and such like; concerning the which we may say with the Prophet, *who required this at your hands? Isay* 1.12. *Calvin.*

5. Doct. *Signes called by the names of the things.*

Vers. 22. *THis stone shall be the house of God.* This stone was not Gods house, but a monument or signe of the place of Gods worship, for there *Iacob* to fulfill this vow, afterward at his returne built an Altar to God, *Gen.* 35.7. Thus by a *metonymie*, that which is proper to the thing, is given to the signe, in which sense the bread in the Eucharist, is called the body of Christ, *Marlor.*

5. *Places*

5. *Places of Confutation.*

1. Confut. *How the Angels are reporters of our prayers unto God, and yet no mediators.*

Vers. 12. LOe the *Angels of God ascended and descended upon it.* Hence *Pererius* would gather, that the Angels descended from heaven to reveale unto us the counsels of God, and to execute his will, so their office is by ascending to report unto God our prayers, vowes, and necessities, *in Gen. 25. numer. 23.*

We grant, that the Angels doe report unto God the affaires of the world, and the acts and gests of men, and so their supplications in generall: but this they doe as messengers, not as mediators. The Prophet *Zachary* sheweth a distinct office of the Angelicall spirits, and Jesus Christ, there called the Angell of the Lord: they returne this answer to Christ, *Wee have gone thorow the world, and behold, all the world sitteth still, and is at rest.* But the Angell of the Lord, Christ the Mediator of his Church, steppeth forth and prayeth, *O Lord of hosts, how long wilt thou be unmercifull to Ierusalem! Zach.* 1.12. So then, though the Angels be witnesses of our devotion, and beholders of our teares and plaints, they have no office of mediation, neither have we any warrant to pray unto them.

2. Confut. *Against the Platonists, that make three kinds of providence.*

Vers. 12. THere *stood a ladder upon the earth, and the top reached to heaven.* Gods providence then descendeth from heaven to earth: contrary to the opinion of the Platonists, noted by *Gregor. Nyssen. lib. 8. de provident. cap. 3.* who make three kinds of providence, the first of God, in taking care onely for things celestiall and spirituall, and the generall causes of other things in the world: the second they attributed to the second ranke of gods, who provided for all things betweene the Moone and the earth: the third they yeelded to the spirits who governed the actions of men. But the Scripture teacheth us, that all things in heaven and earth are ruled by Gods providence, in so much that a sparrow cannot fall upon the ground without the will of God, *Matth.* 10.29. as the Prophet *David* also saith, *Who is like unto the Lord our God, that hath his dwelling on high, who abaseth himselfe to behold things in the heaven, and the earth? Psal.* 113.5,6.

3. Confut. *Iacobs ladder doth not signifie the monasticall profession.*

Pererius interpreteth this ladder out of a counterfeit peece of *Bernard*, to be the discipline of Monasticall life, and namely, the way and rule of *Benets* order, whereby the founder of that order S. *Benedict* went to heaven, *numer.* 34. *Contra.* 1. First then it is requisite, if this ladder signifieth Monasticall discipline, that he which first saw it, should have beene a professed Monke: but I thinke they will not say that *Iacob* was a Monke: the most speciall part of which profession consisteth in the vow of single life. 2. Christ himselfe standeth upon the top of this ladder, to whom the way and ladder is directed: he then that climbeth this ladder must ascend by faith in Christ; but the Monks thinke to climbe up to heaven by their merits. 3. *Iacob* was a figure of Christ, upon whom the Angels of God should ascend and descend, *Ioh.* 1.51. it is great presumption then to put *Benet* in Christs place, that *Iacob* should bee a figure of him. 4. This ladder sheweth the way that every true Israelite of *Iacob* should ascend by: but every true Israelite and Christian is not a Monke.

4. Confut. *Philo confuted concerning the ascending and descending of soules.*

Philo understandeth the ayre to be this ladder: *Basis terra, cœlum caput; The earth is the foot of this ladder, the heaven is the head or top:* the Angels are the soules, *Quas aer habet stellis pares, which the ayre is filled with, equall to the starres in number:* some of these descend into the bodies, some ascend: *Alia ad corpora recurrunt, Some returne to the bodies againe:* thus *Philo* Platonizeth, *Lib. de somniis.* In this device of *Philo* three notable errours are discovered: 1. The ayre is not the seat or region of soules, but the spirits of the just are in heaven where Jesus Christ is, and the holy Angels, *Heb.* 12.22,23,24. 2. The soules had no being before their bodies, that they should descend into them as from another place: *God formeth the spirit of man within him, Zachar.* 12.1. 3. Neither doe the soules once separated from the bodies, returne any more to cohabit in earthly and mortall bodies; *The spirit returneth to God that gave it, Eccles.* 12.7.

5. Confut. *Against the Helvidians.*

Vers. 15. I *Will not forsake thee till I have performed, &c.* The Helvidians, because it is said that *Ioseph* knew not *Mary till she had brought forth her first-borne sonne, Matth.* 1.25. would gather thereupon, that he knew her afterward: they may as well conclude here, that after God had performed to *Iacob* that which he promised, that he did forsake him then, *Musc.*

6. Confut. *Temples have no inherent holinesse, but in regard of the use.*

Vers. 17. THis *is no other but Gods house, &c.* This proveth not that Temples and Churches are more holy places in themselves, which is the opinion of the Romanists. 1. Their Temples being polluted with idolatry, are prophane and unholy. 2. Though before Christs comming the Lord chose his speciall place where he would have sacrifices offered, and not in any place beside, and so some places

were

were privileged with a legall kinde of ſanctity, more than others: yet now ſince that Chriſt hath every where opened heaven to the prayers of the faithfull, that diſtinction remaineth not. 3. Even Bethel retained not an inherent holineſſe, but in reſpect of the religious uſe: for after that it was by *Ieroboam* defiled with Idolatry, it was no more *Bethel*, the houſe of God, but *Bethaven*, the houſe of iniquity.

7. Confut. *Againſt the anointing of Altars.*

Verſ. 18. HE *powred oyle upon the top of it, &c.* Hence *Rabanus* groundeth that ſuperſtitious uſe of anointing the Altar with oyle: *Altare poſt aſperſionem aquæ Chryſmate ungitur ad imitationem Patriarchæ Iacob*; *The Altar after the ſprinkling of water is anointed with Chryſme, after the imitation of the Patriarke Iacob, Lib. de inſtitut. Clericor. cap.* 45. *Contra.* 1. The ceremonies of the law, which were figures and ſhadowes of things to come, are not meet ornaments for the Goſpell, ſuch were their *waſhings, anoin-tings, ſacrifices*, and other rites: they *were ſhadowes of things to come, but the body is Chriſt, Coloſſ.* 2. 17. The body then being come, what need the ſhadow? 2. The ſame ointment that Chriſt was anointed with, his members alſo receive: but that was a ſpirituall unction, *Luk.* 4. 18. *The ſpirit of the Lord is upon me, becauſe he hath anointed me.* Of this anointing the Apoſtle ſpeaketh: *You have an oyntment from him that is holy, and ye have knowne all things*, 1 *Ioh.* 2. 20. 3. But if *Iacobs* anointing muſt be a patterne, why doe they alſo ſprinkle water, which he did not? *Iacob* alſo uſed profane and common oyle, ſuch as he carried for his journey; but their oyle muſt be hallowed firſt and conſecrated: *Iacob* here maketh no Altar, but ſetteth up a pillar for a monument: why doe not they by the ſame example powre oyle upon their Croſſes and Pillars in the high-way?

8. Confut. *Bethel become Bethaven, and Rome Babel.*

Verſ. 19. HE *called the name of that place Bethel.* Yet afterward when it was prophaned by idolatry, it was called by the Prophets *Bethaven*, the houſe of iniquity: we need not therefore marvell if that Rome, ſometime the Church of God, bee now become *Babel*, the fountaine of corrupt doctrine, the place and ſeat of Antichriſt: they cannot ſhew ſuch warrant for the conſecration of Rome, as the Scripture ſpeaketh for Bethel, which of the houſe of God was made an habitation of filthy Idols; and ſo is Rome, *Muſcul.*

6. *Places of morall obſervation.*

1. Obſerv. *We muſt not amend one errour by another.*

Verſ. 9. THen went *Eſau to Iſhmael, &c. Eſau* in ſtead of correcting his former errour, in taking him wives from the daughters of Canaan, committeth another, in matching into the ſtocke of *Iſmael*, that was alſo a ſtranger from the covenant: he thought he ſhould pleaſe his father, though he did not thorowly reforme himſelfe, if he came a little nearer: ſuch is the reformation of hypocrites, they thinke they have done well if they can dawbe over their ſinnes, and ſet ſome colour upon them by a pretended reformation: as *Herod* did, *Who ſeemed to reverence Iohn, and when he heard him, hee did many things, and heard him gladly, Mark.* 6. 30. *Mercer. Calvin.*

2. Obſerv. *Patience and labour to be endured for vertue.*

Verſ. 11. HE *tooke of the ſtones of the place, and laid under his head. Iacob* is ſet forth unto us as a ſingular example of labour and patience: who both lay hard, and fared courſly by the way. *Philo* noteth hereupon, *Non decet virtutis ſectatorem vita delicata, &c. A delicate life becommeth not a follower of vertue.* This example ſerveth to reprove thoſe who place their whole felicity in this life, in dainty fare, lying in ſofe beds, and other ſuch delicacies: which was the happineſſe of that rich glutton, *Luk.* 16. Beſide, this example doth teach us, that if we have the like hard entertainment in the world, wee ſhould comfort our ſelves by the example of *Iacob, Calvin.* So Saint *Paul* ſaith, *I have learned, in whatſoever ſtate I am, therewith to be content: I can be abaſed, and I can abound, Phil.* 3. 12.

3. Obſerv. *We muſt alwayes be going forward in our Chriſtian courſe.*

Verſ. 12. THe *Angels went up and downe.* None of them were ſeene to ſtand ſtill upon the ladder, but were in continuall motion, either aſcending or deſcending: which teacheth us, that in our Chriſtian profeſſion we ſhould be alway going forward: *Qui non proficiunt, neceſſario deficiunt*; *They that goe not forward, goe backward:* the Angels either aſcend or deſcend, *Perer.* The Wiſe man ſaith, *Hee that is ſlothfull in his worke, is even the brother of a great waſter, Prov.* 18. 9. He that buildeth not up in Chriſtian profeſſion, pulleth downe.

4. Obſerv. *Reverent behaviour to be uſed in the Church of God.*

Verſ. 17. HE *was afraid and ſaid, how fearfull is this place? &c. Iacob* perceiving that God was preſent, and that the place where he was was Gods houſe, becauſe the Lord had there ſhewed himſelfe, he doth ſtirre up himſelfe to a reverent feare, as being in the ſight and preſence of God: which his example doth teach us how we ought to behave our ſelves reverently and humbly in the Lords houſe: *Bernard* well ſaith, *Terribilis plane locus, dignus omni reverentia, quem fideles inhabitant, quem angeli ſancti frequentant, quem ſua præſentia Dominus dignatur: A fearefull place indeed, and worthy of all reverence, where the faithfull inhabit, the Angels frequent, God himſelfe vouchſafeth to be preſent: as the firſt Adam* (ſaith he) *was placed in Paradiſe to keep it: Ita ſecundus Adam verſatur in Eccleſia ſanctorum, ut operetur, & cuſtodiat:*

custodiat; so the second Adam is conversant in the congregation of the Saints, to be working there, and watching over them: Bernar. serm. 6. de dedication. The Prophet *David* saith, *I will come into thine house in the multitude of thy mercies, and in thy feare will I worship toward thy holy temple:* Psal. 5. 7.

5. Observ. *To be content with our estate.*

Vers. 20. *IF he will give me bread to eat, cloathes to put on, &c.* *Iacob* requireth not any superfluous or unnecessary thing, but onely needfull and sufficient provision: like as the Prophet prayeth, *Give me not poverty, nor riches, but feed me with food convenient, Pro.* 30. 8. We learne hereby to be contented with a little, and not to covet abundance: there is a saying, *Cui parum non est satis, nihil est satis: he that a little sufficeth not, nothing will suffice*: the Apostle saith, *Godlinesse is great riches, if a man be content with that he hath,* 1 *Tim.* 6. 6.

CHAP. XXIX.

1. *The Argument and Contents.*

IN this chapter, first is declared the entertainment of *Iacob* into *Labans* house: where wee have, 1. his communication with the shepheards, *verse* 1. to 9. 2. his salutation of *Rachel, verse* 9, to 13. 3. his manner of receiving into *Labans* house.

Secondly, *Iacob* covenanteth with *Laban* for *Rachel*, and serveth first seven yeares, then *Leah* is given for *Rachel* by *Labans* craft, after he serveth seven yeare more to enjoy *Rachel, vers.* 16. to 30.

Thirdly, the issue and fruit of *Iacobs* marriage is expressed, the barrennesse of *Rachel*, and the fruitfulnesse of *Leah* in bringing forth unto *Iacob* foure sonnes: and the cause hereof is shewed, because *Leah* was despised.

2. *The divers readings.*

v. 1. *to Laban of Bathuel the Syrian, the brother of Rebeckah mother of Iacob and Esau.* S. the rest have not these words. — *S. ad.*

v. 8. *we may not.* B. G. *we cannot. cat. iacol. to can.* — *S. c.*

till all the shepherds be come together. S. all the flockes. cat. — *H. mut. sen.*

and wee doe remove the stone. H. they doe remoue. cat. verse. 9. *while they spake. H. while hee spake. cater.* — *H. Mut. person.*

v. 13. *Having heard the causes of his journey. H. He told Laban all these words or things. cater.* — *H. alt.*

v. 21. *the daies of my service are fulfilled. C. my daies are fulfilled. cat.* — *Ch. add.*

v. 22. *great troupes of friends being called together. H. he called together all the men of the place. cater.* — *H. cor.*

v. 27. *fulfill seven yeares for her. G. fulfill or passe over a weeke for her. cater. so likewise,* v. 28. *fulfill a weeke of daies of this marriage. H.* — *G. cor. H. inter.*

v. 30. *obtaining the desired marriage, he preferred the love of the second before the first. H. he went into Rachel, and loved Rachel more than Leah. cat.* — *H. cor.*

v. 35. *he called. T. she called. cater.* — *T. mut. pers.*

3. *The Explanation of doubtfull questions.*

QUEST. I. *Of the three flockes, and the stone laid upon the wels mouth.*

Vers. 2. *THree flocks of sheepe lay there, &c. there was a great stone upon the wels mouth, &c.* 1. I will omit the allegories that are here devised: the Hebrewes by the three flocks, understand the people, Levites, and Priests, three orders in Israel: others by the stone would have signified the doctrine of the Pharises, which was an impediment to the knowledge of the law. 2. They used to lay a great stone upon the wels mouth, not only to preserue men from danger by falling into it, but to keepe the water, that it might not be troubled or corrupted: for it seemeth, there was great scarcity of water in that country, *Mercer.*

QUEST. II. *Of Rachels keeping her fathers sheepe.*

Vers. 9. *RAchel came with her fathers sheepe.* 1. So was it the fashion of that country, to set their daughters to keepe their sheepe: as the seven daughters of *Revel Moses* father in law did, *Exod.* 2. 16. *Rachel* seemeth thereof to have her name, which signifieth a sheepe, *Muscul.* 2. *Rachel* was thus imployed, and *Leah* stayd at home, for that shee was the elder, and now marriageable, or because of her tender eyes, which might not endure the sunne, *Mercer.*

QUEST. III. *Whether Iacob rolled away the stone alone.*

Vers. 10. *HE rolled away the stone:* 1. Some thinke, that he with the rest did remove this stone, *Iun.* 2. But it is rather like that *Iacob* did it alone, being now a man of perfect strength,

seventy seven yeares of age, whereas the other might be youths, and some maidens : as also *Iacob* casting affection to *Rachel* might put forth his strength to shew her pleasure, and to insinuate himselfe, *Mercer.*

QUEST. IV. *Of divers kinds of kissing and whether it were lightnesse in Iacob to kisse Rachel.*

Vers. 11. *AND Iacob kissed Rachel, &c.* 1. We reade of divers kinds of kisses : 1. one an unchaste kisse, such as harlots use, *Prov.* 7. 13. 2. a modest kisse used among kindred, as *Isaack* kissed *Iacob*, *Gen.* 27. *Iacob* here kisseth *Rachel.* 3. a kisse of courtesie, as they used to salute strangers, and to entertaine them into their house, *Luk.* 7. 45. Our Saviour saith to the Pharisee, *thou gavest me no kisse.* This kinde of kissing was much used among the Romanes, who used one to kisse another in the way, insomuch, that *Tyberius Cæsar*, as *Suetonius* writeth, did forbid it by a publike edict. 4. They used also among the Romanes a kisse of triall, the kinsfolks used to kisse the women, to see if they had drunke any wine, which was not lawfull amongst them : as *Plinie* maketh mention of *Egnatius Mecennius*, that killed his wife for drinking of wine out of a tun, and yet he was by *Romulus* acquitted of the murder, *lib.* 14. *cap.* 14. 5. There was a fraudulent kisse, such as *Iudas* gave that betrayed Christ. 6. There was an holy kisse, which the Christians did use one to give to another in their holy assemblies, in token of love, before they received the sacrament : whereof Saint *Paul* speaketh: Greet one another with an holy kisse, 2. *Corinth.* 13. 12. *ex Perer.*

2. *Iosephus* misreporteth this story, that *Rachel* wept and fell upon *Iacobs* necke, whereas it was *Iacob*, *lib.* 1, *antiquit.* 3. Lest it might be thought a light part in *Iacob* to kisse a woman unknowne, I agree unto *Aben Ezra*, that here we must admit an *hysteron proteron*, for first *Iacob* told *Rachel* who he was, as it followeth in the next verse, before he kissed her, *Mercer.* 4. *Augustine* allegorizeth this fact of *Iacob*, that as he first watered *Rachels* flocke before he kissed her, *sic nisi per aquam baptismi, &c.* so unlesse by baptisme the people of God obtaine remission of sins, *osculum accipere a Christo, i. pacem ejus habere non meretur*, they cannot obtaine a kisse from Christ, that is, injoy his peace, *Aug. serm.* 80. *de temp.*

QUEST. V. *Why Iacob wept.*

Vers. 11. *LIFT up his voyce and wept, &c. Iacob* weepeth for joy that he had so happily continued so long and painfull a journey, not as *Esau* wept for griefe, *Genes.* 27. 2. The Hebrewes thinke that he wept, because he had no giftes to bestow upon *Rachel*, as *Eliezer* did upon *Rebecca*, *Gen.* 24. they further imagine, that *Iacob* came forth accompanied with servants, camels, and gifts, but that he was robbed of all be *Eliphaz Esaus* eldest sonne by the way, who yet spared his life : but these are tales. It is like that *Rebecca* sent *Iacob* away privily because of *Esau*, lest he should have lyen in waite for him. 3. So likewise they imagine that *Laban* came forth hastily to meet *Iacob*, thinking that he had come as richly furnished as *Eleezer*, whom *Abraham* sent : and seeing no companie, at the last he kissed him, to trie if he had any pearles in his mouth : and finding nothing, that thereupon he saith, *thou art my bone and my flesh*, that he had no other cause now to give him entertainement, but that he was his kinsman.

Hebrewes fables.

QUEST. VI. *Whether Leah were bleare-eyed.*

Vers. 17. *LEAH was tender eyed.* 1. Not faire eyed, as *Oukelos* translateth, as though *Leah* had nothing comely but her eye, but *Rachel* was all comely. 2. Not yet was she *lippis oculis*, bleare-eyed, as the Latine translateth, and *Tostatus* expoundeth, *fluebat crassus humor quotidie ex oculis, ut esset lippa, i. similis lachrimanti, that there issued out of her eyes continually a thick humor, so that she was bleare-eyed, as if she continually wept :* the word is *raccoth*, tender : her eyes seemed to have beene dull and heavy, which made her pore-blinde, or to looke a squint, which is a great deformity in a woman. 3. This her infirmity came not by continuall weeping, as the Hebrewes imagine, lest she should have beene given to *Esau* to wife : for it is like, that they had not yet heard so much as of the name of *Esau* : but this weakenesse of her sight might proceed from her weake constitution, whose name may seeme to have beene derived of *laah*, which is to wax faint, or feeble, *Mercer.*

QUEST. VII. *Why Iacob served seven yeares for Rachel.*

Vers. 18. *I will serve thee seven yeares for Rachel thy younger daughter, &c.* 1. It was the use in these countries, as afterward among the Grecians and Romanes, for the husband to endowe his wife, and to give unto her or her parents and friendes some gifts. Among the Germans the espousals were not good if the husband gave not the wife her dowrie, *Tacit. de morib. German.* the Indians did use for a paire of oxen to buy their wives, *Strab. lib.* 15. the Massilians were not to give by way of dowry above 100 peeces of gold: the *Cretensians* halfe their goods: the ancient French gave as much as they received : the Saxons gave unto their wives parents, 300. shillings, *Perer.* 2. The like custome was in Israel, *David* espoused his wife for 100. foreskins of the Philistims, 2. *Sam.* 3. 14. the Prophet *Osee* bought his wife for 15. peeces of silver, and an homer of barley, &c. *c.* 3. 2. *Iacob*, because he had nothing to give, offered his service. 3. He himselfe setteth downe the time of 7. yeares, not as the Hebrewes think, because *Rachel* was now but 5. yeare old, and therefore he would stay till she were marriageable : it is not like, that a maiden of 5. yeare old could keep her fathers sheep: but *Iacob* knowing *Labans* covetous mind,

The manner of espousals.

doth

doth covenant for a reasonable time of service, *Mercer.* 4. *Laban* dealeth subtilly with *Iacob*, not simply promising *Rachel*, but saying *it is better, &c.* for he had even now that crafty fetch to marry *Leah* first. 5. The 7. yeares seemed but a few daies to *Iacob*, not during the time of his service, because he comforted himselfe with the hope of his love, *sic Calvin.* they seemed not long in his judgement, but in his affection, *Perer.* but after the time was over, *Mercer.* 6. *Rupertus* hath here a fit allegorie, making *Iacob* a type of Christ, who came in the forme of a servant, and indured much travaile and labour in the daies of his flesh, to marry himselfe to *Rachel* of the Gentiles, yet first offering himselfe to *Leah* the Synagogue of the Iewes, *ex Perer.*

Labans craft.

QUEST. VIII. *Whether Iacobs love toward Rachel were inordinate.*

Vers. 18 *Iacob loved Rachel.* 1. He loved her because shee was beautifull and comely: for of the three corporall blessings, strength, health, beauty, this hath the preheminence: *Plato* called it the principality of nature, *Socrates*, a tyranny not long, *Aristotle*, a greater commendation than all Epistles. 2. *Iacob* though he might herein shew some infirmity, he simply offended not, for to desire beauty to be a provocation of lust, is unlawfull: but to affect it to this end, for more loving society and procreation of children, and where it is accompanied with vertue, all which here concurred in *Rachel*, is excusable: for as meat pleaseth better in a cleane dish, so vertue in comely persons is more amiable, *Hugo.* and some actions there are that without some delight cannot be so well affected: as eating of meats, learning of arts: such is the matrimoniall society, *Augustine:* yea holy men may faile in some circumstances of vertuous actions, as in the zeale of justice, in the workes of charity, in the love of their spouses, which defects are excused by the lawfulnesse of the actions, and the exercise of other vertues, *Perer. ex Thom. Anglic.*

Beauty how far to be respected in marriage.

QUEST. IX. *How Iacobs terme was exded.*

Vers. 21. *Give me my wife, &c. for my terme is exded.* 1. Not which *Rebeckah* his mother did set him, neither speaketh he of the terme of his owne yeares, that by reason of his age, he could stay no longer, to have any children, *Iun.* but he meaneth his seven yeares of service were expired. 2. It is therefore unlike, that in the beginning of the seven yeares this was done, as R. *Levi*, or before the seven yeares compleat, as *Ramban:* for *Laban* being an hard man, would remit nothing of the time agreed upon.

QUEST. X. *Of marriage feasts, and why Laban made a feast.*

Vers. 22. *Laban gathered together all the men of the place, &c.* 1. Not all, but many of the neighbours were called together: for thus in Scripture often generall speeches are restrained: *Genes.* 41. 57. *all countries came to Egypt to buy corne*, that is, very many. 2. This company was called together, not to advise with *Laban*, how to deceive *Iacob*, as some Hebrewes thinke; for *Laban* was crafty enough of himselfe, *Mercer.* but that *Iacob* before so many witnesses should not goe back from that marriage, wherein he should be deceived, *Calvin.* 3. This solemnitie of marriage though it be not of the substance thereof, yet for more honesty and decency, and for the ratifying of marriage, and to avoyd secret contracts, it is very fit to be used, *Tostatus.* 4. It was the laudable manner of those times, to make marriage feasts, as appeareth both in the old and new testament: *Iud.* 14. 10. *Sampson* made a feast at his marriage; our Saviour vouchsafed to be present at the marriage feast, *John* 2. and this custome may very well be retained so it be used with moderation, that the concourse of unruly company be prevented, and excesse avoyded; therefore *Plato* prescribeth at marriage feasts, not above five friends of each side, and as many kinsfolkes to be called together, but to be drunken with wine he counteth it *maxime alienum in nuptiis, to be least of all beseeming marriage, Perer.*

Abuses to be avoyded in marriage feasts.

QUEST. XI. *Of Labans fraud in suborning Leah.*

Vers. 33. *When the even was come, he tooke Leah, &c.* 1. Their manner was to bring the spouse home at night, and covered with a veile, for modesty and shamefastnesse; which was the cause that *Iacob* knew not *Leah* at his first going in unto her; and it is like that shee was silent all night, lest she should have beene discerned, and her silence he imputed to her modesty; some thinke that *Iacob* came not neare her, but continued all night in prayer, but it is unlike, seeing that *Iacob* had longed seven years for this marriage. 2. *Leah* cannot be here excused, who was in fault, yet drawn into it by her fathers counsell, and desirous also herselfe to be married to such a worthy man, *Perer.* and she might thinke that *Iacob* and her father were agreed. 3. But *Laban* was in the greatest fault, and therefore *Iacob* doth expostulate with him. 1. He is unjust of his promise in not giving *Rachel* betroathed to *Iacob*. 2. Hee dissembleth, excusing himselfe by the custome. 3. He offereth wrong to his daughter, to cause her to commit adultery. 4. And to *Iacob*, in thrusting upon him a woman whom hee desired not. 5. Though there were such a custome, he should have stood upon it in time, when *Rachel* was espoused: now the custome could not serve to violate the law of nature, to cause *Iacob* to commit adultery, being betroathed already to another, *Perer.*

How *Leah* was not discerned of *Iacob*.

QUEST. XII. *Whether Iacob fulfilled seven daies or yeares before Rachel was given him.*

Vers. 27. *Fulfill seven for her.* 1. Some understand this of seven yeares, for the word *Shebang* is sometime taken for seven daies, sometime for seven yeares, *Mercer. Vatab. Genevens.* but this is not like, for *Rachel* was given to *Iacob* first, and then he served seven yeares for *Rachel*, but

if it should be taken for seven yeares, then *Iacob* should not have had his wife till these seven were fulfilled, *vers.* 28. 2. But it is better understood of daies, as *Hierome* expoundeth it: *ut septem dies pro nuptiis prioris sororis expleat, that he fulfilled seven daies for the marriage of the elder sister: Hieron. traditon. in Genes.* for it was the manner to keepe the marriage feast 7. dayes, *Iud.* 14. 15. 17. *Augustine* yeeldeth this reason, *valde iniquum fuisset Iacob fallaciter deceptum differre alios septem annos: it had beene most unjust to deferre Iacob so craftily deceived seven yeares longer, qu.* 89. *in Genes.*

Quest. XIII. *Iacobs multiplicity of marriage, no argument of his intemperance.*

Vers. 29. *Laban also gave Rachel his daughter Bilhah, &c.* *Laban* gave unto both his daughters handmaids, both to attend and wait upon them, as also to be a solace and comfort unto them in a strange country whither they were to goe, *Perer.* 2. These afterward were joyned unto *Iacob* for procreation, beside either *Labans* or *Iacobs* intention: and in that *Iacob* had two wives and two concubines, it argueth not his intemperancie. 1. Because he intended onely to marry *Rachel, & praeter animi voluntatem Leam accidisse, and that Lea was given unto him beside his minde.* 2. *Iacob* also in this multiplicitie of marriage, chiefly propounded to himselfe the procreation and multiplying of his seed. 3. He took his maids, not of his owne minde, *sed ut conjugem placaret*, but to please his wives, that they might have children by them. 4. And againe it must be considered, *tunc temporis non datam fuisse legem, qua multiplices nuptias prohiberet, that there was at that time no law which did forbid multiplicity of marriage, sic Theodoret. qu.* 84. *in Gen. ex citat. Perer.*

Quest. XIV. *At what time Leahs foure eldest children were borne.*

Vers. 34. *His name was called Levi,* 35. *shee called his name Iehudah.* 1. The Hebrewes fable, that *Michael* called from heaven to *Levi*, and gave him that name, and endued him with gifts fit for the Priesthood: and further, *Leah* now having borne three children, saith her husband should be joyned unto her, because she had borne her part of the twelve sons, which she as a prophetesse did foresee should be borne unto *Iacob*, of his two wives and two handmaids: but these are fabulous and vaine conjectures: they also in the name *Iehudah*, doe include *Iehovah*, the letter *Daleth* being added in the fourth place, because he was the fourth son: but these light collections are not to be stood upon. 2. Some think that these children began to be borne in the beginning of the first seven yeares, as R. *Levi*: but the text overthroweth that conceit, for *Iacob* went not into *Lea*, till he had ended his terme of seven yeares, *vers.* 21. Some thinke that these and the rest of the children were borne to *Iacob* in the last seven yeares, and the six yeares beside of *Iacobs* service: but the story is otherwise, that all *Iacobs* children were borne before he entred into a new covenant to stay still with *Laban*, his two seven yeares being expired, *Genes.* 30. 25. But it is more probable, that all *Iacobs* children, only *Benjamin* excepted, that was borne in the land of Canaan, that is, eleven sonnes and one daughter, were brought forth in the compasse of the last seven yeares: for it is not necessary to assigne their birth successively, one to be borne after another, but that their mothers might be with childe at once: and so it is not improbable, that foure women in seven yeares might bring forth 11. or 12. children, *Mercer.*

Hebrewes fables.

4. *Places of doctrine.*

1. Doct. *God directeth even the least actions of his servants.*

Vers. 1. *Iacob lift up his feet*: that is, he went cheerefully and willingly: and in that mention is made of so small an action, as the lifting up of his feet, we learne, that even the least and ordinary actions of the faithfull are directed by the spirit of God, and guided by his providence, *Mercer.* as our Saviour taketh knowledge of *Nathaniels* sitting under the figge tree, *Ioh.* 1. 48. so the Apostle saith, *that all things worke together for the best, to them that love God, Rom.* 8. 28.

2. Doct. *Men may hold the truth in generall, and yet faile in particular.*

Vers. 15. *Shouldest thou serve me for nought? Laban* here speaketh reason, and seemeth to know what is just and right, but afterward he failed, and recompenced *Iacob* but meanely for his faithfull service: as *Iacob* complaineth, *Thou hast changed my wages ten times, Gen.* 31. 41. Thus we see, that carnal men may hold generall principles aright, but when it commeth to their owne particular, then they are blinded with selfe-love, *Calvin.* So dealt *Herod* with *Iohn Baptist*: he did acknowledge him to be a just and holy man, yet to please his wives daughter, commanded him to be beheaded.

5. *Places of Confutation.*

1. Confut. *Custome not to be pretended where greater enormities are admitted.*

Vers. 26. *It is not the manner of this place, to give the younger before the elder.* He pretendeth a custome in the lesse matter, in the meane time he transgresseth the custome and all good order in a thing of greater importance, in thrusting upon a man in the night one sister for another: thus after the like manner the Romanists object the custome of the Church against the marriage of Ministers, whom they call Priests; and

and in the meane time they breake all good order, while for want of the due remedie, fornication and uncleane luſt is ſuffered to be practiſed amongſt them, *Muſcul.*

2. Confut. *Iacobs polygamie and marriage of two ſiſters, not juſtifiable.*

Verſ. 30. SO entred he into *Rachel alſo.* This multiplicity of wives which is called polygamie, is diverſly excuſed. 1. *Auguſtine* ſaith, *Nulla lege prohibebatur, it was forbidden by no law: quando mos erat, crimen non erat: It was no fault, when the cuſtome was ſo*: as in times paſt it was a ſhame for the Romans to have *talares tunicas, ſide garments*, but now every one of honeſt ſort doth weare them, *Aug. lib. 22. cont. Fauſt c. 47.*

Contra. 1. Though there were no written law in thoſe times, yet their owne conſcience grounded upon the light of nature, and the faithfull tradition of the fathers, might have diſcerned it to be a fault: ſeeing that God in the beginning for one *Adam* made but one *Eve*, and *Lamech* of the wicked race is the firſt found in Scripture to have had two wives. 2. And though cuſtome may be pretended for many wives, yet to marry two ſiſters there was no ſuch cuſtome, *Mercer.* 3. The example of long garments is nothing like: for it is a thing indifferent, which may be thought comely or uncomely, as time and place doth vary: but that which is ſimply unlawfull, and againſt the firſt inſtitution, as polygamie is, cannot be borne out by any cuſtome.

2. Some ſay that polygamie is after a ſort againſt nature, yet ſo as it may be diſpenſed with, as it is like after the flood, to *Noah* this indulgence was given, *Perer. in 29. Gen. numer. 32.*

Contra. 1. If *Noah* had beene diſpenſed with for many wives, then had there beene greateſt cauſe to have uſed that liberty: and if polygamie for propagation were tolerable, God might have preſerved in the arke more than for every man one woman. 2. Againſt a written law and inſtitution, as this is of having one wife, *Gen. 2. 24. A man ſhall leave father and mother, and cleave to his wife*, not wives; a diſpenſation unwritten cannot be admitted.

3. Divers allegories are made of *Iacobs* two wives: *Auguſtine* by *Leah*, figureth the people of the Iewes, by *Rachel* the Gentiles. *Rupertus* ſaith contrary, that *Rachel* was a type of the Iewes, *Leah* of the Gentiles, *Auguſt. ſer. 80. de tempor. Rup. in Gen. 29. Gregorie* by *Leah* interpreteth the active life, by *Rachel* the contemplative, *Homil. 14. in Ezech. ex Perer.*

Contra. 1. By the diverſitie of theſe allegories it appeareth, they are mens collections, and humane devices, and therefore cannot excuſe the tranſgreſſion of a divine ordinance. 2. And though theſe allegories might be warranted by the Scripture, yet thereby is not the fact juſtified: Chriſts comming for the ſuddenneſſe thereof in Scripture is compared to the comming of a theefe; yet I truſt thereby is not a theeves ſudden approching approved. 3. This then is the reſolution of this queſtion: 1. that *Iacob* ſhewed his infirmity in this not double, but quadriple marriage, yea and the ſame inceſtuous in the marriage of two ſiſters. 2. yet *Labans* fault was greater than *Iacobs*, who by his craft induced him unto it. 3. God in his deepe providence uſed this overſight of *Iacob*, as a meanes greatly to increaſe and multiply his ſeed. 4. *Iacob* and the reſt of the Patriarkes, in their manners and generall example of life, but not in ſome particular acts, ſuch as this is, are to be imitated, *Mercer.*

How farre the fathers are to be imitated.

6. Places of morall obſervation.

1. Obſerv. *Education of children in labour.*

Verſ. 9. RAchel came with her fathers ſheepe, for ſhe kept them. Thus in that ſimple age did they bring up their children, not idly and wantonly, but in labour and houſhold workes: *Laban* had many ſervants beſide in his houſe, yet he ſetteth this faire damzell to keepe his ſheepe: though this be not an example now to men of good ſort and place, thus to imploy their daughters, for the particular; yet they ſhould follow it ſo far to provide that their children bee induſtriouſly brought up, and not to give them the reines of licentious liberty. Thus we reade, that *Iames* and *Iohn* were with their father *Zebedeus* in a ſhip mending their nets, *Matth. 4. 25.* hee trained them up in the workes of his owne vocation.

2. Obſerv. *Service of kinſmen.*

Verſ. 15. THough thou be my brother, ſhouldeſt thou ſerve me for nought? *Laban* was willing to retaine *Iacob* ſtill, becauſe he was a faithfull ſervant: which is a rare thing in kinſmen now adaies, who thinke they may by authoritie helpe to conſume their maſters ſubſtance, if they bee of kinne unto him: while in the meane time they doe but loyter in their buſineſſe, *Luther.* But Saint *Paul* giveth a rule for all ſervants, whether allied to their maſters or not, *that they ſhould be obedient unto them in ſingleneſſe of heart, Eph. 6. 5.*

3. Obſerv. *Iacobs continent behaviour.*

Verſ. 20. IAcob ſerved ſeven yeares for *Rachel*. 1. *Iacobs* ſingular continencie herein appeareth, that notwithſtanding *Rachel* were continually in his ſight, yet before the time came he governed his affection toward her: having the feare of God before his eyes, and being exerciſed in continuall labour with frugall diet, which might be a meanes to containe him in his chaſte courſe, *Perer.* An example it may be to fellow-ſervants, to take heed of dalliance and unchaſte behaviour.

4. Obſerv. *Neglect of wife or husband, in ſcripture is counted hatred.*

Verſ. 31. WHen the Lord ſaw that Leah was hated or deſpiſed, &c. Yet was ſhe not ſimply hated, for *Iacob* performed unto her matrimoniall duties, but leſſe reſpected than *Rachel*: thus the Scripture counteth the neglect of wife or husband hatred: It is not then enough, not to breake forth into capitall hatred, but they muſt one be heartily affected to another, *Calvin. Husbands love your wives, as Chriſt loved his Church, and gave himſelfe for it*, Epheſ. 5. 25.

5. Obſerv. *God croſſeth mens prepoſterous affections.*

Verſ. 31. BVt *Rachel was barren.* Thus the Lord uſeth to chaſtiſe and correct the prepoſterous affections of his ſervants: as *Iacobs* love with *Rachels* barrenneſſe: as God did qualifie *Ionas* joy in delighting too much in the ſhadow of his gourd, by cauſing it to wither.

6. Obſerv. *Wives muſt ſeeke to pleaſe their husbands.*

Verſ. 32. NOw *my husband will love me: Leah* deſireth nothing more than to pleaſe her husband, and to uſe all meanes to procure his love: ſo ſhould wives ſeeke to content their husbands, and to forbeare all things that might grieve them, *Calvin.* Therefore Saint *Peter* eſpecially commendeth in women a meeke and quiet ſpirit, 1 *Pet.* 3. 4.

7. Obſerv. *As Gods bleſſings are multiplied, ſo our praiſes of him ſhould increaſe.*

Verſ. 35. NOw *will I praiſe the Lord*: She had praiſed the Lord before, at the birth of *Ruben*, ſaying, *The Lord hath looked upon my tribulation*: and of *Simeon, The Lord hath heard that I was hated*: but now upon the occaſion of a new benefit, ſhe praiſeth him againe: which teacheth us, that as Gods mercies are multiplied toward us, ſo we ſhould increaſe and goe forward in giving of thankes: as the Prophet ſaith, *Sing unto the Lord a new ſong, Iſay* 42. 10. *Calvin.*

CHAP. XXX.

1. *The Argument and Contents.*

FIrſt, in this chapter *Moſes* ſheweth how *Iacob* was increaſed with eight children, partly by his wives maids, partly by his wives: by *Rachels* maid two, *verſ.* 4. to 8. by *Leahs* two, *verſ.* 9. to 14. then by his wives, firſt by *Leah* three, and the occaſion expreſſed, ſhee agreed with *Rachel* for her ſonnes mandrakes, *verſ.* 14. to 21. then by *Rachel* one, *verſ.* 25.

Secondly, how *Iacob* is increaſed in ſubſtance: where *Iacob* entreth into a new covenant with *Laban*, to have all the party-coloured and ſpotted ſheepe for his wages, to *verſ.* 35. then *Iacobs* device is expreſſed, how the ſtrongeſt ſheepe became ſpotted, *verſ.* 36. laſtly, the good ſucceſſe that *Iacob* had in this device, *verſ.* 43.

2. *The divers readings.*

S. ſin. f plur. v. 2. *give me a ſonne. S. give me ſonnes or children. cat.*

v. 3. *Balaam my maid. H. Ballai. S. C. Bilha. cat.*

C. inter. *I will be the nurſe. C. ſhe ſhall beare upon my knees. cat.*

Ch. cor. v. 8. *God hath heard my prayer: I deſired that I might have a ſonne, as my ſiſter hath, and it is granted me.*

H. S. alt. *C. God hath compared me with my ſiſter. H. God hath helped me, and I am compared with my ſiſter. S. with the wreſtlings of God have I wreſtled with my ſiſter, and have prevailed. cater. heb. phathal, to wreſtle.*

T. G. v. 11. *happily. H. good lucke. G. happineſſe commeth. C. P. I am happy a company commeth. T. G. ghadh*, ſignifieth both: the latter is the better, as may appeare by the alluſion, *Gen.* 49. *gad, gedad, Gad*, an army or troupe of men, &c.

T. r. v. 14. *apples of mandragoras. S. mandrageras. cat. flowres of love. T. dudaim of dodh*, beloved.

S. ad. *Rachel ſaid to Leah her ſiſter. S. Rachel ſaid to Leah. cat.*

S. ad. v. 15. *Rachel ſaid, not ſo: S. Rachel ſaid. cat.*

S. alt. v. 20. *my husband will be with mee. H. will chooſe me, will dwell with me. cater. zabal*, to dwell.

S. G. v. 24. *the Lord hath given me another ſonne. S. will give me. G. the Lord give me yet another ſonne. cat.*

T. C. r. v. 33. *When the time of the agreement*, tempus placiti, *is come before thee. H. becauſe my reward is before thy face. S. when thou commeſt to ſee my reward. T. C. it ſhall come for my reward before thy face. B. G.*

diverſ. ſig. v. 37. *the cheſnut tree. G. B. of the plane tree. cater. guarmon*, ſignifieth both, *he pilled white ſtrakes, leaving ſtill the greene, but the white appeared in the roddes, and that which was pilled was of a divers colour. S. and pilling the barke, the white appeared, where the places were ſpoyled: the whole places remained greene ſtill, and thus the colour was made divers. H. he pilled white ſtrakes in them, and made the white appeare in the roddes. C. T. B. G.*

T. B. G. v. 40. *and Iacob ſeparated the flocke and put the rods in the troughs before the face of the rams, and the white*

H. S. cat. *and black were Labans, the reſt Iacobs, the flocks being ſeparated. H. & he put before the ſheep the whitiſh ram,*

and

and the parti-coloured among the lambs, and he ſeparated his flocks by himſelfe, and mingled them not with Labans. S. and hee ſet before the ſheepe all that was ſpotted and blacke among Labans ſheepe, and ſet the flockes apart, and did not mingle them with Labans ſheepe. C. he turned the face of the flocke toward the party-coloured among Labans ſheepe, ſo he put his flocks by themſelves, and put them not with Labans. G. he turned the faces of the ſheepe which were in the flocke of Laban, toward the ring-ſtraked, &c. T.B. and put them not with Labans. B. turned them not toward Labans. T. that is, he turned *Labans* ſheep toward the parti-coloured, that they might alſo bring forth ſuch, but his owne ſheepe he turned not toward *Labans*, which were of one colour, that they ſhould not conceive lambs of one colour. *Iun.* T.B.

v.41. *in the firſt ramming time. H. in the time when the ewes conceived. S. in the time when the timely ewes conceived, or had heat. C. in the ramming or conceiving time of the ſtrong or well bodyed ſheepe. B. G. T. chaſhar, to joyne together:* whereof they are called well bodyed or ſtrong ſheepe. H.S.c. T.B.r.

v.42. *When the ewes brought forth, he did not put them. S. when the ewes were feeble. B. G. when they were put together late, or in late ramming time. H. C. T. P. gnataph:* whereof is derived the word *behagnatoph*, in bringing forth late: *the not marked were Labans, the marked Iacobs. S. the late brought forth, were Labans, the timely or firſtlings, Iacobs. C. H. the feebler were Labans, the ſtronger or well bodyed Iacobs. T. B. G. P.* S.c. T. H.r. S.c.

v.43. *camels, aſſes and mules. S. camels and mules. cat.* S.ad.

3. *The Explanation of doubtfull queſtions.*

Quest. I. *Whether Rachel enviedher ſiſter.*

Verſ.1. *RAchel enviedher ſiſter.* 1. Some thinke that this was a kind of zeale, rather than envie, ſhe grieved rather at her owne infecundity or barrenneſſe, than that her ſiſter was fruitfull, *Perer.* 2. But the text is evident, that ſhee envied her ſiſter: ſhee was offended, that her ſiſter was fruitfull and ſhe barren. Neither is there any inconvenience to yeeld to thoſe holy women their infirmities, they were not Angels, *Merc. chavah*, ſignifieth both to envie, and ſtrive with emulation or zeale.

Quest. II. *Of Rachels impatient and immoderate deſire of children.*

GIve me children or elſe I die. 1. She ſaith not ſo, as though *Iacob* of purpoſe had reſtrained his naturall force, as R. *Levi.* 2. Neither is it her meaning that *Iacob* ſhould by his prayer obtaine children for her, as *Iſaack* had done for *Rebecca*, for then *Iacob* would not have beene angry with her. 3. Neither did ſhe thus ſay, as though ſhe did not know that God was the giver of children, which ſhe confeſſeth, *verſ. 6. God hath given ſentence on my ſide.* 4. But thus in her womanly heat ſhe breaketh forth, as though the fault was in her husband, ſeeing *ſhe ſhould otherwiſe die*, either for griefe, or that ſhe might as good be dead, as beare no children, *Mercer.* and that her name by this meanes ſhould die with her, *Perer.* 5. Three reaſons made her ſo deſirous of children. 1. Her envy for her ſiſters happineſſe. 2. That ſhe might be the more deare to her husband. 3. Becauſe of the promiſed ſeed. *Perer.*

Quest. III. *Of the cauſes of barrenneſſe.*

Verſ.2. *IAcob was angry and ſaid, Am I in Gods ſtead, &c.* 1. There are naturall cauſes of ſterility or barrennes: either ſome originall defects in the birth, as ſome are borne unapt for generation, or elſe it may come by diſeaſes, ſometime the conſtitution of the body is an impediment, as in fat bodies, where nature is turned into the nutriment of the body: *Ariſtot. lib. 2. de generat. animal. c. 2.* 2. There is a ſupernaturall cauſe of barrenneſſe, when it pleaſeth God to reſtraine the wombe, as in the women of *Abimelecks* houſe, *Geneſ.* 20.18. Foure keyes to open and ſhut are in Gods hand, which the Lord hath not commited to any other, either Angell or Seraphim: the key of raine, *Deuter.* 28.12. *The Lord ſhall open his good treaſure, the heaven to give raine:* the key of food, *Pſal.* 104. 28. *Thou openeſt thy hand and they are filled:* the key of the womb, the key of the grave, when the dead ſhall be raiſed: *Perer. ex Tharg. Hieroſolym.* 3. *Plato* himſelfe confeſſeth, that procreation was the *gift* of God: *Quamvis in mortali animante fiat, res tamen divina eſt, & pregnatio & genitura ab immortalib. eſt: Generation, though it be done in a mortall creature, yet it is a divine thing procured by an immortall power: Plat. in Symp.* Procreation the gift and worke of God.

Quest. IV. *In what ſenſe Rachel ſaith, ſhe ſhall beare upon my knees.*

Verſ.3. *SHee ſhall beare upon my knees.* 1. Not as though *Rachel* ſhould be her midwife or nurſe, as *Onkelos.* 2. Or that by her example *Rachel* ſhould the *ſooner conceive*, as the Hebrewes. 3. But that as it followeth, *Rachel* might have children by her maid, for the children of the bond-maids were accounted as the dames: her meaning is, that ſhe might dandle them upon her knees, and play with them as mothers doe with their children: ſo is this phraſe taken, *Iſay* 66.12. *then ſhall ye ſucke, ye ſhall be borne upon her ſides, and be joyfull upon her knees.* 4. *Rupertus* doth fitly allegorize this ſaying of *Rachel*, *lib. 7. comment. in Geneſ.* 36. as they which *Bilha* brought forth were borne upon *Rachels* knees: ſo *qui per prædicationem invidentis audivit verbum, teneat in Catholica eccleſia veræ perfectionem fidei, & ita nihil differet à legitimis filiis: ſo he that heard the word by the preaching of envious teachers, holding the true faith in the Catholike Church, may differ nothing from the lawfull children of the Church*, as the ſonnes of *Iacobs* hand-maids *received their inheritance, and had their lots amongſt their brethren.*

Quest.

QUEST. IV. *Whether Ruben brought unto his mother mandrakes.*

Vers. 14. *Giue me of thy ſonnes mandrakes, &c.* 1. It is moſt like that they were rather pleaſant and ſweet flowers, wherewith they uſed to ſtrew their husbands bed, than that herbe which is called mandrakes, for theſe reaſons: 1. *Ruben* was now but a child of 5. or 6. yeares old, and not above, (for he was borne in the beginning of the 7. laſt yeares) and therefore had no diſcretion to make choice of flowers for their vertue, but for their colour or ſmell. 2. It was now wheat harveſt, in the ſpring time, which in thoſe countries was in the beginning of May, when the Mandrake apples are not ripe: for ſo the Septuagint read, *Mandrake apples.* 3. The Mandrakes have a ſtrong ſmell, which the Arabians call *Iabrochin* of the ranke ſavour of goats: whereas theſe herbs called *dudaim* are commended for their ſweet ſmell, *Can.* 7. 13. *The mandrakes have given a ſmell, and in our gates are all ſweet things, Iun.*

Mandrakes have a ſtrong ſavour.

2. Whereas *Auguſtine* ſaith of the mandrakes, *Rem comperi pulchram, & ſuaveolentem, ſapore inſipido: I found them to be faire in ſhew, ſweet in ſmell, unſavory in taſte, lib. 22. cont. Fauſt. c. 56.* he may ſpeake of that kind of mandrakes, which grew in thoſe hot countries in Africa, which might have a more freſh ſmell: but otherwiſe concerning the mandrakes knowne to us, *Plinie* a diligent ſearcher of the nature of herbes ſaith, *Odor ejus gravis, ſed radicis & mali gravior, &c. ſic noxia vires, gravedinem afferunt ipſo olfactu: The ſmell is very ſtrong, ſpecially of the root and apple: the force thereof very hurtfull: the very ſmell bringeth heavineſſe, Plin. lib. 25. c. 13. Levinus Lemnius* confirmeth this by experience, that by laying of a mandrake apple in his ſtudie, he became ſo drouſie, that he could not ſhake it off till the apple was removed, *lib. de herb.*

Epiph in philolog. c. 4. Mandrakes whether their vertue is to make women conceive.

3. *Epiphanius* thinketh that the mandrake inciteth and provoketh either man or woman to luſt: as it is held that they have vertue to cauſe women to conceive: and that *Rachel* deſired them for that cauſe. 1. But *Auguſtine* refuſeth this reaſon, becauſe *Rachel* notwithſtanding her mandrakes, conceived not. 2. Neither would *Leah*, having now ceaſed to beare, have given them away if they had any ſuch vertue, *Mercer.* 3. *Galen* ſaith, that Mandragoras is cold in the third degree, *lib. 7. ſimplicium Medicament.* and therefore it is unapt for conception. 4. *Mathiolus* therefore ſaith it is a fable, that the root of Mandrakes repreſenteth the ſhape of a man, and is good to make women to conceive, and thinketh that ſuch roots, bearing ſuch a ſhape, are made by art of couſeners that goe about to deceive, *ex Perer.*

Of the deſcription of mandragoras.

4. Concerning the faſhion and kinde of this herbe, R. *David* ſaith, that there are two ſorts of them, the white is the male, the blacke the female: in them both three parts are moſt notable, the leaves, fruit, and root: *Dioſcorides* ſaith, that the leaves of the female are ſomewhat leſſe than lettice leaves, greene and of a ſtrong ſmell: the leaves of the male are bigger, and of a white colour: the apple of the female as big as an haſſe nut, like to fruit of the ſervice tree, of wan colour, of the male the apples are as bigge againe, of a ſaffron colour: the root is twofold, ſometimes threefold, winding one within another, blacke without, white within, *Dioſcor. lib. 4. c. 61. Pythagoras* called it *anthropomorphon*, not becauſe it perfectly repreſenteth a mans ſhape, but hath ſome ſemblance of the trunk of a mans body without armes, *Mathiolus.*

The vertue & operation of Mandrakes.

5. The properties of the *Mandragoras* are theſe: 1. By reaſon of the coldneſſe thereof, it caſteth them into a dead ſleepe that eat or ſmell thereof: and therefore Phyſitians uſe it, when they cut or ſeare, to ſtupifie the ſenſe. 2. If it be taken in the weight of a dram, it depriveth of the uſe of reaſon, *Dioſcor.* 3. It is drunke againſt the venome of ſerpents, *Plin. lib. 25. c. 23.* 4. The ſeed thereof is good to purge the place of conception, and to ſtay the immoderate flux of the monethly courſe: and therefore it may *per accidens* helpe toward conception, eſpecially in fervent climates and hot countries, *Perer. ex Avicenn. Lemnio.*

6. Some thinke then that theſe flowers were mandrakes, which is not like, as is ſhewed before; ſome take them to be lilies, as *Oleaſter*; ſome for violets, as *Onkelos*: ſome for inchanted or love-flowers, but *Rachel* would not uſe any ſuch: it is uncertaine what flowers they were, *Mercer.* it is more probable that they were *amabiles flores, amiable and lovely flowers* both for ſmell and ſight, as *Iunius*, and the word *dudaim* well anſwereth thereto, being derived of *dodh*, **beloved.**

QUEST. V. *Whether Iacobs wives gave the children their names.*

Vers. 20. *She called his name Zebulun.* 1. Some thinke that *Iacob* gave the names and not his wives, *Iun. Geneſ. 29. 35.* 2. Some that *Iacob* knowing his wives to have the gift of prophecie, as may appeare by the event, that anſwered to theſe names, in the ſeverall bleſſings given unto them, *Geneſ. 49.* did ſuffer his wives to give them names. 3. But it is moſt like that *Iacob* conſented with them in the impoſing of theſe names, *Mercer.*

QUEST. VI. *Of Dinah, whence ſhe was ſo named, and when borne.*

Vers. 21. *After that ſhe bare a daughter, &c.* 1. Some thinke that *Iacob* had other daughters beſide *Dinah*, but that is not like, ſeeing no mention is made but onely of *Dinah*, *Calvin.* 2. This name ſignifieth judgement or contention, which name might be given to *Dinah*, becauſe of that contention which fell out with the Sichemites by reaſon of her, *Mercer.* 3. But whether this *Dinah* were *Iacobs* wife is uncertaine, and whereas the Hebrewes imagine, that this *Dinah* and *Zebulun* were borne at once, and that *Dinah* in her mothers wombe was a male, but at the prayer of *Leah* was made a female, who pitied her ſiſter *Rachel*, which as yet had borne no childe at all, leſt ſhe ſhould have beene deſpiſed:

Hebrewes fables.

ſed: theſe are but idle and fabulous fanſies, wherein theſe blinde Rabbines are ſo much exerciſed. 4. This *Dinah* was borne next before *Ioſeph*: whom ſome affirme to have beene borne before *Gad, Aſſer, Iſſachar, Zebulun, Dinah*: But the courſe of the ſtory will not beare it, for betweene *Ioſeph* and *Benjamin*, *Iacob* had not any of his children borne.

QUEST. VII. *Of the time of Ioſephs birth and age.*

Verſ. 25. *AS ſoone as Rachel had borne Ioſeph, &c.* 1. Hence it is evident, that *Ioſeph* was borne in the end of *Iacobs* 14. yeares ſervice, for immediately upon the birth of *Ioſeph*, *Iacob* conſulted with *Laban* about his departure; but after this *Iacob* covenanteth to ſerve ſix yeares longer for his ſheep, *Gen.* 31. 41. theſe 14. yeares before the birth of *Ioſeph* ſome would have to prefigure thoſe 14. yeares which *Ioſeph* indured in Egypt, before he was exalted: for he was ſixteen yeare old when he was ſold into Egypt, & 30. yeares old when he ſtood before *Pharao*, *Mercer*. 2. Upon this account of *Ioſephs* age, it further is collected, that *Ioſeph* was 39. when *Iacob* was 130. for *Ioſeph* was 30. when he came before *Pharao*, *Gen.* 41. 46. then paſſed ſeven yeares of plenty, and two yeares of dearth, *Geneſ.* 45. 11. when *Iacob* came downe into Egypt, who was then 130. yeares old, *Geneſ.* 47. 9. If *Iacob* were 130. at *Ioſephs* 49. then when *Ioſeph* was borne, *Iacob* was 91. then 14. yeare before that, when *Iacob* went downe into Meſopotamia, he muſt be 77. and 7. yeares after, when he married his wives, he was 84. thirteene yeares after that when he had ſerved 7. yeares more for his wives, and ſix for his ſheepe, he was 97. yeares old, *Perer*.

QUEST. VIII. *Laban whether he divined of Iacob.*

Verſ. 27. *I Have found by experience.* 1. The word is *nachaſh*, which the Septuagint tranſlate, I have conjectured, *oionisamen*, as *Augures* uſe to doe, and this kinde of conjecture was made by ſerpents: *nachſha* with double *cametz*, is a ſerpent, with double *patach*, it ſignifieth the conjecture made by ſerpents. 2. But this word alſo ſignifieth to know or learne by experience, as it is uſed, *Gen.* 45. 5. *Ioſeph* by his drinking cup, found in the mouth of *Benjamins* ſacke, had experience of them, as his ſteward ſaith. 3. Therefore *Theodorets* obſervation is here unneceſſary, that *Moſes* ſetteth downe, *verba impiorum, the words of the wicked*, as they ſpake them, as here *Labans* divination, as though he had divined by his idols. 4. As alſo hee giveth the like inſtance of *Leah*, that ſhe ſhould uſe the prophane word of fortune, *verſe* 11. ſaying good lucke, *ghad*: which ſome take for *Iupiters* ſtarre, ſome for *Mercurie*, or *Mars*, alledging that place, *Iſa.* 65. 11. *They furniſh their drinke offerings to Gad*: where it is more fitly tranſlated a number, as the other clauſe ſheweth, *they have prepared a table for the multitude*: and ſo is it to be taken here, a number commeth: 1. for ſo the name Gad anſwereth to *Iacobs* prophecie, *Gen.* 49. 19. *Gad, gedadh*: *Gad*, an army ſhall overcome him, &c. he is therefore called *Gad*, becauſe a company as an army of children was comming, as *Leah* imputeth the procreation of her children to the Lords bleſſing, *Gen.* 29. 32, 33. therefore ſhe was far off from imputing it to fortune, or to the ſtars, much leſſe to give her child a ſuperſtitious and idolatrous name, which *Iacob* would not have ſuffered, *Calvin*.

Leah doth not name her ſon Gad of fortune.

QUEST. IX. *How Laban bleſſed at Iacobs feet.*

Verſ. 30. *THe Lord hath bleſſed thee by my comming.* The Hebrew phraſe is, *at my feet.* 1. which is not underſtood of *Iacob* going and comming about his buſineſſe, but of his comming to *Labans* houſe, ſince which time God bleſſed him. 2. Some thinke that *Iacob* meaneth, that ſince his comming God had given *Laban* ſonnes, whereas hee had none before, becauſe *Rachel* kept his ſheepe, *Mercer*. it may well bee that in fourteene yeares ſpace *Laban* might alſo be increaſed with ſonnes, which are mentioned afterwards, *Gen.* 31. 1. but *Iacob* meaneth the increaſe of *Labans* wealth: *the little which thou haddeſt is increaſed, &c.* 3. Hence was taken up that proverb uſed in Africa: *homo boni pedis*, a man of a good foot, that is, whoſe comming is proſperous, who in the African language was called Namphanjo: which name was given to a famous Martyr in Africa, derided by one *Maximus* a Grammarian, but defended by *Auguſtine, epiſt.* 44. *Si vocabulum interpretemur, non aliud ſignificat, quam hominem boni pedis*; *If we interpret the name, it ſignifieth nothing elſe but a man of a good foot.* 4. *Rupertus* fitly applyeth this to Chriſt, ſhewing how that *ad Chriſti introitum dives effectus eſt mundus, the whole world was enriched and bleſſed at the comming of Chriſt*, *Perer*.

QUEST. X. *What kinde of colours the ſheepe were of which were ſorted out for Iacob.*

Verſ. 32. *SEparate thou all the ſheepe with little ſpots, &c.* 1. There are three words uſed to expreſſe the party-coloured cattle, that ſhould fall to *Iacobs* ſhare; *nachod*, which ſignifieth that which is marked with ſmall ſpots, and therefore it is expreſſed by another word, *baradh*, *Gen.* 31. 10. ſpotted as with haile or aſhes. The Septuagint tranſlate in both places, *ραντὸς*, diſperſed or ſprinkled with ſpots. The other word is *talu*, that which is marked with great ſpots, as *Ioſu.* 9. 5. the ſame word is uſed to ſignifie peeced or clouted ſhooes: which where they are worne, are mended with patches, *Mercer*. to this kinde of great ſpotted, belongeth *gnaracadh*, uſed *verſ* 35. ſpotted in the binding places or legges, for ſo *gnacodh*, and *nachod*, are compared together, *Geneſ.* 31. 8. Therefore *Oleaſter* is deceived, that taketh *nachod* for the great ſpotted, *talu* for the leſſe ſpotted: this word *talu*, *verſ.* 35. is tranſlated by the 70. *λευκὸν* whitiſh, wherein there are white markes, as it is expreſſed, *verſ.* 35. The third word is *chum*, not blacke as ſome read, for they belonged to *Laban*, nor *red*, or yellowiſh, but rather browne, as of a ſoot-colour; which is cauſed by ſmoake and heat, for ſo *chum* ſignifieth heat: the 70. read *καῦν*: all the ſheepe and goats then either ſprinkled, or ring-ſtraked, or of a duskiſh colour, are ſeparated for *Iacob*, *Mercer*.

2. The

Iacob hath not only the parti-coloured goats but sheep also.

2. The Septuagint reade so, as though they which were parti-coloured among the goats onely should be his reward: but the 35. *verse* maketh the matter plaine, that the meaning is, that the spotted both among the goats and sheepe should be *Iacobs* part, *Pererius*.

3. Neither must these three colours be restrained, as though the darke or browne colour belonged to the lambs, the small and little spotted to the goats, as may seeme to be gathered out of the 32. *verse*: but the meaning is, that all either lambs, or goats of any of those colours should be divided from the rest: but the browne colour is given to the lambes as most usuall among them, the spotted to the goats for the same reason, *Mercer*.

Most particoloured sheepe in Palestine.

4. Herein appeareth Gods providence toward *Iacob*, that whereas the white and blacke sheepe were most set by in Mesopotamia, the particoloured in Palestina, (and therefore the shepherds are called *Nochudim*, *Amos* 1. 1. that is, keepers of spotted cattell, *Mercer*.) it so falleth out that *Iacob* being to returne into Canaan, is increased with that kinde of sheepe, *Perer*.

5. Concerning other greater cattell, *Iacob* also was very rich in them: he had camels and asses, *vers*. 43. yet those he had not from *Laban* in this bargaine, neither had he charge but only of the smaller cattell: these of the greater sort *Iacob* had by his owne purchase, and exchange for smaller cattell, *Perer*.

Quest. XI. *How Iacobs righteousnesse answereth for him.*

Vers. 33. *My righteousnesse shall answer or testifie for me to morrow, or hereafter, &c.* 1. As *yesterday* is taken for the time past, *Gen.* 31. 2. so *to morrow* is used for the time to come, a part for the whole: as the Apostle saith, *Iesus Christ, yester day, and to day, and the same for ever*. 2. Some referre the words following to justice, *when it shall come for my reward before thee, Calvin*. But the better reading is in the second person, *when thou shalt come to my reward*, that is, to see and examine it: and the words, *before thee*, must be joyned with the first clause: *my righteousnesse shall answer for me, before thee, Mercer. Iun.* 3. He speaketh not of his righteousnesse in generall for the time past, but in this particular, for the time to come, as it followeth in this *verse*, that if he found any thing with *Iacob*, but particoloured according to the agreement, he should count it as theft. 4. And *Iacob* doth as it were answer a secret objection: it may seeme improbable, that whereas the cattell of one colour are given mee to keepe, they should bring forth particoloured: God that seeth my justice and innocency, shall give sentence on my side by an extraordinary blessing. *Muscul.* 5. *Iacob* doth not absolutely stand upon his justice before God, but onely urgeth his innocency and faithfulnesse, in his service toward *Laban*. In like manner *David* cleareth himselfe; *Iudge me O Lord according to my innocency, &c. Psal.* 7. 8. *Muscul. Perer*.

Quest. XII. *Whether Iacob dealt fraudulently with Laban, concerning his particoloured sheepe.*

But whereas *Iacob* saith, *my righteousnesse shall make answer for mee*, it may be questioned, whether this were a plaine and just part in *Iacob*, by the device of the pilled and straked rods, to deceive *Laban* and inrich himselfe? the solution of which question is this: 1. That *Iacob* did not this of his owne head, but by Gods direction, *Genes*. 31. 10. But who knoweth not that God being Lord of all, may transferre the right of things from one to another, where no other inferior title or property is challenged: as God gave the land of the Canaanites the ancient possessors thereof, to the Israelites, *Calvin. Mercer*. 2. *Iacob* by this meanes doth recover but his owne, which was due unto him in a double right, both in respect of his 20. yeares service, all which time he served without wages: so *Iacob* saith, *yee know that I have served your father with all my might, but your father hath deceived mee, and changed my wages ten times, Gen.* 31. 6, 7. As also in regard of his wives dowry, which complaine of their fathers hardnesse: *have we any more portion or inheritance in our fathers house, doth he not count us as strangers, hath he not sold us? &c. therefore all the riches which God hath taken from our father is ours and our childrens, Gen.* 31. 12. 16. It is lawfull therefore for one by his cunning and industry to recover his goods, which he cannot otherwise get, especially Gods direction concurring withall: as the Israelites borrowed of the Ægyptians their best things, which were but a due recompence for their long service. 3. The saying is, *volenti non fit injuria*, a wrong is not done to him that is willing withall. It was thus agreed betweene *Laban* and *Iacob*: and *Laban tractatus est pro suo ingenio, Laban is handled in his kinde, Calvin*. for hee thought by this meanes to have gained to himselfe, and to have sent away *Iacob* with nothing: and it was a thing very unlikely, that sheepe all of one colour (such as *Iacob* onely had in his keeping) should bring forth particoloured. 4. The meanes which *Iacob* used, was not artificiall or fraudulent, but naturall, not depending of mans skill, but Gods blessing: therefore *Iacob* chooseth that for his wages, which not by mans wit, but Gods working was to take effect, *Mercer*. Thus the author of this device, *Iacobs* right, *Labans* covetous and cousening minde, and the meanes being laid together, will cleare *Iacob* in this action of fraudulent and unjust dealing.

Quest. XIII. *Of the corrupt reading of the vulgar Latine.*

Vers. 35. *And all that had white in them, and all that had blacke, &c.* The Latine text is here very corrupt, reading thus: *all the flocke of one colour, that is, of white and blacke, he delivered into the hands of his sonnes*: which reading is contrary to the originall, that saith, *the spotted onely with white, or particoloured and the duskish or blacke, were given to Labans sonnes to keep, and they which were of one colour to Iacob*. 1. The Romanists would justifie their vulgar Latine, some understanding by *Labans* children, *Iacobs* sonnes, for they were *Labans* after a sort: but this cannot be, for *Ruben Iacobs* eldest sonne was not now above six yeares old, borne in the first yeare of the second seven: and therefore *Iacobs* children

dren were not being ſo young fit to guide the flocks, *Mercer.* and beſide *Laban* might have thought that the father and ſonnes might have conſpired to deceive him. 2. Wherefore *Lyranus* and *Toſtatus* miſliking this firſt ſolution have deviſed another, that this is underſtood not of the firſt diviſion of the flocks, when indeede none but the parti-coloured were committed to *Labans* ſonnes, but of the ſecond partition, after that the eawes had lambes, when *Laban* came to view which were of one colour, which of divers, and then he tooke the whole coloured ſheep, as belonging to him, and gave them to the charge of his ſonnes. *Contra.* 1. It appeareth not, but that after the firſt ſeparation of the flocks, whereof ſome were committed to *Iacob*, ſome to *Labans* children, all thoſe which were under *Iacobs* charge, together with their increaſe, continued with *Iacob* ſtill, and he ſeparated the party coloured from the reſt, and the one was in view and ſight of the other, *verſ.* 40. whereas the flocks firſt divided were three daies journey aſunder, *verſ.* 36. 2. This diviſion mentioned, *verſ.* 35. was the very ſame day, wherein this agreement was made, and therefore it was the firſt, not the ſecond diviſion. 3. If this were admitted, then the Hebrew text ſhould be convinced of falſity, which readeth not, *the flocks of one colour*, but, *all that had white markes in them*: that is, were ſpotted with white.

3. Wherefore we doubt not rather to refuſe the Latine tranſlation as corrupt and divers from the Hebrew, and the Septuagint, with the Chalde in this place; and approove rather the judgement of *Cajetanus*, who giveth this cenſure of the Latine tranſlators: *Scito prudens Lector, quod univerſa hac pars textus uſq; ad finem capituli, apud latinum interpretem paraphraſis eſt, potius quam textus. &c.* Underſtand diſcreet reader, that all this part of the text to the end the Chapter, with the Latine interpreter, is a paraphraſis rather than the text. And a little after he ſaith: *Antiquus interpres, neſcitur, quo ſpiritu hac ita ſummaverit*: Wee cannot tell, with what ſpirit the old interpretor hath thus ſummed the text, *Cajetan. in hunc locum.*

The Latine tranſlation refuſed of the Romaniſts themſelves.

QUEST. XIV. *Of the divers meanes which Iacob uſed to make the ſheepe to bring forth party-coloured.*

Verſ. 37. *THen Iacob tooke rods, &c. Iacob* uſed three induſtrious meanes to cauſe the ſheepe to bring forth party coloured: 1. He uſeth pilled and ſtraked rods, and putteth them in the watering places, at ſuch time as the ſheepe were in heat, that is, in ramming time. *Hierom* ſheweth the cauſe: *Vt ex duplici deſiderio, duna avide bibunt, & aſcenduntur a maribus, tales fœtus concipierent, quales umbræ arietum in aquarum ſpeculo contemplabantur, tradition. in Geneſ.* That of a double deſire, while both they drinke greedily, and were coupled with the males, they might be conceived with ſuch young, as they ſaw the ſhadowes of the rams in the water: for the coloured rods made alſo the ſhadow of the rams to appeare party-coloured. 2. Another policie which *Iacob* uſeth is ſet forth, *verſ.* 40. that he ſet the particoloured ſheep before, and *Labans* whole coloured ſheep behinde, and turned their face toward the parti-coloured; but his owne ſheep that were of divers colours, he turned not toward *Labans*: and this he did not alwayes, but in ramming time, that *Labans* ſheep by the ſight of the parti-coloured might bring forth like unto them: this is the right meaning of the verſe, which is corruptly tranſlated by the Septuagint, and Latine: the Chalde alſo and *Genevenſ.* doe tranſpoſe theſe words, *among the ſheep of Laban*, and joyne them with *the parti-coloured, &c.* whereas there were none ſuch in *Labans* flocke: and therefore this clauſe muſt be inſerted thus in the beginning of the ſentence, *And turned the face of the ſheep which were in the flocke of Laban, &c.* as the Biſ. tranſlation readeth, *ſic Iun. Mercer. Vatabl.*

3. *Iacobs* third device is expreſſed, *verſ.* 42. *Iacob* put the rods into the gutters onely, in the ramming time of the ſtronger ſheepe, that is in the firſt ſeaſon of their coupling, as *Onkelos* expounderh, which is ſuppoſed to be in the ſpring, when the ſheep were lively and ſtrong. *Muſcul. Mercer. Luther.* The weaker ſheepe conceived in the autumne, and then *Iacob* put not in the rods, nor to deceive *Laban*, that when he came he ſhould not ſee them, as *Kimhi* thinketh, for *Laban* uſed not to come to take a view of the ſheepe in ramming, but in lambing time: but *Iacob* uſed thus to doe, that *Laban* might have ſome increaſe of his colour, although by this meanes the ſtronger fell out to be *Iacobs*.

QUEST. XV. *Whether Iacobs device were by miracle or by the workes of nature.*

THis device of *Iacob* by the ſight of particoloured rods, to cauſe the eawes and goats to be conceived with young of the like colour. 1. Is neither to bee held altogether miraculous as *Chryſoſtome* thinketh, *non erat juxta naturæ ordinem quod fiebat, &c.* it was not according to the courſe of nature that was done, but miraculous and beyond natures worke, *hom.* 57. *in Geneſ.* much leſſe doe we receive the fabulous conceit of one *Hoſaias* an Hebrew, that the eawes conceived alone without the males, by the ſight only of the rods in the water, *ex Mercer.* 2. Neither do we aſcribe this altogether to the work of nature, although the cogitation and conceit of the minde be very much in the forming of ſhapes, and therefore as *Plinie* noteth, *plures in homine quam in cæteris animalibus differentiæ*, there are more diverſities of ſhapes among men, than bruit beaſts, becauſe of the variety of their conceits, *lib.* 7. *c.* 12. *Galen* writeth of a woman, that by beholding of a faire picture, by a deformed husband had a faire childe, *libr. de theriaca.* *Quintilian* writeth of a Queene that upon the like conceit brought forth an Æthiopian. *Hipocrates* maketh mention of a woman that being delivered of a beautifull childe, much unlike both the parents, ſhould have beene condemned of adultery, but was freed by a learned Phyſitian that imputed it to a picture, which ſhe had in her ſight, *ex Perer.* The Hebrews report of an Æthiopian that had a faire child, and a Rabin being asked the reaſon thereof, ſhewed the cauſe to be a white table that was in her ſight, at the time of conceiving. The like report is, that a woman brought forth a mouſe, becauſe a mouſe chanced to run before her, when ſhe was with childe, *Mercer.* The like operation hath the object of the ſight in bruit beaſts for

Strange births procured by the conceit and fancie of the minde.

for this cauſe, the faſhion is in Spaine to ſet before the mares when they are horſed, the moſt goodly beaſts of that kinde, *Muſcul.* The like practice is uſed by the Dove-maſters, that they may have a brood of faire pigeons, *Iſydor. libr.* 12. *Etimolog.* Although then that nature had her worke, yet we cannot ſay that nature wholly did it. 3. Wherefore God wrought here together with nature, and that after an extraordinary manner: firſt, becauſe this deviſe was revealed vnto *Iacob* by the Angell of God in a dreame, *Geneſ.* 31. 11. Secondly God gave a rare effect to this deviſe that it failed not, whereas if it had beene according to the ordinary worke of nature, there might have beene ſome change and alteration: and it is well noted by *Valetius*: that both the male and female concurred in the ſame imagination and fantaſie of the parti-coloured, which was the cauſe that they alwaies brought forth of the ſame colour. *lib. de ſacr. philoſ. c.* 11.

QUEST. XVI. *Of the naturall reaſon why the imagination ſhould be ſo ſtrong to worke upon the body.*

NOw further, that we may ſee the naturall reaſon, why that *Iacobs* ſheepe brought forth party-coloured. 1. That ſheepe by drinking of certaine waters, doe change the colour of their wooll, *Ariſtotle* maketh mention: as there is a River in Aſſyria called Pſychrus, of that coldneſſe, which cauſeth the ſheepe that drinke thereof to yeane blacke lambs: in Artandria there are two rivers, the one maketh the ſheepe white, the other blacke: the river Scamander doth dye them yellow: *Ariſtot. lib.* 3. *de hiſtor. animal. c.* 12. But this alteration is cauſed by the matter and quality of the water being received and drunke, whereas *Iacobs* ſheepe conceived by the very ſight. 2. The phantaſie and affection is very ſtrong to worke upon it owne body, ſometime upon another: children have beene bewitched by the malitious ſight of thoſe that have intended them hurt, ſome by immoderate joy have preſently dyed, as *Philippides* the Comicall Poet, for his unexpected victory of his fellow Poets: and a woman for the returne of her ſonne, whom ſhee ſuppoſed to have beene ſlaine in the warres, in the extremity of joy, ended her life as the Romane hiſtories teſtifie: hence it is that the very ſight of that, which goeth againſt the ſtomacke procureth vomit, ſome by the ſeeing of others bloud have ſounded: others for feare looking downe from a ſteepe place have tumbled downe, they which are ſtrucken with ſudden feare doe wax pale in their face, their hands tremble, their voyce is taken away, and all the body is diſtempered: ſuch is the operation of the conceit of parents in the conception of their children, which cauſeth ſuch variety of ſhapes, of colour, geſture, *ex Marſil. ficin. lib.* 13. *de Platon. Theolog. cap.* 1. 3. As we ſee by experience, that the imagination of the minde doth bring forth ſuch effects in the body, ſo the reaſons thereof may be yeelded to be theſe. 1. The power and dominion, which the ſoule hath over the body, the one is the moover and ſtirrer, the other the thing mooved: the ſoule is to the body as the workeman to his worke, which he frameth and faſhioneth according to the *idea*, and conceit of the mind, and ſo it is in the conception and generation of children, *Toſta. q.* 10. *inc.* 30. 2. Another reaſon may be taken from the nature and property of *imagination, Imaginari non eſt neque animi, neque corporis, ſed conjunctim*, to imagine is not proper to the ſoule or body apart, but to them both together, as the reſt of the affections of love and hatred and the like are: the mind then is like to that which it imagineth, and the body with the mind begetteth that which is like to it ſelfe, ſo it commeth to paſſe, that the likeneſſe, which the phantaſie imagineth the body begetteth, *Valleſ.* 3. A third reaſon is, from the nature and power of the ſeed, which as it floweth from all the parts of the body, and therefore worketh materially the ſimilitude of the ſame parts, ſo alſo is it procured by the minde and phantaſie and therefore expreſſeth alſo that quality in the birth, which was in the minde from whom it was ſent, *Perer. ex Valleſ.*

The force and power of the affections.

4. *Places of Doctrine.*

Doct. 1. *Abrahams ſeed begotten by the power of God.*

Verſ. 21. GOd *opened her womb, &c.* In that God made *Leah* and *Rachel* fruitfull, of whom came the promiſed ſeed, it ſheweth that it was not the worke of nature, but the gift of God, *Muſcul.* And as *Abrahams* carnall ſeed was propagated by God, ſo much more the Spirituall: *which are borne, not of bloud, nor of the will of the fleſh, nor of the will of man, but of God, Iohn* 1. 13.

Doct. 2. *The children of the barren wombe moſt excellent.*

Verſ. 24. SHe *called his name Ioſeph:* as the children of the barren are noted in Scripture to have beene moſt excellent, as *Iſaack* of *Sarah, Ioſeph* of *Rachel, Samuel* of *Anna, Iohn Baptiſt* of *Elizabeth*, *Muſcul.* ſo alſo they which have beene begotten of ſpirituall barrenneſſe, that is converted from a ſinfull life, have prooved moſt excellent inſtruments, as *Zacheus, Luke* 19. and S. *Paul* of a perſecutor made an Apoſtle.

Doct. 3. *Wives not to be married without conſent of parents.*

Verſ. 26. GIve *me my wives and children, &c.* They were already *Iacobs* wives and children, yet he craveth leave of his father in law that he may peaceably depart with them: this condemneth their prepoſterous courſe, that adventure to take away mens daughters, and make them their wives againſt the minde and without the conſent of their parents, *Muſcul.* whereas the Apoſtle leaveth the beſtowing of the virgin in mariage, wholy to the diſpoſition of the father, 1 *Cor.* 7. 38.

Doct.

4. Doct. *The house of God must be provided for by tithes and other revenues.*

Vers. 30. WHen shall I travell for mine house also? As *Iacob* first served *Laban* for nought, contenting himselfe with the marriage of *Leah* and *Rachel*, but afterward hee expected wages, to provide for his house: so *Rupertus* doth fitly allegorize this place: at the first the Apostles preached the Gospell freely to win unto Christ *Leah* of the Jewes, and *Rachel* of the Gentiles: But now it is the ordinance of Christ, that as *Laban* provided for *Iacobs* house, so the Church by the care of Christian magistrates should bee endowed with tithes and revenues for the maintenance thereof: as the Apostle saith, *The Lord hath ordeined that they which preach the Gospell, should live of the Gospell*, 1 *Cor.* 9. 14.

5. Doct. *Married persons must take heed of brutish fantasies.*

Vers. 38. THen he put the rods which he had pilled, &c. Seeing that the fantasie of the mind, procured by the object of the sight, or some other cogitation, in the time of conception, is of such force to fashion the birth: it becommeth men and women, not to come together with bestiall appetites, and uncleane imaginations, (for by such meanes, monstrous & mishapen births are often procured) but then chiefly to have holy thoughts, and cleane cogitations, *Mercer.* And that then most of all they may fulfill that saying of the Apostle: *That husbands dwell with their wives as men of knowledge*, 1 *Peter* 3. 7.

5. *Places of confutation.*

1. Confut. *Against the invocation of Saints.*

Vers. 2. AM I in Gods stead, &c. *Iacob* thus answering *Rachel*, that called to him, to give her children, as though hee were God, may sufficiently confute the blindnesse of all those which invocate Saints, and call upon them for helpe: We may verily think, that if God so thought good, that they should make answer, they would say as *Iacob* did to *Rachel*, *Are we in Gods stead? Musc.* And as our Saviour saith to the Jewes, *There is one which accuseth you, even Moses, in whom ye trust*, *Ioh.* 5. 45. so the Saints, whom the Romanists superstitiously worship, will be their accusers.

2. Confut. *Against the slander of the Maniches.*

Vers. 16. I Have bought thee with my sonnes mandrakes: *Faustus* that wicked *Maniche* hereupon taketh occasion to open his blasphemous mouth, *habuisse inter se veluti quatuor scorta certamen, quaenam eum ad concubitum raperet: that Iacobs wives as foure strumpets did strive betweene themselves who should lye with him: Augustine* here answereth, 1. *Nulla ancillarum virum ab altera rapuit: none of them did strive to have their husband from another*: but *Iacob* kept his turnes, and observed an order, when to goe in to his wives: for what need the one to have hired out the other, *Nisi ordo esset alterius, &c. If it had not been Rachels turne, &c.* 2. *Ipsas faeminas nihil aliud in concubitu appetuisse, &c. It is certaine that these women coveted nothing else but children, in companying with their husbands*, and therefore being barren themselves, or ceasing to beare, they substituted their maids. 3. *Si concupiscentiae, non justitiae fuisset servus Iacob, nonne per totam diem in voluptatem illius noctis aestuasset, &c. If Iacob had not beene a servant of justice, rather than of his owne concupiscence, he would all the day long have thought upon the pleasure of that night, when he was to lodge with the fairer*: this sheweth then, that *Iacob* being content to change the course, and to goe in to her, which was lesse loved, was not a man given to fleshly concupiscence, but only sought the propagation of his seed: *sic August. lib. 22. cont. Faust. c. 18.*

6. *Morall Observations.*

1. Observ. *To preferre the glory of God before love of wife and children, &c.*

Vers. 2. IAcobs anger was kindled against Rachel. Though *Iacob* loved *Rachel* well, yet when hee seeth Gods glory to be hindred, he forbeareth her not, but is incensed against her, which teacheth us, that we ought to preferre the glory of God before the love of parents, wife, or children, *Mercer.* As our Saviour saith, *If any man come unto me, and hate not his father, mother, wife, children, &c. he cannot be my Disciple*, *Luke* 14. 26.

2. Observ. *Not to rejoyce in evill.*

Vers. 18. GOd hath given mee my reward, because I gave my maid to my husband, &c. Although *Leah* gave her maid to her husband of a good intention, only for procreation, yet because it was a breach and prophanation of holy matrimony, which God had ordained, shee offended rather therein, than was to expect a reward. Thus many times men flatter themselves in their sinnes, and thinke that they are rewarded of God, when they doe evill, *Calvin.* As *Micah* having made him house-gods, and entertained a Levite, thus vaunted himselfe: *Now I know the Lord will be good unto me, because I have a Levite to my Priest*, *Iud.* 17. 13.

3. Obſerv. *Continency in marriage.*

Verſ. 16. AND *Leah ſaid, come in to me, &c.* Both *Iacobs* continency here appeareth, that did not give himſelfe to carnall appetite, without moderation, but obſerved certaine times, when he paid his debt unto his wives, *Perer.* As alſo the modeſty of thoſe matrons is manifeſt herein, who offered not themſelves to goe in to their husband, but expected till he came in to them : *Muſcul.* This is that which the Apoſtle ſaith, *That every one ſhould know how to poſſeſſe his veſſell in holineſſe and honour, not in the luſt of concupiſcence,* 1 *Theſſal.* 4. 5.

4. Obſerv. *The time appointed of God, not to be prevented.*

Verſ. 26. GIve *my wives and my children, &c. Iacob* though he knew, that he was to returne into his countrey, yet preventeth the time which God had appointed, for hee yet ſtayed ſix yeares longer : ſo many times the children of God through their haſte, doe run before the time which God hath ſet : as *Moſes* being ordained to be the deliverer of *Iſrael,* yet ſhewing himſelfe before his time, was conſtrained to ſave himſelfe by flying, *Mercer.*

5. Obſerv. *Choyce to be made of good ſervants.*

Verſ. 27. I *Perceive the Lord hath bleſſed me for thy ſake.* Thus alſo was *Potiphars* houſe bleſſed becauſe of *Ioſeph, Gen.* 39. 3. Maſters therefore ſhould have a ſpeciall care to make choyce of godly ſervants, that God may bleſſe the worke under their hands, *Perer.*

CHAP. XXXI.

1. *The Contents.*

IN this Chapter, firſt we have *Iacobs* departure from *Laban,* with his wives, and children, and cattell : where wee have, 1. The occaſion that moved *Iacob,* the murmuring of *Labans* ſonnes, and change of *Labans* countenance, *verſ.* 1, 2. 2. The Commandement of God for *Iacobs* departure, *verſ.* 3. 3. *Iacobs* conſultation with his wives : firſt *Iacob* maketh report of his faithfull ſervice, *verſ.* 6. *Labans* churliſh dealing, *verſ.* 7, 8. of Gods bleſſing, *verſ.* 10. to *verſ.* 14. then his wives give their conſent, *verſ.* 14. to 15. and ſo *Iacob* departeth, he and his, *verſ.* 17. to 22.

Secondly, there is deſcribed *Labans* purſuit, and expoſtulation with *Iacob* : where is ſet forth *Labans* accuſation, and *Iacobs* recrimination. 1. *Laban* accuſeth *Iacob* of two things, the ſecret carrying away of his daughters, *verſ.* 26, 27. the ſtealing away of his gods, *verſ.* 30. *Iacob* defendeth himſelfe, in ſhewing the cauſe why he went away ſecretly, *verſ.* 31. in giving *Laban* leave to ſearch for his gods, which hee doth, but findeth them not, by reaſon of *Rachels* excuſe, to *verſ.* 36. 2. *Iacob* againe accuſeth *Laban* for his hard dealing, making profeſſion of his great travell and faithfull ſervice, and Gods bleſſing, to 42. then *Laban* yeeldeth himſelfe, *verſ.* 43.

Thirdly, there is declared in this Chapter, how *Iacob* and *Laban* make a covenant together : 1. The covenant it ſelfe is expreſſed, *verſ.* 49. to 52. 2. The ratification of it of each ſide by an oath, and ceremonies : *Laban* ſweareth by the God of *Nahor,* 53. and together with *Iacob,* maketh an heape of ſtones, *verſ.* 47, 48. *Iacob* ſweareth by the feare of his father *Iſaack,* 53. and offereth ſacrifice, *verſ.* 54, 55.

2. *The divers readings.*

S.T.ad. v. 1. *And Iacob heard. S. T. and he heard, cater.*

C.r.cor. *hath gotten all this ſubſtance. C. all this glory. cat. cabhor. glorie.*

C.r.cor. v. 5. *the God of my father was with me. cat. the word of the God of my father was my helpe. C.*

div. ſig. v. 7. *your father hath lied unto me. C. hath mocked me. T. hath deceived me. cat. hatal,* ſignifieth all theſe.

S.cor. *hath changed my reward or wages often lambs* : ſo alſo *verſ.* 41. *S. ten times or turnes. cater. manah, a portion.*

S.H.cor. v. 8. *if he ſaid, the white ſhall be thy reward, they brought forth white. H. S. if hee ſaid, the particoloured, G. or ring-ſtraked. B. or ſpotted. C. or ſpotted in the legs. T. gnàcadh, to binde,* whereof commeth the word here uſed, that ſignifieth them that are ſpotted in the binding places, that is, the ſhankes and the legs.

v. 10. *of divers colours. H. ſprinkled as with aſhes. S. ſpotted or party. B. G. C. ſpotted as with haile : heb. baradh,* ſignifieth haile. *T.*

S. ap. f. prop. v. 13. *I am the God which appeared unto thee in the place of God. S. I am the God of Bethel. cater.*

B. v. 14. *have we had as yet any portion? B. is there yet any more portion for us in our fathers houſe? cat.* for they could not ſay, that they had hitherto no part, ſeeing it followeth in the next verſe, *verſ.* 16. *all the riches which God hath taken from our father, is ours, &c.*

mut. temp. v. 15. *and ſhould he alſo devoure our money? T. ſhould wee ſuffer him ſtill to devoure that God hath given us? and hath eaten alſo our money. cat.*

S.cor. v. 18. *he tooke all his cattell and houſhold ſtuffe. S. all his cattell and goods. cat.*

v. 20. *and*

v. 20. *and he would not confeſſe to his father in law. H. he concealed from Laban the Aramite. S. C. ſtole away the heart of Laban. B. G. he ſtole away from Laban, as* v. 27. *or deceived the heart of Laban. Tr.*
v. 23. *he tooke his ſonnes and brethren. S. his brethren. cæt. that is, kinſfolkes.* S. ad.
v. 24. *that thou ſpeake nothing bitterly to Iacob. H. that thou ſpeake not evill. S. that thou ſpeake ought ſave good. B. G. that thou ſpeake neither good nor bad:* that is, concerning his returning againe. *T. heb. from good to bad. P. C.*
v. 29. *it is in my hand through God. B. there is power in my hand. cæt. cel, is the name of God, it ſignifieth alſo ſtrength.* B.
v. 31. *that I departed without thy knowledge, I feared, &c. I was afraid, and ſaid, leſt thou wouldeſt have taken thy daughters. cæt.* H. ad.
v. 32. *the place where thou findeſt thy God, let it not remaine. C. with whom thou findeſt thy gods, let him be ſlaine before our brethren. H. with whom thou findeſt, &c. let him not live. cæter.* Ch.
and he found or knew nothing with him: added by the Septuag. S. ad.
v. 36. *ſo the ſollicitude or care of the ſearcher was marked. H. Laban ſearched through all the houſe, and found not the idols. S. G. Laban toſſed or handled all the tent. C. B. T. maſheſh, to feele, to handle.* H. c.
v. 38. *were not barren. H. S. G. caſt not their young. C. P. T. B. ſhacall, to be deprived of young.*
v. 40. *what was ſtollen, thou didſt require of me. H. what was wanting of the number, thou diddeſt require of me, I kept them by day and by night. C. of my hand didſt thou require what was ſtollen by day or night. cæter.* H. de. Ch. cor.
v. 43. *are mine and my daughters. S. are mine, &c.* S. ad.
v. 47. *Laban called it, the heape is witneſſe, Iacob called it, the heape of witneſſe. H. S. Laban called it legar ſahadutha, Iacob called it Galeed. cæt. gnal, is an hillocke or heape, gnedh, a witneſſe: put together, gnalgnedh.* H. S. ap. f. pr.
v. 49. *and Laban added, &c. H. and he called it a watch tower. S. C. and he called it Miſpah. G. B. T.* H. c.
v. 54. *and he offered ſacrifice. H. S. Iacob offered ſacrifice. cæt.* H. S. det.
they did eat and drinke. S. they did eat. cæter. S. ad.

3. *The explanation of doubtfull queſtions.*

Quest. I. *How Laban had changed Iacobs wages ten times.*

Verſ. 7. *He hath changed my wages ten times.* 1. Neither *Cajetans* expoſition is to bee received, that his wages was not ſo often changed, but it is (ſaith he) an hyperbolicall ſpeech: for where the words may be taken properly, what need a figure to be admitted? 2. *Raſi* is in the other extreme, who taketh the word *monim*, here uſed, for ten peeces of coine, ſo that he would have his wages changed ten times ten times, that is, an hundred times. 3. *Hierome* taketh it literally, and ſo doth *Auguſtine*, that he was deceived twice every yeare, for the five laſt, the firſt not counted, becauſe twice in every yeare in Italy, and likewiſe in Meſopotamia, the Ewes have young: as *Hierome* alleageth out of *Virgil*; *bis gravidæ pecudes, ewes twice with young.* 4. The Septuag. read, for ten times or turnes, *ten lambs*: which *Auguſtine* would juſtifie, becauſe a lamb may be taken for the lambing time: as *ariſta*, an eare of corne, is taken for harveſt: and ſo their meaning ſhould be, that *Iacob* was deceived ten lambing times, *q.* 95. *in Geneſ.* But it is more like, that the Septuag. tranſlated the word *monim*, μνῶν, money: which by the Scribes, was made ἀμνῶν, by the addition of one letter: *ex Mercer.* 5. Wherefore I rather thinke, that here a certaine number is taken for an uncertaine: that neither leſſe than ten times *Iacob* was deceived, nor yet juſt ſo many times: but that he was very often beguiled at *Labans* hand: as the Lord ſaith, *That the Iſraelites had tempted him ten times, Num.* 14. 22. and *Iob* complaineth of his friends, that they had ten times reproved him, *Iob.* 19. 2. that is, often, *Mercer.*

Quest. II. *Whence Iacob had his firſt particoloured goats that he ſaw in a dreame.*

Verſ. 12. *See all the he goats leaping upon the ſhe goats, that are particoloured, &c. That are particoloured,* muſt be referred to the he goats, not to the females, becauſe *gnacodim* is of the maſculine gender: this difference is well obſerved by the Greeke and Latine tranſlators, *Iun. Mercer.* and therefore our Engliſh tranſlations are herein faulty, that apply it to the ſhe goats. But here the queſtion is, from whence *Iacob* had theſe particoloured goats, that leaped upon the females: 1. Neither had *Iacob* theſe particoloured by miracle, as the Hebrewes affirme, that an Angell brought them from *Labans* flocke. 2. Neither did *Iacob* borrow them of other ſhepherds, for that had beene a fraud. 3. Neither did he put his owne particoloured, after they were increaſed, to *Labans* white cattell: for then he needed not to have uſed the device of the rods, and beſide it had beene a fraud. 4. Nor yet are they called particoloured, becauſe they ſo appeared in the water, while they leaped upon the ewes, by reaſon of the pide and ſtraked rods that were put into the gutters: 5. Nor yet are they ſo named in reſpect of the iſſue and effect, becauſe they had particoloured lambs, as if the rams that leaped the ſheepe had beene of that colour, as *Mercer.* 6. But this viſion is not to be referred to the beginning of this particoloured breed, but at once ſheweth to *Iacob* the great increaſe of them like to be, that he ſhould have particoloured both male and female of his owne, in ſuch abundance, that they ſhould ingender among themſelves, and grow into flocks.

QUEST. III. *Whether it were an Angell that ſpake unto Iacob in Bethel.*

Verſ. 13. *I Am the God of Bethel, &c.* 1. Theſe two viſions, though reported together to *Iacobs* wives, yet were not ſhewed at once to *Iacob*, but at ſundry times: the one concerning the particoloured cattell, 6. yeares before: but the other for his returne, in the end of the 6. yeare, immediately before *Iacobs* departure from *Laban*, *verſ.* 3. *Mercer.* 2. This Angell was not any miniſtring Spirit, which ſpake in the name of God, as ſome thinke, *Mer.* 3. But it was Chriſt himſelfe, for here hee is called the God of Bethel: and in that viſion, beſide the Angels aſcending and deſcending, the Lord himſelfe ſtood at the top of the ladder, who ſpake to *Iacob*: Chriſt Jeſus then was the great Angell of Gods preſence, that appeared before to *Iacob* in Bethel, and now againe ſpeaketh to him in viſion.

QUEST. IV. *Why Rachel is ſet before Leah, and ſpeaketh firſt.*

Verſ. 14. *THen anſwered Rachel and Leah:* 1. *Rachel* is named before *Leah*, as before, *verſ.* 4. becauſe ſhe was *Iacobs* principall wife, the chiefe matron of the houſe; *Leah* was thruſt upon him undeſired: for this cauſe afterward in the forme of bleſſing, which they uſed toward *Ruth*, *Rachel* is preferred before *Leah*, even by the Bethlemites, that came of *Iudah*, of *Leah*, *Ruth* 4. 11. 2. Hebrewes note this as a preſumptuous part in *Rachel* to ſpeak before her elder ſiſter, and therefore they ſay, ſhe died firſt: but the truth is, the ſingular number is here uſed for the plurall: and this anſwer, though it might be made by *Rachel*, was with the conſent of both. 3. In that they ſay, *All the riches which God hath taken, &c. is ours and our childrens*, they doe ſomewhat obſcure Gods bleſſing, as though God had given them but their due, in as much as they being *Labans* daughters, together with their children, had intereſt in his goods, *Calvin. Mercer.*

QUEST. V. *Of the reaſons that made Iacobs wives willing to depart.*

Verſ. 14. *HAve we any more portion? &c. Iacobs* wives uſe foure reaſons of their willingneſſe to depart: three domeſticall, and one divine. 1. Becauſe they looked now for no more portion in their fathers houſe, than that which they had gotten, they had no reaſon to ſtay any longer: they ſay not, as ſome read, *Have we not yet any portion? &c.* for they had a great part by Gods providence out of their fathers ſubſtance, as they confeſſe, *verſ.* 16. 2. *He hath ſold us:* he hath beene unkind to us, ſetting us forth with no dowry, but ſelling us for 14. yeares ſervice, and making a gaine and advantage thereof to himſelfe. 3. They ſay, *Should he ſtill eat up our money?* that is, ſhould we remaine here ſtill, and ſuffer him to devoure our ſubſtance? ſome doe otherwiſe read, *And hath eaten up our money*, referring it to the time paſt, that whereas he had ſold them, for *Iacobs* ſervice, the price or money, that is, *Iacobs* labour he took to himſelfe, *Mercer.* But the other reading is better: which the particle *gam, etiam, alſo*, doth imply: ſhould hee *yet*, or *ſtill*, devoure, &c. 4. The divine reaſon, which they uſe, is from the Commandement of God, *verſ.* 16. *Whatſoever God hath ſaid unto thee, doe it.*

QUEST. VI. *What the teraphim were which Rachel ſtole from Laban.*

Verſ. 19. *RAchel ſtole her fathers idols*: the word is *teraphim*: 1. Some by theſe *teraphim*, underſtand the Prieſtly ornaments and implements that belong to ſacrificing: becauſe *Oſe* 3. 4. the Prophet ſaith, the children of Iſrael ſhall remaine a long time without Ephod and Teraphim: *Hieron. epiſt.* 113. *ad Marcel.* But in this place the Prophet ſheweth, that the children ſhall bee without any forme of Church or common-wealth, even ſuch, as when it was deformed with *teraphim*, worſhip of idols, *Iun.* 2. Some thinke that the *teraphim* were other pictures and reſemblances, than of men, as *Aquilas* tranſlateth them, *morphomata*, figures, ſhapes: but that *teraphim* had an humane ſhape, appeareth, 1 *Sam.* 19. where *Michol* put an image in the bed, in ſtead of *David*. 3. Some thinke that the *teraphim*, was made of the head of the firſt borne child, which was embawmed and ſo kept, from the which by the working of the devill, they received anſwers, *Lyran.* But if *teraphim* had beene ſuch a thing, it is not like *Rachel* would have ſtollen it away. 4. Some thinke that they were certaine images, which they conſecrated for divination, from whence they received anſwers, *R. Kimhi*: and they did repreſent the head of a man, made of ſome kind of metall: ſuch a head *Albertus Magnus* had, which *Thomas Aquinas* his ſcholler brake, *Toſtat.* and hereupon they derive the word from the roor, *raphaph*, which ſignifieth, *remiſſe, weake*, becauſe the oracles which they gave, were many times uncertaine and falſe. It is true, that ſome *teraphim* were uſed for ſuch purpoſe to conſult withall: as *Zachar.* 10. 2. *The teraphim have ſpoken vanity:* but yet all were not ſo uſed, as the *teraphim* which war in *Davids* houſe. 5. And yet upon this example it cannot bee gathered, that there were ſome *teraphim*, which were not idols: as *Rambam* inferreth, and *Perer. numer.* 4. for although *David* himſelfe were farre from idolatry, and idols in *Sauls* time were publikely removed, yet there might be ſome reliques of ſuperſtition privately remaining: and this in *Davids houſe* might bee ſecretly kept by *Michol* without *Davids* knowledge, or it was as an implement not regarded, *Mercer.* 6. Wherefore it is moſt like, that theſe *teraphim* did reſemble an humane ſhape, and that they were conſecrated to ſuperſtitious uſes, as thoſe idols of *Laban* were, which he therefore afterward called his gods, *verſ.* 30.

QUEST. VII. *Wherefore Rachel ſtole away her fathers idols.*

IT is further queſtioned, wherefore *Rachel* ſtole away *Labans* idols. 1. Not as ſome thinke, that *Laban* ſhould not conſult with them, to know which way *Iacob* was gone: *ſic Aben Ezra, Toſtat.* for though *Laban* miſſed them preſently, that is to be imputed to his ſuperſtition, who did often viſit his idols.

idols. 2. Neither did *Rachel* this, to revoke her father from idolatry, as *Rab. Salamon*, to whom give conſent, *Baſil*, *Nazianzene*, *Theodoret*, for then ſhee needed not to have beene aſhamed of her fact: neither would *Iacob* ſo ſharply have cenſured the fact to bee worthy of death. 3. Nor yet did *Rachel* ſteale them away being made of ſome precious metall, that it might be ſome recompence unto her for part of her dowry, *Perer. numer.* 7. for this had beene plaine theft. 4. Neither yet, as *Ioſephus* thinketh, did *Rachel* carry away her fathers gods, that if he ſhould purſue after them, *haberet, quo confugeret, veniam impetraturæ, ſhe might have recourſe unto them, to aske pardon*, and to appeaſe her fathers wrath: for this had beene plaine idolatry. 5. Nor yet was this done by way of myſtery: as *Gregory* collecteth: that as *Laban* found not his idols with *Iacob*: *ſic diabolus oſtenſis mundi theſauris, in Redemptore noſtro veſtigia terrenæ concupiſcentiæ non invenit: ſo the devill, having ſhewed the treaſures of the world, did not finde in our Redeemer any foot-ſteps of terrene concupiſcence, &c.* 6. But it is moſt like that *Rachel*, though much reformed, and reclaimed from her fathers ſuperſtition by her husbands inſtruction, yet was ſomewhat touched there with ſtill: and therefore of a ſuperſtitious mind did take away her fathers idols: and hereof it was, that long after this, *Iacob* reforming his houſe, cauſed all the ſtrange gods to be removed: *ſic Chryſoſtom. hom. 47. in Geneſ. Mercerus, Calvin.*

Quest. VIII. *Whether Rachel were any thing addicted to ſuperſtitious worſhip.*

But ſome are of contrary opinion, that *Rachel* was not at all addicted to her fathers ſuperſtition: whoſe reaſons are theſe: 1. Becauſe *Rachel* did worſhip God, and prayed unto him, *Geneſ.* 29. 22. God remembred *Rachel* and heard her: and if ſhe had purpoſed to worſhip theſe idols, ſhe would not have uſed them ſo irreverently to have ſate upon them, &c. *Theodoret. qu.* 89. *in Geneſ. Cont.* Though *Rachel* were a worſhipper of God, yet ſhe might have her imperfections: and ſome relique of ſuperſtition might remaine: *Iacobs* family profeſſed the worſhip of God, and yet there were found amongſt them ſtrange Gods, *Geneſ.* 35. 4. Neither is *Rachels* geſture to bee much regarded in ſuch a neceſſity: rather her ſuperſtitious minde may therein appeare, how ſhe was addicted to thoſe images, ſeeing ſhe ſought excuſes, to keepe them ſtill: her manner of ſitting was no ſigne of irreverence, but it ſerved for an excuſe, both to pacifie her fathers wrath, which ſhe feared, and to with-hold thoſe ſuperſtitious monuments ſtill which ſhe loved: 2. Wherefore it is more like, that *Rachel* was not free from all touch of ſuperſtition: both becauſe ſhe had beene a long time trained up under a ſuperſtitious father, and could not ſo eaſily forget her manner of educarion, though much qualified with *Iacobs* inſtruction: as alſo for that, wee reade that a good while after, ſuch images and mammets were found in *Iacobs* houſe, *Gen.* 35. which are like to have beene theſe which *Rachel* had ſtollen from her father: *ſic Chryſoſtom. ex pontifi. Cajetan. Oleaſter. ex noſtris, Muſculus, Mercer. Calvin.*

Quest. IX. *How Iacob is ſaid to have ſtollen away Labans heart.*

Verſ. 20. *Thus Iacob ſtole away the heart of Laban, &c.* 1. This word is not taken, as 2 *Sam.* 15. 6. where it is ſaid, that *Abſolon* ſtole away the heart of the people from *David*: the meaning cannot be ſo here, for *Labans* heart was not toward *Iacob*. 2. Neither, becauſe *Raehel* had ſtollen away his *teraphim*, where *Labans* heart was: for *Iacob* yet knew not that. 3. Neither yet is it ſo ſaid, becauſe the hope of *Labans* heart was gone, *Iacob* being departed, who was ſo profitable to him. 4. But becauſe *Iacob* gave no notice of his going, he is ſaid to ſteale away his heart, that is, to deceive and diſappoint him, and ſecretly convey himſelfe away: It is therefore rather to bee read, *to ſteale away from his heart*: for ſo the word *eeth*, ſometime ſignifieth, as *Gen.* 44. 4. when they went out of the city, *jatzu, eeth, hagner.*

Quest. X. *What river it was that Iacob paſſed.*

Verſ. 21. *He paſſed the river*, that is, Euphrates. 1. Sometime it is called the great river, *Ioſu.* 1. 4. ſometime, *the river*, without any addition, *Ioſu.* 24. 3. and in this place. 2. For three cauſes is the river called great, and ſo much celebrated in Scripture. 1. For that it was the greateſt river beſide Nilus that was knowne to the Jewes. 2. For that it was one of the rivers of Paradiſe. 3 Becauſe it was the bounds of that large land of Canaan promiſed to *Abrahams* ſeed, *Geneſ.* 15. 18. *Perer.* 3. *Iacob* is ſaid to paſſe the river, as declining the ordinary way, fearing leſt *Laban* might overtake him, *Mercer.*

Quest. XI. *How the 7. dayes of Labans purſuit are to be accounted.*

Verſ. 23. *He followed after him 7. dayes journey.* 1. Theſe 7. dayes muſt not bee accounted from *Iacobs* firſt ſetting forth, as *Raſi* thinketh: for *Iacob* being three dayes journey from *Laban*, who was now gone to ſheare his ſheepe, *verſ.* 19. which were removed 3. dayes journey from *Iacobs* flocke, *Geneſ.* 30. 36. while the meſſenges went to tell *Laban*, *Iacob* was gone 3. dayes journey: and ſo was in all ſix dayes journey before *Laban*: by this reckoning *Laban* ſhould overtake *Iacob* in one day, from Carras to Gilead, which was not poſſible: *Laban* then overtooke *Iacob* the ſeventh day, after that he himſelfe ſet forward, that is, 13. dayes after *Iacobs* departure, *Muſcul.* 2. Neither with *Rambam* need wee ſuppoſe, that *Laban* returned to Carras his City, which was in the middeſt betweene the two flockes, as hee thinketh, to take his friends with him, and ſo to purſue *Iacob*: for the City was not farre off from the place where *Iacob* kept his ſheepe, whence hee ſent for his wives into the field, *verſ.* 4. and therefore it could be little leſſe than 3. dayes journey from *Laban*: who is more like, for greater haſte and expedition, to take his journey from the place, whither the newes was brought him. 3. Though *Iacob* was ſix dayes journey before *Laban*, he might well overtake him in ſeven dayes, both becauſe *Iacob* was encumbred with his

children and cattell, and could not drive faſt, and for that hee had pitched his tents in Gilead, there purpoſing to refreſh himſelfe, ſuppoſing the danger and feare of *Labans* purſuit to be over, *Mercer.*

QUEST. XII. *How Laban is charged neither to ſpeake good or evill.*

Verſ. 24. *TAke heed thou ſpeake not ought ſave good, &c.* The Hebrew phraſe is from good to evill. 1. Which is not to begin with good words and end with evill, as *Onkelos* ſeemeth to take it. 2. Nor yet is he forbidden only not to ſpeak evil, as the Latine and Septuagint, with others. 3. But he is forbidden to ſpeak any thing at all, either good or bad, either faire words or foule, not ſimply, but concerning *Iacobs* returne againe into Meſopotamia: and ſo *Laban* accordingly forbeareth to ſpeake any thing at all of that matter: the like phraſe is uſed, *Gen.* 24. 50. *Mercer. Iun.*

QUEST. XIII. *When God appeared to Laban, and where he pitched his tents.*

Verſ. 25. *THen Laban overtooke Iacob.* 1. This viſion, which *Laban* had, was not in the beginning of his journey as ſome thinke, but in the ſame night that he came to Gilead: for ſo he ſaith: *Yeſternight, or the laſt night,* (for ſo the word *eemeſh* ſignifieth) *the God of your Father appeared unto me:* when he was now purpoſed to bee revenged of *Iacob*, the Lord ſtaied him. 2. They pitched their tents both in the ſame mount not farre aſunder: ſome ſay *Iacob* was in the top of the hill, *Laban* in the bottome, ſome affirme the contrary, but this is uncertaine, *Mercer.* It is moſt like, that *Iacob* ſeeing *Laban* to approach, ſet himſelfe in as good order as he could, doubting the worſt, *Muſcul.*

QUEST. XIV. *How Iacob ſaith, let him not live.*

Verſ. 32. *WIth whom thou findeſt thy gods, let him not live, &c.* 1. Not, as though he ſhould ſay, I will kill him with mine owne hand. 2. Neither by vertue of this curſe, as the Hebrewes note, did *Rachel* afterward dye an untimely death: for *Iacob* knew not that ſhe had them. 3. But either they are words of imprecation, whereby *Iacob* wiſheth that God would ſhew his judgements upon him, that had committed that theft, *Mercer.* Or elſe he giveth power to *Laban*, even to take away their life, *Calvin.*

QUEST. XV. *Of the divers takings of the word brother in Scripture.*

SEarch before our brethren. 1. *Hierome* noteth, that the word *brother* is foure wayes taken in Scripture: 1. For them that are ſo by nature and properly, as *Iacob* and *Eſau* were brethren. 2. For them of the ſame nation, as the Iſraelites were all brethren, *Act. 7. 26.* 3. They that were of one kindred were called brethren: as *Abraham* ſaith to *Lot*, *Wee are brethren*, *Geneſ.* 13. 8. 4. They that are of the ſame Chriſtian faith and profeſſion: 1 *Cor.* 5. 11. *If any that is called a brother, &c.* 2. By brethren here wee underſtand not with *Hierome*, *Iacobs* children, which were yet of ſmall diſcretion: *Ruben* the eldeſt not being above 13. yeare old: nor yet ſome other of his wives kindred, that *Iacob* brought away with him out of Meſopotamia, for they had beene no competent Judges in this caſe: but the brethren were thoſe whom *Laban* brought with him of his kindred, *verſ.* 23. to whom *Iacob* referreth the judgement of this matter, *Mercer.*

Who are underſtood to be *Iacobs* brethré.

QUEST. XVI. *Of the order in Labans ſearching of the tents.*

Verſ. 33. *THen came Laban into Iacobs tent.* 1. Neither as *Raſi* thinketh, had *Iacob* and *Rachel* one tent: for the text ſheweth, that *Laban* went firſt into *Iacobs* tent, and then into *Leahs*, and from thence to *Rachels*. 2. Though laſt mention bee made of *Rachels* tent, that is becauſe there the idols were hid: *Laban* laſt of all ſearched the maids tents: and out of *Leahs* tent he went into *Rachels*, *Mercer.*

QUEST. XVII. *Of Rachels excuſe.*

Verſ. 35. *THe cuſtome of women is upon me.* 1. Not that women, while their monethly cuſtome is upon them, are not able to riſe: but many times they are beſide that infirmity troubled with the head-ake, and are ſtomacke-ſicke, and not fit to be diſquieted. 2. As alſo they counted women in that caſe in times paſt uncleane, they would neither talke with them, nor ſuffer them to breathe upon them: which might be the cauſe that *Laban* anſwereth not a word to his daughter, but goeth preſently out of her tent: hereof the word *niddah*, that ſignifieth an uncleane woman, is derived of *nadah*, which is, *to remove*, or ſend farre off: becauſe women at that ſeaſon were ſeparated from the company of others, *Mercer.* 3. *Rachel* made this excuſe, not either in deteſtation of the Idols, vouchſafing them no better place than the Camels litter, nor yet ſo much of love to keepe them, as of feare becauſe of the preſent danger: in the meane time *Laban* by this excuſe was blinded and deluded.

QUEST. XVIII. *Whom Iacob meaneth by the feare of Iſaack.*

Verſ. 42. *THe feare of Iſaack.* 1. *Iacob* neither meaneth that feare of *Iſaack*, when his father would have offered him up in ſacrifice, as ſome interpret, for tha was but a naturall feare of death: for his patience and obedience was more commendable at that time than his feare. 2. Neither doth *Iacob* ſpeake of his owne feare and reverence toward his father. 3. Nor yet of *Iſaacks* feare or worſhip of God. 4. Or of *Iſaacks* feare and care for the proſperity of his ſonne *Iacob*; all theſe are here unproper to be matched with the God of *Abraham*. 5. But feare is taken here not *actively*, but *paſſively*, for God himſelfe, that is feared, *Calvin.* who ſometime is called by names *effectivè*, in reſpect of the effect: ſo is God called our *ſtrength*, our health, ſalvation; or *objectivè*, by way of object; ſo is God called our hope,

our

our love, our joy, our feare, because he is the object of all these, *Perer. Rasi* thinketh, that hee is called not the God, but feare of *Isaack*, because *Isaack* was yet living, and God doth not call himselfe by the living: but this is a false note, for *Gen.* 28.13. he is called the God of *Isaack*: some doe in this difference of names, note a distinction of the persons; and understand the God of *Abraham* to bee the father, the *feare* of *Isaack* to be Christ, of whom he was a speciall type. This collection may bee admitted, *Mercer.* So then by the feare of *Isaack*, *Iacob* meaneth the God whom *Isaack* feared and worshipped: having a reference to that feare also, whereby *Isaack* was restrained from revoking the blessing given to *Iacob*, *Gen.* 27. 33.

QUEST. XIX. *Of the Syrian name which Laban gave, and of the use of that language in the Scripture.*

Vers. 47. *LAban called it Iegar-sahadutha, &c.* 1. *Laban* though he came of *Thare* the father of *Abraham*, in whose family the Hebrew tongue was preserved, yet dwelling among the Syrians, he learned both their language and manners, and therefore calleth this place by a Syrian name: but *Iacob* by an Hebrew, who most used himselfe to that tongue, and so did his wives, that gave their children not Syrian, but Hebrew names, *Calvin.* 2. These Syrian words are only found in Genesis, and the rest of the books of *Moses*, and beside, one whole verse, *Ierem.* 10. and certaine chapters in *Ezra* and *Daniel*, after the Syrian dialect: which is an honour, as the Hebrewes note, wherewith the Syrian language is dignified, in that it is inserted into the holy Scriptures, and therefore is not to be neglected, *Mercer.* 3. Whereas *vers* 48. it is said, *Laban* called it *Galeed*, (whereas *Iacob* gave it that name, not *Laban*) *Moses* reporteth the sense of the name, in the Hebrew tongue, which *Laban* gave.

QUEST. XX. *Of the mountaine of Gilead.*

Vers. 47. *IAcob called it Galeed.* 1. This name Galeed, or with some smal change of points, called Gilead, is before mentioned, *vers.* 25. under that name, not as yet given unto that place, but now imposed by this occasion: which is interpreted, *an heape of witnesse*: so called of the heape of stones which was made as a witnesse of the league betweene *Iacob* and *Laban*. 2. There was one *Gilead* the sonne of *Machir* of *Manasses*, of whom came the Gileadites, *Numb.* 26.29. but he gave not the first name to this mountaine. 3. This mountaine Gilead is the greatest of all beyond Jordan, it is in length 50. miles: and as it is continued, and runneth along, it receiveth divers names: from Arnon to the City Cedar, it is called Galaad: then to Bozra, it is named Seir, afterward Hermon: and so reaching to Damascus, it is joyned to Libanus: and therefore as *Hierome* saith, Lebanon is called the head or beginning of Galeed, *Ier.* 22.6. *Perer.*

QUEST. XXI. *Of the name Misspah, and of divers places so called.*

Vers. 49. *HE called it Misspah.* 1. The Latine translator doth wholly omit this word, the Septuagint maketh it a name *appellative*, not proper, calling it *a vision*: which *Augustine* referreth to that vision, wherein by the way God appeared to *Laban*. But this Mispah was another proper name given unto the same place: of the word *tsaphah*, to behold, whereof the reason is given in this verse: *The Lord looke betweene me and thee.* 2. Of this Mispah, which signifieth a looking or watch-tower, the whole countrey is called the land of Mispah, under the hill Hermon, *Iosu.* 11.3. There were three other places of that name, a City in Juda, *Iosu.* 15. 38. another belonging to *Benjamin*, *Iosue* 18.26. a third in the land of Moab, 1 *Sam.* 22.3.

4. *Places of Doctrine.*

1. Doct. *Wives and husbands to be preferred before parents.*

Vers. 17. *WHatsoever God hath said unto thee, doe it.* *Iacobs* wives are willing to leave and forsake their fathers house, and to goe with their husband: for so the Scripture saith, *Therefore shall a man leave father and mother, and cleave to his wife*, *Gen.* 2.24.

2. Doct. *Office of carefull Pastors.*

Vers. 38. *THe rams of thy flocke have I not eaten, &c.* *Iacob* is an example of a vigilant and carefull Pastor: hee watched day and night to keepe his flocke, but hee made no spoile or havocke of them: Such ought good pastors to bee, not to feed themselves, but the flocke, as S. *Peter* saith, 1 *Pet.* 5.2.

3. Doct. *Polygamy unlawfull.*

Vers. 50. *IF thou shalt take wives beside my daughters. Laban* himselfe though upon a covetous mind hee thrust many wives upon *Iacob*, yet by the light of naturall reason condemneth the multiplying of wives: *Thou shalt not vex my daughters*: the taking then of other wives, is a vexation of them: this maketh against their obstinate blindnesse, that would maintaine polygamy: if they would appeale to *Laban*, he would be a Judge against them, *Calvin.* But our Saviour Christ the Judge of us all, hath given us a rule, *They two shall be one flesh*, *Matth.* 9.2. two then, not many can be made one flesh.

4. Doct.

4. Doct. *Of the blind and superstitious devotion of idolaters.*

Vers. 47. *Thou hast searched all my stuffe.* Such is the blind rage of idolaters, as here we see in *Laban*: he leaveth no corners unsought: he giveth no credit to *Iacobs* protestation, nor yet sheweth any reverent affection to his daughters, but tosseth and tumbleth all their stuffe: and all this was, to find out his house-gods: such blind devotion was in *Micah*, that howled and cried after the children of *Dan*, because they had carried away his images, *Iud.* 18. Such fooliſh superstition reigneth at this day among the Romanists, that doe more cruelly punish the least wrong done to their dumbe idols, than which are offered to their brethren the living images of God.

5. *Places of Confutation.*

1. Confut. *Against the worshipping of idols for remembrance.*

Vers. 30. *Thou hast stollen my gods.* *Laban* was not so blockish, to thinke that those idols were indeed his gods, or that his gods could be stollen away: for hee afterward speaketh of the God of *Abraham*, and the God of *Nachor*, *vers.* 53. but he calleth them his gods, because hee made them in the remembrance of God, or hee looked towards them when he prayed to God, *Vatab. Calvin.* This taketh away that vaine pretence of superstitious Romanists, who would excuse their idolatry, because they doe not worship the idols themselves, but them whose images and representations they are: for *Laban* here did no more, *Calvin.*

2. Confut. *Images and idols, where they are adored, all one.*

FUrther let it be noted, that the word *teraphim*, images, is translated by the Septuagint and Latine interpreter, *idols*: yet *Onkelos* readeth, *tsalmanaia*, images, of *tselem*, which signifieth an image: whence is inferred, that an image and idoll is all one: contrary to the conceit of the Papists, that doe distinguish betweene the name of *images* and *idols*: which indeed being turned to a religious, or rather irreligious use, are all one.

3. Confut. *Disparity of religion maketh not a nullity of marriage.*

BEside, in that *Rachel* stole here fathers gods, it is evident that *Laban* was an idolater: yet *Iacob* refused not to marry his daughters: and this marriage was firme and sure: whereupon *Cajetanus* noteth, *Hic quoque prudens lector habes, quod disparitas cultus non est ex naturali jure impediens conjugium: Here thou hast, discreet reader, that the disparity of religion is no impediment by the law of nature to marriage.* And he collecteth well: yet *Catharinus* another of that side, calleth it *impium dogma*, an impious opinion. *lib. 5. annot. in Cajetan.* But *Cajetanus* opinion may be justified, both by example in Scripture: as *Moses* married *Sephora*, *Samson Dalila*, *David Maacha*, which were of idolatrous parents: as also by S. *Pauls* doctrine, who would have the beleeving partie not to put away his unbeleeving wife, 1 *Cor.* 7. 12. which sheweth that the marriage of such is sound and good, and not against the law of nature, though it be not safe nor convenient,

4. Confut. *Antiquity no good rule for religion.*

Vers. 53. *The God of Abraham, the God of Nahor, the God of their father, &c.* *Laban* pretendeth antiquity for his God, whom his father and grand-father worshipped, yea, and *Abraham* also, who at the beginning before his calling was given to the same superstitious worship. But *Iacob* sweareth by the feare of his father *Isaack*: hee riseth up no higher, neither to grandfather, nor grandfathers father, and yet he doubteth not, but that he worshipped God aright: wherefore antiquity is no good rule for religion: neither is it a warrant for us to be of the same religion which our fathers and grandfathers were of before us, *Calvin.*

6. *Morall Observations.*

1. Observ. *Afflictions make us thinke of our heavenly Canaan.*

Vers. 1. *Now he heard the words of Labans sonnes, &c. Iacob,* if hee had not perceived some discontentment in *Laban* and his sonnes against him, would not so soone have bethought himselfe of his returning into Canaan: these crosses therefore and domesticall wrongs doe awake him and rouse him up, and bring Canaan to his remembrance: In like manner the Lord useth by afflictions and troubles to awake his servants, that otherwise would be drowned in the pleasures of this life, and so prepare them for their heavenly Canaan, *Calvin.* As the Prophet *David* saith, *before I was afflicted, I went astray, Psal.* 119. 67.

2. Observ. *The wicked have no power to hurt the servants of God.*

Vers. 7. *God suffered him not to hurt mee.* The wicked may band themselves, and bend their strength against the servants of Christ, but they shall have no more power to hurt them, or to prevaile against them, than shall be to Gods glory, and his servants good: *Calvin.* As our Saviour saith, *My father is greater than all, and none is able to take them out of my fathers hands, Ioh.* 10. 29.

3. Observ.

3. Obſerv. *The Lord delivereth in the time of extremity.*

Verſ. 24. GOd came to Laban the Aramite in a dreame, &c. Laban was now come to mount Gilead, where *Iacob* was, with a malicious purpoſe toward him: but the Lord ſtayeth him, being now ready to have done him ſome miſchiefe: thus the Lord ſheweth his power in the deliverance of his children, even in the time of greateſt extremity, *Mercer.* Thus God turned *Eſaus* heart, comming with a band of men againſt *Iacob*, *Gen.*33. thus God delivered *David* from *Saul* in the wilderneſſe of Maon, when *Saul* with his men had almoſt compaſſed him in, 1 *Sam.* 24.26.

4. Obſerv. *A good conſcience a bulwarke againſt ſlanderous reports.*

Verſ. 30. WHy haſt thou ſtollen my gods? this is the portion of the righteous in this world, to be ſlandered, and evill reported of: as *Iacob* here is made a theefe: thus we muſt be tried, *by honour, diſhonour, by evill report and good report, as deceivers, and yet true:* as the Apoſtle ſaith, 2 *Cor.*6.8. but a good conſcience is a ſufficient bulwarke againſt all ſuch aſſaults of ſlanderous tongues: as Saint *Paul* ſaith, *As touching me I paſſe very little to be judged of you, or of mans judgement, nor I judge not my ſelfe, I know nothing by my ſelfe,* 1 *Cor.*4.2.

5. Obſerv. *Not to be forward to undertake for others honeſty.*

Verſ. 32. WIth whom thou findeſt thy gods, *let him not live: Iacob* was too confident, and preſumed too much of the innocency of his ſervants, and the reſt of his family in this caſe: which teacheth us, that we ought not to be too ready to anſwer and undertake for the honeſty and innocency of others, unleſſe we be of a ſure ground, leſt it afterward turne to our rebuke, *Calvin.* As the wiſe man ſaith: *He that praiſeth his friend with a loud voyce, riſing early in the morning, it ſhall bee counted to him as a curſe, Prov.*27.14.

CHAP. XXXII.

1. *The Argument or Contents.*

THis Chapter conſiſteth of two principall parts:

Firſt, *Iacobs* feare of his brother *Eſau* is expreſſed, *verſ.*7. with the occaſion thereof, the meſſage ſent to his brother, and the returne thereof, which was full of ſuſpition, *verſ.*3. to *verſ.*6.

Secondly, is ſhewed how *Iacob* was comforted againſt this feare: which comfort was of two ſorts: *humane, divine.* Humane, either *religious* by faithfull prayer, which conſiſteth on *Iacobs* behalfe, of the confeſſion of his unworthineſſe, *verſ.*9,10. on Gods behalfe, of the certainty of his promiſe made to *Iacob*, to *verſ.*13. or *politike: Iacob* divideth his company into two parts, *verſ.*7. he ſendeth preſents to appeaſe his brothers wrath, *verſ.*14. to *verſ.*22.

The divine comfort was by the viſion of Angels, *verſ.*1,2. by wreſtling and prevailing with an Angell: where theſe things are declared, 1. *Iacobs* wreſtling and prevailing, *verſ.*24,25. 2. His infirmity of halting upon the ſame, *verſ.*26. 3. The bleſſing of *Iacob* with the change of his name, to *verſ.*30. 4. The cuſtome of the Iſraelites upon this accident of *Iacobs* halting, *verſ.*32.

2. *The divers readings.*

v.1. *looking backe he ſaw the tents of God pitched. S.* the reſt have not this clauſe. *S.ad.*

v.2. *he called the name of the place, the Lords tents or hoſts. S. Mahanaim. cæt.* *S.ap.f.p.*

v.10. *let it ſuffice me by all thy righteouſneſſe and truth. S. my merits are leſſe than all thy mercies. C. I am leſſe or unworthy of all thy mercies. P. H. B. G. impar, unlike, or not anſwerable. T. chatan,* little. *I came alone over this Iordan. C. with my ſtaffe. cæt.* *S.C.cor. C.c.*

v.25. *he touched the breadth of his thigh. S. the palme or inward part of the thigh. C. the hollow of the thigh. G. the hucklebone, acetabulum. B. T. H. caph. the hollow, or bowing: the ſinew of the thigh, H.* *S.C.c. T.B.r.*

v.25. *the ſinew of his thigh withered. H. the broad of his thigh withered. S. the hollow was looſed. G. looſed out of joynt. B. moved out of his place. C. P. did hang. T. jachang,* ſignifieth both to hang, and to move. *diverſ.ſig. T.r.*

v.30. *he called the place the face of God. S. peniel. cæt.* *S.app.f.p.*
I have ſeene an Angell of God, face to face. C. I have ſeene God face to face. cæt.

v.32. *the ſinew that withered. H. S. C. ſhrank. B. G. P. the borrowed ſinew of the thigh. T. naſheh.* ſignifieth to lend, and to remove: the hucklebone borroweth certaine ſinewes of the hollow bone that it turneth within. *diverſ.accep. B,G.r.*

The

3. *The explanation of doubtfull places.*

QUEST. I. *Whether this vision of Angels were sensible or spirituall.*

Vers. 1. THe *Angels of God met him.* 1. This is the third vision that *Iacob* had, the first was of the ladder, and the Angels ascending and descending upon it, as he went into Mesopotamia: the other of the particoloured rams leaping upon the ewes, while hee was in Mesoporamia: the third of the Angels now at his returning home. 2. But this apparition of the Angels, was not by a spirituall vision, and in dreame, as *Cajetan* and *Pererius*, but it was sensible and visible, for they appeared in the habit of heavenly souldiers: as the like apparition was shewed to the Prophets servant, 1 *King.* 6 *Mercer.* 3. The Hebrewes note, that *Iacob* knew these to be the same Angels, which he saw in vision to ascend and descend upon the ladder. 4. And whereas *Iacob* is not said to meet them, but they to meet *Iacob*: therein appeareth the dignity and preeminence of the Saints, whom the Angels are ready to attend upon, *Mercer.*

QUEST. II. *Whether two armies only of Angels appeared to Iacob.*

Vers. 2. HE *called the place Mahanaim,* which word is of the duall number, and signifieth two armies: 1. Not as though God made one army, and the Angels another. 2. Or as though *Iacob* had at the first taken one company to be against him, the other with him, as some Hebrewes: for hee knew them at the first to be Gods Angels. 3. Neither were these two companies of Angels, the one that brought him out of Mesopotamia, the other that now received him into the land of Canaan, as *Rasi*: for these companies of Angels did all meet *Iacob*, and offered their protection. 4. Nor yet hath *Iacob* relation in this name to his hoast and company, that made one, and the Angels hoast, which was the other, as *Iunius*: for *Iacob* had no reason to name the place by his hoast. 5. But the duall number is here taken for the plurall: as the same word *Mahanaim* is used, *Cantic.* 6. 12. so that *Iacob* saw not precisely two armies of Angels, one before, another behind, but he was compassed round with them: & beside the forme of the dual number is often applied to proper names, though no reason can be yeelded of it, as *Ephraim, Misraim,* & so may it bee here, *Mercer.*

QUEST. III. *Of the message which Iacob sent to Esau.*

Vers. 3. I*Acob sent messengers to Esau his brother.* 1. *R. Carus* thinketh that *Iacob* sent Angels of his message to *Esau*: for the word *malachim* signifieth the Angels, *vers.* 1. and generally messengers: but this is too curious: for if *Iacob* had sent Angels, hee would not have given them Commandement and instructions, what to say, as he doth. 2. *Esau* was now removed from his father, before *Iacob* came, *Gen.* 36. 6. and it may be he had thereof intelligence from his mother, *Calvin.* He being now growne rich, and seeing his wives were an offence to his parents, but most of all desiring his owne liberty, might remove into the land of Seir: *Calvin.* The countrey being neere adjoyning to Beersheba, where *Isaack* dwelt, *Mercer.* 3. He sendeth to *Esau,* 1. Because hee must needs passe by his countrey; 2. And nameth himselfe his servant, not thereby renouncing his blessing, but yeelding temporall subjection for a time, as *David* did to *Saul,* though he were even then the annointed King. 3. He maketh mention of his sojourning with *Laban,* not so much to excuse the matter; that he had not all this while sought to be reconciled to his brother, as *R. Carus,* as to report unto his brother, what the state and condition of his life had been, who as yet might be ignorant of it, *Mercer.* 4. He also speaketh of his cattell and riches, that *Esau* should not thinke that he sought unto him for any need, but only to have his favour.

QUEST. IV. *Whether Esau came with 400. men, as an enemy or a friend.*

Vers. 6. THe *messengers came againe to Iacob.* 1. Some thinke the messengers spake not at all to *Esau,* because they were afraid, meeting him with foure hundred men: but it is not like that *Esau* had notice of *Iacobs* comming, but first from him by his Messengers. 2. Neither did *Esau* come thus accompanied to make ostentation only of his power, *Musculus.* 3. Or to give his brother more honourable entertainment, *Calvin. Mercer.* For he needed not then to have brought so many with him, and he would have sent him some kind message before. 4. Wherefore it is more like, that *Esau* prepared himselfe to be revenged of *Iacob*: as may appeare by *Iacobs* great feare, which was not without cause, and hereby also the power of God is more set forth, that could in the very way change the purpose and counsell of *Esau.*

QUEST. V. *Of the divers takings of this word in Scripture.*

Vers. 10. WIth *my staffe came I over:* the phrase is, *in my staffe*: this preposition *in,* is diversly taken in Scripture. 1. *In* is taken for *with,* as *Luk.* 1. 75. *to serve him in holinesse,* that is, *with holinesse*: and so it is taken here. 2. *In,* for *by, Psal.* 63. 11. all that sweare *in,* that is, *by him,* shall rejoyce. 3. *In,* for *through,* noting power and helpe: *Act.* 7. 28. *in him* (that is, by him) *we live, and move, and have our being.* 4. *In,* for *to, Psal.* 136. 8. *hee made* the *sunne, in potestatem, for,* or *to rule* the day. 5. *In,* for *because, Hos.* 5. 5. *they shall fall in their iniquity,* that is, *because* of their iniquity. 6. *In,* for *against, Psal.* 44. 5. *by thy name have we troden downe those that rose in nos,* against us. 7. *In,* for *in stead: Psal.* 31. 2. be unto mee, *in domum refugii,* for, or in stead of an house of defence. 8. *In,* for *among: John* 1. 16. *the word was made* flesh, and dwelt *in nobis,* among us. 9. *In,* for *with:* 1 *Peter* 5. 2. feed the flocke, *qui in vobis,* which is in you, that is, with you, committed to your care. 10. *In,* for *of: Habbac.* 2. 14. *woe to him that buildeth a towne, in,* that is, of *bloud,* 11. *In,* for *before,* or *at*: in the name *of Iesus shall every knee bow,* that is, at or before the name of Jesus, *Philip.* 2. 12 *in* for *under, Psal.* 91. 1. *he that dwelleth in the secret, &c.* that is, *under*: ex *Perer.*

QUEST.

QUEST. VI. *The cauſe of Iacobs feare.*

Verſ. 11. *I Feare him, leſt he will come and ſmite me, &c.* Seeing that *Iacob* had the Lords promiſe for his ſafety, *Geneſ.* 31. 3. *Returne into the land of thy fathers, and I will be with thee:* how commeth it to paſſe, that *Iacob* is ſo greatly afraid? for anſwer whereunto, I neither thinke with *Auguſtine, qu.* 102. *in Geneſ.* that *Iacob* feared not his owne deliverance, but that it ſhould not bee without great ſlaughter; for even *Iacob* feareth concerning himſelfe, *leſt hee will come and ſmite me.* 2. Neither as *Lyranus*, was *Iacob* thus afraid, becauſe hee was to goe thorow his brothers countrey, where hee and his might bee eaſily ſurpriſed; *Pererius* thinketh, that Edom was not in *Iacobs* way, being entred into the land of Canaan already; but to goe unto Beerſeba or Hebron, where *Iſaack* dwelt, which was in the ſouth part of Canaan, the way was by Idumea, which lay ſouth to Canaan, *Mercer.* But this was not onely *Iacobs* feare: for *Eſau* comming with 400. men, even out of his owne territory, had beene able to have ſpoyled *Iacob* and his company. 3. Nor yet did *Iacob* doubt of Gods promiſe, leſt by reaſon of ſome ſinnes which he might have committed in idolatrous *Labans* houſe, it ſhould be ſuſpended, as *Lyranus* againe thinketh; for Gods promiſe was abſolute, and renewed to *Iacob* at his departure out of Meſopotamia. 4. Neither was this only a ſudden and involuntary feare, ſuch as wiſe men naturally are ſubject unto upon a ſtrange accident, as upon the noiſe of thunder, and ſome ſudden evill meſſage: but they doe recover themſelves againe, whereas fooliſh men do continue in the ſame feare ſtill, as *Epictetus* the Stoike diſtinguiſheth of feare; but this was a judiciall and ſetled feare in *Iacob* as may appeare by his carefull preparation. 5. Wherefore we muſt confeſſe that *Iacob* ſheweth his weakneſſe and infirmity; that although looking to Gods promiſe hee had good confidence, yet turning himſelfe to the preſent danger, he feared; *Iacob* while he prepareth himſelfe, as the Hebrewes note, for three things, *for warre, for prayer, for gifts*, therein doth well; (for we muſt uſe all good meanes, as working under Gods providence,) yet in that he was perplexed with ſuch a great feare, it was his infirmity, *Calvin. Mercer.*

QUEST. VII. *What preſent it was that came to Iacobs hand.*

Verſ. 13. *HE tooke of that which came to hand.* 1. Not without any choyce, as we uſe to ſay, *that which commeth next to hand*; as *Muſcul.* For it is not like that he would ſend a preſent of his worſt cattell. 2. Some thinke he meaneth thoſe cattell which came under his owne hand, which he had the keeping of himſelfe; for ſo the paſtorall charge is ſignified, ſometime by the *feet*, *Geneſ.* 30. 13. ſometime by the *hand*, *Geneſ* 32. 16. and by the *rod*, *Levit.* 27. 32. *ſic Iun.* 3. But the plainer ſenſe is, that he ſent a preſent of ſuch things which came into his hand, that is, were in his power: ſuch as he had, he ſent; he had no ſilver or gold to ſend, but cattell, *Mercer.*

QUEST. VIII. *Of divers kinds of gifts.*

Verſ. 13. *A Preſent for Eſau his brother*; There are ſix ſorts of preſents or gifts. 1. Charitable gifts beſtowed upon the poore, ſuch as *Cornelius* gifts were, *Act.* 10. 2. Choyce gifts beſtowed upon thoſe whom we chiefly love; as *Abrahams* gifts to *Iſaack*, and *Ioſephs* to *Benjamin.* 3. Politike gifts, for the obtaining of friendſhip, ſuch as *Felix* looked for at *Pauls* hand, *Act.* 24. 27. 4. Covetous gifts, when by giving a little, one hopeth to obtaine a greater benefit, as the men of Tyrus and Sidon, by ſuch gifts perſwaded *Blaſtus Herods* chamberlaine to be a mediator for their peace, becauſe their countrey was nouriſhed by the Kings land, *Act.* 12. 20. 5. There are *gratulatory gifts*, which one friend ſendeth to another, to rejoyce with them, as the Jewes were commanded to doe, to teſtifie their joy for their deliverance from *Hamans* conſpiracy, *Eſther* 9. 22. ſuch a preſent did the King of Babel ſend to *Hezekiah*, after hee was recovered from his ſickneſſe, 2 *King.* 20. 12. 6. There are gifts of honour, teſtifying reverence and ſubjection; ſuch preſents the three wiſe men offered to Chriſt; ſuch are the religious gifts employed for the ſervice and honour of God. 7. There are gifts of pacification, to appeaſe the wrath of ſuch as are offended; of which kind is *Iacobs* gift here, *Muſcul.*

QUEST. IX. *Of the number and kind of the cattell which Iacob ſent.*

Verſ. 14. *Two hundred ſhe goats.* 1. The whole number of all the cattell which *Iacob* ſent, was 550. and ſo many were the ſacrifices in the law, which were offered the whole yeare, as the Hebrewes note: beſide they obſerve that every word of this verſe endeth in *Mem*, the like is found *Num.* 29. and theſe eight *mems* they will have to ſignifie the eight Kings of Edom, *Geneſ.* 36. before there were any in Iſrael. 2. Further, they obſerve that *Iacob* in great diſcretion, knowing the nature of the cattell, did thus ſort out the male and female; allotting one he goat to ten ſhe goats, and one ram to ten ewes; but of labouring cattell, one bullock to foure cowes; of camels which are more employed, for every female a male; for ſo they count the camels with their colts, to be but thirty in all; fifteene female, and fifteene male Camels, which were the colts: of the aſſes, which were not ſo much uſed for carriage as the Camels, there are aſſigned for two females, one male foale. 3. The Hebrewes are yet more curious in ſetting downe the times of coupling and comming together of creatures; as for aſſes once in a weeke, camels once in 30. dayes; they preſcribe alſo for men; for labourers twice in a weeke, for thoſe that labour not, oftner; but theſe Rabbines, preſſing theſe matters ſo farre, doe but bewray the *ſalacity* and wantonneſſe of their nation; and therefore they may be better omitted: *ex Mercer.*

Hebrewes curious obſervations.

QUEST.

QUEST. X. *Of the ford Iabbock.*

Vers. 20. HE *rose up the same night.* 1. This is not the same night mentioned *vers.* 13. but the night following; the day comming betweene was sent in sorting out the cattell which *Iacob* sent for a present to *Esau.* 2. This ford Jabbock is in the borders of the Ammonites, running betweene Philadelphia and Gerasa, and falleth into Jordan, *Hierom:* some would have it so called of *abuk*, which signifieth to strive or wrastle, because *Iacob* there wrastled with God, which word is used *vers.* 24. *Muscul.* But it rather commeth of *bakak*, which is, to *empty*, because it was emptied into Jordan: and in this place it should seeme that *Iacob* was neare to Jordan, where the two rivers joyned: because he saith, *vers.* 5. 10. *I came over this Iordan, Mercer.* 3. Whereas there is mention made but of *Iacobs* eleven children, whereas hee had eleven sonnes and one daughter *Dinah:* the Hebrewes thinke that *Iacob* locked her up in a chest; and conjecture that it fell out as a punishment to *Iacob*, that she was defloured of the Sichemites, because hee refused to give her to *Esau* to wife, who might have brought him to some goodnesse: but these are frivolous conjectures: *Dinah* is omitted, because of her sex: the Scripture is not so carefull to take account of the women: and beside she was the youngest but *Ioseph*, not above six or seven yeare old, *Mercer.* neither was *Dinah* a mother of the Israelites, as these eleven were fathers, and therefore not so diligently remembred.

Why mention is here made only of *Iacobs* eleven children

Hebrewes conceits.

QUEST. XI. *Iacobs fight not spirituall or in vision, but reall and corporall.*

Vers. 24. *There wrestled a man with him to the breaking of the day.* 1. This wrestling of God in the likenesse of a man with *Iacob*, was neither spirituall only, as *Hierome* seemeth to think upon these words of Saint *Paul, Ephes.* 6. 12. *We wrestle not against flesh and blood, but against powers and principalities, &c.* 2. Neither was it done in dreame, as *R. Levi*, who thinketh that *Iacobs* thigh might be hurt upon some other occasion, as by the wearinesse of his travell, and the cold in the night: and that hee dreamed of the same hurt. But *Iacob* had little list to sleepe, being in such feare of his brother: likewise the continuance of the wrestling till the morning, the reall and sensible hurt of his thigh, the imposition of a new name, the testimony of the Prophet *Hosee, He had power over the Angell and prevailed, hee wept and prayed unto him,* 12. 4. all these arguments doe evidently shew, that this was a corporall and reall wrestling. 3. Neither yet was it only corporall, but spirituall also: for *Iacob* did as well contend by the strength of his Faith, as by the force of his body, *Mercerus.*

QUEST. XII. *It was a good, not an evill Angell that Iacob wrestled with.*

FUrther, a question is moved, what manner of Angell this was, with whom *Iacob* wrestled. 1. *Origen* thinketh he did strive against some of the spirituall adversaries, such as Saint *Paul* calleth Principalities and powers, and spirituall wickednesses, *Ephes.* 6. 12. and that he was assisted by a good Angell, 3. *lib. Periarch. Procopius* reporteth the opinion of some, that say it was the devill in *Esaus* likenesse, that strived against *Iacob*, and that by the power of an Angell he overcame, who left he should ascribe this victory to his owne strength, smote him upon the thigh: the Hebrewes say it was *Sammael, Esaus* evill Angel, that contended with *Iacob* for the blessing. 2. But these are untrue and improbable assertions: 1. Here is mention made but of one that *Iacob* wrestled with. 2. Hee that he wrestled with, was the same that blessed him. 3. He that strived with him, was the same that touched his thigh. *Ergo*, it was a good, not an evill Angell: for an evill Angell would not have blessed him, *Mercer. Perer.*

QUEST. XIII. *Whether it were a ministring spirit, or God Christ with whom Iacob wrestled.*

NEither was this any of the ministring Angels, but Christ the Son of God, here called a man, because he so appeared. *Pererius* striveth to prove that it was an Angell, and not Christ. 1. *Hosea* calleth him an Angell without any addition, 12. 4. but when Christ is called an Angell, some other word is added; as the Angell of the covenant, *Malach.* 3. 1. *Cont.* In that place the Prophet sheweth, that by the Angell, we must understand God: for he saith, *He had power with God, and he had power over the Angell*: and further *he found him in Bethel:* the Angell, with whom *Iacob* wrestled, was the same that spake to him in Bethel, but he was God, *Gen.* 31. 13. *I am the God of Bethel.* Neither alwayes is an *epithete* added, when Christ is called an Angell: as *Gen.* 48. 16. *Iacob* saith, *The Angell which hath delivered mee from all evill blesse the children.* But this Angell without any other addition is else-where called *the God of Bethel.* 2. If at any time in the old Testament the sonne of God appeared, it is most like in mount Sinai, when the Law was given, which was the most famous and Noble apparition of all: but S. *Steven* saith, *Yee have received the Law by the ordinance of Angels, Act.* 7. 53. Angels then appeared, not Christ, *Perer. Cont.* The Angels then were ministring Spirits, giving attendance, and executing their office, at the delivering of the Law: but it is no good argument, the Law was given by the Angels, *Ergo* not by Christ: for S. *Paul* affirmeth both, *It was ordained by Angels in the hand of a Mediator, Galat.* 3. 19. the *ministery* was of the Angels, the *authority* of Christ. 3. If Christ had appeared at any time, then there was greatest cause, when word was sent to *Mary* of the incarnation of the Sonne of God, both because of the worthinesse of that mystery, and dignity of the person, to whom that message was brought. *Contra.* 1. It was not fit that the Sonne of God himselfe should be the Messenger of his owne comming into the world: Princes use to send their Ministers and officers before, to bring tidings of their comming: and it was fit that this great Prince should send his Angels before, that it might appeare, that he was even Lord of the Angels. 2. There was greater reason, that the same Angell *Gabriel*, who was the first revealer of this prophecie to *Daniel*, concerning the Messiah,

Dan. 9.

Dan.9. ſhould alſo be the meſſenger for the accompliſhment and fulfilling thereof. 3. Neither was *Mary* as yet ſo worthy a perſon to be preferred before all the holy Patriarks and Prophets, the progenitors of Chriſt: for this dignity to be made the mother of Chriſt, came not of her worthineſſe, but of Gods ſpeciall grace: as the Angell ſaluteth her, *Haile Mary, kecharitſomene, freely beloved.*

Wherefore the better opinion is, that this Angell which here wreſtled with *Iacob*, was Chriſt the Son of God: 1. becauſe he bleſſeth *Iacob*; but God bleſſeth, and not Angels. 2. He ſaith, thou haſt had power or prevailed with God; and *Iacob* ſaith, I have ſeene God face to face; therefore it was God and not an Angell. 3. This was the God of Bethel, *Gen.*31.13. *Hoſ.*12.4. Of this opinion are the ancient writers, *Tertullian. lib.*2. *contr. Marcion. Hilar. lib.*4. *de Trinitat. Ambroſe lib.*1. *de fi de. Chryſoſt. in cap.*7. *Actor.* and of the new, *Calvin. Mercer. Iunius in hunc locum*, with others.

QUEST. XIV. *The Angell indeed wreſtled with Iacob.*

Verſ.24. *There wreſtled.* Some thinke that this properly was not a wreſtling, but that *Iacob* perceiving him to be an Angell, hangeth upon him and would not let him goe, as the Diſciples held Chriſt, and would not ſuffer him to goe from them, *Luk.*24. *ſic Thom. Anglic.* And *Rupertus* hereupon frameth an allegory; that as *Iacob* here would not let the Angell goe till he had bleſſed him; ſo God often threatning his departure to the Iſraelites, was held by the prayers of the faithfull, till ſuch time as Meſſiah came, the bleſſing of the world, *Rupert. lib.*8. *comment. in Gen. cap.*6. But it was indeed a very proper wreſtling and combat that *Iacob* had with the Angell. 1. The word *abak* ſignifieth duſt, becauſe the wreſtlers uſe to raiſe duſt, *Mercer. Oleaſter* ſaith, it ſignifieth a vapour or exhalation; as we ſee ſweat and vapours to come from their face and body that run or wreſtle: the word in either ſenſe properly ſignifieth wreſtling. 2. The hurt that *Iacob* felt in his thigh, ſheweth that there was ſome ſtriving and wreſtling betweene them: and indeed that place of the thigh, or huckle-bone, or hip, is moſt uſed in wreſtling. 3. The Angell ſaith, thou haſt prevailed with God, the reaſon whereof is expreſſed, *verſ.*25. *He ſaw hee could not prevaile againſt him, &c.* therefore he ſtrived or wreſtled.

QUEST. XV. *How it is ſaid, he could not prevaile againſt Iacob.*

Verſ.25. *When he ſaw he could not prevaile.* 1. Not that either God gave unto *Iacob* greater ſtrength to reſiſt, than the Angell had to aſſault him, as ſome of the Hebrewes thinke, that it was *Eſaus* Angell, and ſo had no greater power than God permitted him: for it was no ſuch Angell, as is ſhewed before. 2. Neither as *Cajetane* thinketh; *Factum eſt ut Angelus aſſumeret corpus in tanta menſura virium, &c. It came ſo to paſſe that the Angell aſſumed a body in ſuch meaſure of ſtrength as ſhould not be able to overcome Iaceb.* 3. Neither as *Toſtatus*; *Angelus fingebat ſe non poſſe ſuperare*; *The Angell fained that he could not overcome Iacob*: for I have declared before, that it was Chriſt himſelfe, and not an Angell that wreſtled with *Iacob.* 4. Wherefore in that it is ſaid, *when he ſaw*, here the Lord deſcendeth to our capacity: for he knew before the event of this combat, and what he had purpoſed to doe: the experience then of the thing is taken for Gods knowledge, *Calvin.* and the Lord with the blaſt of his mouth had beene able to have confounded *Iacob. But he could not prevaile, &c.* that is, the Lord did both fight in and againſt *Iacob*: he gave *Iacob* ſtrength to reſiſt: and ſo in *Iacob* he overcommeth, and *ſeipſo fortior eſt*, and ſo is ſtronger than himſelfe, *Calvin.* Thus in effect God could not prevaile againſt *Iacob*, becauſe hee would not: he diſpoſeth of his power according to his owne will and purpoſe: ſo the Angell ſaid to *Lot*, *I can doe nothing till thou be come thither*, *Gen.*19.22. and the Lord to *Moſes* thus ſaith, *Let me alone, &c. Exod.* 32.10. Hereby the Lord ſheweth how effectuall the faith and prayer of his ſervants are, which as it were binde the Lords hands, and doe give us victory (in a manner) againſt himſelfe.

QUEST. XVI. *In what place of the thigh Iacob was hurt.*

Verſ. 25. *He touched the hollow of his thigh.* 1. This was neither the inward or broad part of the thigh, as the Septuagint read. 2. Neither yet was the huckle-bone put out of joynt, as ſome thinke, for that could not be without great paine and griefe to *Iacob*. 3. But whereas the word is *caph*, which ſignifieth the *bowing* or *hollow*, and ſo is taken for the palme of the hand, and ſole of the foot: here it properly betokeneth the hollow bone into the which the huckle-bone called *iſchion* runneth: we may name it *acetabulum*, the pan of the huckle-bone: this hollow bone was not out of joynt, but it onely hanged by reaſon of the ſinew or nerve that goeth out of the pan or hollow to the huckle-bone which was hurt, as it is expreſſed, *verſ.*32.

QUEST. XVII. *How long Iacob continued in his halting.*

NOw whereas *Toſtatus* thinketh, that *Iacob* the next day was perfectly recovered of this hurt, to whom *Iunius* ſubſcribeth, becauſe *cap.*33.18. it is ſaid that *Iacob* came ſafe to Sichem; I thinke rather with *Mercerus*, that *Iacob* was not perfectly recovered of this griefe and halting till his dying day, but that it remained, though not alwayes alike, for the remembrance of this thing: and it may ſo appeare the rather, for that preſently upon this accident they did forbeare to eat the ſinew of the thigh which ſhranke: whereunto the halting of *Iacob* being continually in their ſight might be a greater motive: and ſo this cuſtome being taken up in *Iacobs* time, was retained of his poſterity the Iſraelites. Further, in that he came ſafe to Sechem, thereby is ſignified his deliverance from the danger which he feared by his brother *Eſau*, rather than the recovering of his hurt.

QUEST. XVIII. *Wherefore it pleaſed God that Iacob ſhou'd halt upon the hurt in the thigh.*

AND *the hollow of Iacobs thigh was looſed.* 1. *Auguſtine* by *Iacobs* feet, the one halting, the other going upright, underſtandeth two ſorts of people among the Jewes; the unbeleevers that halted in their faith, and beleeved not in Chriſt, and thoſe which beleeved in him: *Iacob* overcomming ſignifieth the Jewes that prevailed againſt Chriſt in putting him to death; but in being bleſſed he ſignifieth thoſe which

worshipped Christ, and were blessed of him, *serm. 80. de tempor.* 2. *Gregory* understandeth by the halting foot, the infirmity of the flesh, by the other, the vigour of the spirit; for so in the children of God, as our Saviour saith to his Apostles, *The spirit is ready, but the flesh is weake, sic Muscul.* 3. But the best application of the text is, that *Iacob* was stricken with this infirmity, that he should have an humble and lowly opinion of himselfe, not to ascribe this victory to his owne strength: So for the same cause Saint *Paul* confesseth of himselfe, *Lest I should be exalted out of measure through the abundance of revelations, there was given unto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not bee exalted above measure*, 2 *Cor.* 12. 7. To the same end was *Iacob* touched with this infirmity, lest he might have beene too much lifted up by these heavenly visions, and this great victory which he obtained, *Mercer. Calvin.*

QUEST. XIX. *Why the Angell desireth to depart because of the morning.*

Vers. 26. LET me goe, *for the morning appeareth.* 1. Not as though the Angell was now to goe to the rest of the blessed company of the Angels, to sing their morning hymne unto God, as the Hebrewes imagine: for the Angels not onely in the morning, but at other times are exercised in praising of God. 2. But the Angell thus speaketh according to the custome of men, having now taken the forme and shape of a man, as though he had haste to other businesse, and leaving *Iacob* also to his affaires. 3. As also because the Angell would not have this vision descryed and discerned of others, seeing it specially concerned *Iacob*; and that *Iacob* should not be too curious in gazing and looking upon that humane shape wherein this great Angell Christ appeared, *Mercer.*

QUEST. XX. *Why Iacob desireth the Angell to blesse him.*

I *will not let thee goe unlesse thou blesse me.* 1. Not as though this were *Esaus* Angell, and *Iacob* would have him to confirme the blessing, and consent unto it, for evill Angels blesse not. 2. Nor as some other Hebrewes, as though *Iacob* would have his antagonist acknowledge him to be the superiour, and to have the better: for *Iacob* perceiveth that it was an Angell, and therefore would not strive for superiority with him. 3. Neither doth *Iacob* desire to know his *fatum*, or *destinie*, as *Iosephus* saith, what should happen unto him in his whole life, for *Iacob* was not so curious. 4. But *Iacob* well perceiving that he with whom hee wrestled was greater than himselfe, desireth to be blessed of him, for the lesse is blessed of the greater, *Heb.* 7. 7. And *Hilarie* beside noteth, that *Iacob* acknowledged him with whom he wrestled to bee the Sonne of God, that should become man for us; *Tenes in facta tua hominem, sed hic tibi homo Deus est*; Thou doest grapple with a man, but this man is God, *lib.* 5. *de Trinitat.* and therefore *Iacob* desireth to be blessed of him, in whom all the world should be blessed.

QUEST. XXI. *Of the name Israel, and the true derivation thereof.*

Vers. 28. THY *name shall be no more called Iacob, but Israel, &c.* 1. He asketh *Iacobs* name, not because he knew it not, but that by *Iacobs* answer the Lord might take occasion of the change of his name. 2. Neither was he so called *Israel*, as that he should no more be named *Iacob*, for he is also afterward so called, but his name *Israel* is hereby declared to be the more excellent and worthy name, which was also given unto the whole nation of his posterity, *Mercer.* 3. The name *Israel* 1. doth not signifie, *that hee stood against an Angell*, as *Iosephus* deriveth it, and *Hierome* therefore reprehendeth him: although *Iosephus* keepeth the sense of the name. 2. Neither is it interpreted, *a man seeing God*; for then *aleph* should be inserted in the beginning, and it should be expressed *Ishrael*, not *Israel*, with *shin* having a right point. This interpretation is also confuted by *Hierome*, though approved by divers of the ancient writers, as *Origen, Basil, Nazianzen, Chrysostome*, with others. 3. Neither doth it betoken one that is *right*, or directed of God, as *Hierome* sometime is of opinion; whereupon he thinketh, that *Genesis* is called the booke ישר, of the right, that is, of *Abraham, Isaack, Iacob, comment. in Isay* 44. for then this word should be derived from *jashar*, and so we should say *Ishrael*, not *Israel*, *Mercer.* 4. But the Lord himselfe sheweth the interpretation of this name, *Thou hast prevailed with God*: and so to come of *Sara*, which is to prevaile, or have rule: so the Septuag. translate: ἰσχυσας, thou hast had strength with God; and therefore should not doubt but that he might also prevaile with men, as before with *Laban*, so now with *Esau.*

QUEST. XXII. *Why the Lord refuseth to tell Iacob his name.*

Vers. 29. TELL *me I pray thee thy name, &c.* The Lord here, as also the Angell, *Iud.* 13. refuseth to tell his name. 1. Not for that as *Rasi* thinketh, the Angels have no certaine or fixed names, but which are continually changed according to their divers ministeries whereof they are named. 2. Neither as *Tostatus*, because the Angels have no proper names to be distinguished by, but are discerned one from another by their nature and essence: for this notwithstanding in Scripture, for our understanding, they are called by their names. 3. Nor yet because as some thinke, if the names of Angels were knowne, they would come at our call: this is but a fansie of Magitians, *ex Mercer.* 4. But the Lord doth not utter his name, thereby staying *Iacobs* further curiosity, and insinuating unto him, that his name, which is himselfe, is greater than could of him then be comprehended: and hereupon the Latine text, and the Septuag. adde, ὃ ἐστι θαυμαστὸν, which is wonderfull; which words are supplied out of the 13. of *Iudges*, *Mercer.* And beside, the time was not yet come, whereby the Lord would make himselfe knowne by his name *Iehovah*, as unto *Moses*, *Exod.* 6. 3. and therefore *Iacob* should content himselfe with that revelation of God, which the Lord vouchsafed unto him, *Calvin.*

QUEST. XXIII. *What manner of blessing was bestowed upon Iacob.*

Vers. 29. HE *blessed him there.* 1. This was neither as the Hebrewes imagine, that this Angell confirmed onely and ratified the blessing pronounced before by *Isaack.* 2. Neither yet, as *Thom. Anglicus*, was the imposition of this new name the benediction here spoken of. 3. But the Lord did expressely blesse *Iacob*, most like in that forme and manner wherein he blessed *Abraham*, *In thy seed shall the*

the Nations of the world be blessed, Luther. and more particularly, what this blessing was may be gathered out of the 35. *chap. vers.* 10, 11. whereas the imposition of *Iacobs* new name is repeated, so also it is like there is commemoration of the same blessing, *Mercer.*

QUEST. XXIII. *Of the place called Peniel.*

Vers. 30. I*Acob called the name of the place Peniel.* 1. As before *Iacob* to testifie his thankfulnesse, called the [illegible] Bethel, where he saw the vision of the ladder: so he calleth this place Peniel, that his posterity by that name might call to remembrance this heavenly vision in that place shewed to their father *Iacob.* 2. The Latine readeth Phanuel, but the word is Peniel, with *a*, not *e*, and without an aspiration: it is called here both Peniel and Penuel, which both signifie the face of God. 3. In this place afterward was builded a City called Penuel, whose tower *Gedeon* brake downe, because they denied him bread, *Iud.* 8. 17. but it was reedified by *Ieroboam*, 1 *King.* 12. 25. it was situate by Jordan, *Iud.* 8. 4. 8. and belonged to the tribe of *Gad. Strabo* maketh mention of a City joyned to Tripolis, called the face of God, where the mountaine Libanus endeth, *Lib.* 16.

QUEST. XXIV. *How Iacob saw God face to face.*

I *Have seene God face to face.* 1. Not that *Iacob* saw the majestie and essence of God, which never any mortall man hath seene. 2. Nor yet in respect of any outward figure or representation is he said to see him face to face, as *Thom. Aquin. p.* 1. *qu.* 12. *ar.* 11. for God is said to talke face to face with Israel, *Deut.* 5. 4. and yet there was no image or representation seene, *Deut.* 4. 15. 3. But *Iacob* saw him face to face, that is, more clearely and manifestly than at any time before, *Calvin.* or he saw him, *præsens præsentem*, he himselfe talked with God present: as God is said to speake to *Moses mouth to mouth*, *Num.* 12. *Mercer.*

QUEST. XXV. *How Iacobs life was preserved after he had seene God.*

A*Nd my life is preserved, &c.* 1. It was the common opinion of those times, that they should not live after they had seene God: as *Iud.* 1. 12. *Manoah saith, we shall surely die because we have seene God:* therefore they rejoyced, when after they had seene God their life was preserved: as *Iacob* doth in this place, and *Hagar, Gen.* 16. 13. 2. But therein they were deceived, thinking when an Angell had appeared unto them, that they had seene the very Majestie of God himselfe, which cannot be seene of any mortall creature: and therefore the Lord saith to *Moses, No man shall see me and live:* that is, in this life: as the Gospell also saith, no man hath seene God at any time, *Ioh.* 1. 18. therefore *Augustine* saith, *Videri Deus in illa tantum vita potest, ubi ut vivatur, est huic mortali vitæ moriendum: God can be seene onely in that life, where to live, we must first die unto this life.*

QUEST. XXVI. *Of the Iewes custome in not eating of sinewes.*

Vers. 32. T*Herefore the children of Israel eat not of the sinew, &c.* 1. This custome was not taken up of the Jewes of any superstition, which that simple age was not given unto, but of a reverent remembrance of this which befell *Iacob* according to the pedagogie and rudiments of that time, *Calvin.* 2. Neither did the Jewes abstaine from the eating of all sinewes, as *Rupertus* thinketh, but onely of the sinewes of the hinder parts: and because they knew not where these sinewes lie, they doe refraine from the eating of the flesh also of the hanch and hinder parts: which custome, *Iosephus* saith, remained till his time. 3. Whether *Iacob* were stricken in the right or left thigh is uncertaine: but it is most like in the right, where a mans strength chiefly lieth, and that he might better beare in minde this combat, *Mercer.*

QUEST. XXVII. *The sinew why it is said to shrinke.*

Vers. 32. O*F the sinew that shranke.* 1. It is a toy of some Hebrewes that would have this to be the sinew where the fore-skin is, for that could not have caused *Iacob* to halt, as *Aben Ezra* noteth, *Mercer.* 2. Some doe translate, *the sinew lifted up*, of *nasha*, because the thigh that halteth seemeth to be lift up: some derive it of *nashath*, which is to be wanting; as *Iunius* first translateth, *Nervum defectionis*, the short wanting or failing sinew, because it is shorter than his followes: but in his last addition he readeth, *Nervum mutuationis*, the borrowed sinew, of the root *nasha*, which is to *borrow*, because certaine sinewes are as it were borrowed out of the pan of the huckle-bone, and communicated to the round or whirle-bone. *Mercerus* deriveth the word of *nashah*, which signifieth to forget; as though this sinew or nerve had forgotten his place, and to doe his office. But the more received reading is the nerve or sinew, ὁ ἐνάρκτηρ, which shranke or waxed feeble: for so *nashah* also signifieth to remove, or give way: and so *vers.* 25. it is said the hollow of *Iacobs* thigh was loosed out of his place.

4. *Places of Doctrine.*

1. Doct. *Not one Angell, but many appointed for every one of the elect.*

Vers. 1. T*He Angels of God met him. Iacob* then had many Angels to attend upon him and to guard him; therefore it is but a conceit, that every man hath one particular Angell appointed for his keeper, or that speciall Angels are assigned to Countreyes as their quarters; seeing that *Iacob* here hath many Angels, even an hoast and armie of them deputed of God for his protection, *Calvin.* as the Psalmist saith, *He shall give his Angels charge over thee, to keepe thee in all thy wayes, Psal.* 91. 11.

2. Doct. *The parts of prayer.*

Verſ. 10. I *Am not worthy.* *Iacobs* prayer ſtandeth of three parts, which are required alſo in our prayers. 1. His thankſgiving and commendation of Gods benefits. 2. His humility in acknowledging his owne unworthineſſe. 3. His petition and requeſt, *Mercerus*; ſo the Apoſtle joyneth together *giving of thanks, ſupplications, prayers*, 1 *Tim.* 2. 1.

3. Doct. *We muſt truſt in God and not refuſe the meanes.*

Verſ. 13. H*E tooke of that which came to hand.* Although *Iacob* doubted not of Gods protection according to his promiſe, yet he wiſely uſeth all the meanes which he could deviſe to ſeeke his brothers favour. by ſending a preſent, and to provide for his ſafety; whereby we doe learne, that we muſt not immediately depend upon Gods providence, but carefully uſe the meanes which the Lord ſheweth for our deliverance from danger, or confirmation in his promiſes: therefore *Ahaz* is ſaid to grieve God, for that he refuſed to aske a ſigne of God for the better aſſurance of their deliverance, *Iſay* 7. 13.

5. *Places of Confutation.*

1. Confut. *Againſt merits.*

Verſ. 10. I *Am not worthy*, or *leſſe than all thy mercies.* *Iacob* aſcribeth nothing to his merit or worthineſſe, but acknowledgeth all to have proceeded of Gods mercie. Thus our Saviour teacheth his Diſciples humbly to confeſſe of themſelves; when you have done all that is commanded you, ſay yee are unprofitable ſervants, *Luk.* 17. 10. *Muſcul.* The popiſh doctrine then of merits is not agreeable to *Iacobs* faith. And if the benefits of this life cannot be merited, much leſſe the Kingdome of heaven.

2. Confut. *That Angels are not mediators or impetrators of grace and bleſſings.*

Verſ. 29. H*E bleſſed him there, &c.* *Theodoret* alleageth this as a reaſon that this was not an Angel, but the Sonne of God that wreſtled with *Iacob*, becauſe it belonged not to Angels, but unto God to bleſſe: *Pererius* taketh upon him to confute *Theodorets* reaſons, affirming, that Angels though they bleſſe not as authors of any grace, yet a bleſſing may be asked of them as the impetrators and interceſſors for the ſame at the hands of God; and therefore Saint *Iohn* wiſheth *grace and peace to be given to him that was, and is, and is to come, and from the ſeven ſpirits which are before the throne*, *Apocal.* 1. 4. that is, from the ſeven Angels: *In Gen.* 32. *numer.* 18, 19.

Contra. 1. Spirituall bleſſings are conferred either by the author thereof, which is onely God, or by the Mediator thereof, which is onely Chriſt, or by the miniſters or inſtruments thereof, which may be as well Angels as men; for as *Iſaack* bleſſed *Iacob*, and *Iacob* his ſonnes, miniſterially onely, as being Gods mouth to pronounce them; ſo Angels likewiſe may be meſſengers or miniſters of Gods bleſſing, and not otherwiſe. 1. For every good gift commeth from God, *Iam.* 1. 17. 2. Neither are the Angels to be ſued unto for any ſpirituall or temporall bleſſing, but onely God; *If any of you lacke wiſdome, let him aske it of God*, *Iam.* 1. 5. and our Saviour ſaith, *Whatſoever yee ſhall aske the father in my name, he will give it you*, *Ioh.* 16. 23. a promiſe is made to them that aske in Chriſts name, and not otherwiſe: neither doe we reade that any of the ancient Patriarks or Prophets became ſuters to the Angels for any bleſſing. 3. In that place in the Revelation, by the ſeven ſpirits we muſt underſtand the holy ſpirit of God, with his manifold graces; for the ſeven ſpirits are the ſeven lamps of fire burning before the throne, *Revel.* 4. 5. they are alſo the ſeven eyes of the Lambe, *Revel.* 5. 6. the Angels are not the eyes, that is, the wiſdome or knowledge of the Lambe, but the holy Ghoſt, which dwelleth in him bodily, *Coloſſ.* 2. 9. that is, ſubſtantially, eſſentially: And whereas he urgeth that phraſe, *Which are before the throne*, whereby a miniſterie and ſervice ſhould be expreſſed, this collection is not ſound; for both in *Daniel* 7. 13. Chriſt is brought before the Ancient of dayes; and in the *Revelation* 8. 2. he is the Angell that ſtood *before the Altar*: Neither in all Saint *Pauls* ſalutations doth he wiſh grace and peace from any other than *from God the Father, and the Lord Ieſus*; nor yet Saint *Iohn* 2. *Epiſt. verſ.* 2. this forme of benediction then here uſed muſt be expounded by the like place of Scripture.

The Angels not underſtood by the ſeven ſpirits, *Revel.* 1. 4.

6. *Places of exhortation.*

1. Exhort. *Prayer in extremity availeable.*

Verſ. 9. M*Oreover Iacob ſaid, O God of my father Abraham.* *Iacob* being driven to a great ſtrait, turneth himſelfe unto God by earneſt prayer: and ſo indeed the prayers of the faithfull which are powred forth in their neceſſity, are much availeable with God, *Luther.* as it is in the Pſalme, *Call upon me in the day of trouble and I will deliver thee*, *Pſal.* 51. 15.

2. Exhort. *The hope of our celeſtiall inheritance to be preferred before all worldly things.*

Verſ. 14. T*Wo hundred ſhee goats, &c.* The ſumme of *Iacobs* preſent which hee ſent to *Eſau* amounted to five hundred and fifty cattell of divers kinds, as is ſhewed before, *queſt.* 9. hee ſpared no coſt

to redeeme his quiet paſſageand returne into the land of Canaan, which was promiſed to him and his ſeed for an everlaſting inheritance: which teacheth us that we ſhould preferre our heavenly inheritance before all earthly and worldly poſſeſſions, *Calvin.* As Saint *Paul* counteth all things loſſe, and even as dung, that hee might win Chriſt, *Philip.* 3.8.

3. Exhort. *With innocency we muſt joyne wiſdome and prudence.*

Verſ. 13. *A Preſent for his brother. Iacob* as a wiſe and circumſpect man, uſeth all meanes for his owne ſafety. 1. He ſendeth an humble meſſage to his brother. 2. When that would not ſpeed, he divideth his company into two parts, that if *Eſau* did ſmite the one, the other might eſcape. 3. He ſendeth a liberall preſent to make a way to inſinuate himſelfe to his brothers favour. Thus according to our Saviours rule, we ſhould be as wiſe as Serpents, and innocent as Doves, *Matth.* 10.16. *Mercer.*

4. Exhort. *Importunity in our prayers acceptable to God.*

Verſ. 26. *I will not let thee goe till thou bleſſe me. Iacobs* importunity in ſtriving and not giving over, both obtaineth victory, and procureth a bleſſing: ſo ſhould we ſtrive in our prayers with God, as Saint *Paul* ſaith of *Epaphras, Coloſſ.* 4.12. And *Moſes* was ſo inſtant with God in his earneſt prayers for Iſrael, that the Lord at his requeſt ſuſpended the judgements which hee had thought to have brought upon them becauſe of their idolatry, *Exod.* 32. *Luther.*

5. Exhort. *Againſt curioſity.*

Verſ. 29. *WHerefore now doſt thou aske my name? Iacob* is reproved for his curioſity, that could not bee contented with this heavenly viſion, and ſenſible apparition, glorious victory, and honourable name given unto him, but would enquire further as touching the Angels name. Wee learne then to bee contented with ſuch meaſure of knowledge as it pleaſeth God to reveale unto us in his word, and not curiouſly to inquire after hid matters, *Calvin.* The Diſciples were reproved for gazing after Chriſt into heaven, *Act.* 2. neither ſhall it be any profit for us to exerciſe our ſelves in difficult and intricate queſtions.

6. Exhort. *Not raſhly to judge thoſe which have defects or infirmities in their bodies.*

Verſ. 31. *HE halted upon his thigh.* We ſee then that the ſervants of God may have infirmities in their bodies, which are inflicted of God, not as puniſhments of their ſinne, but corrections for their triall. If *Iſaack* then were blinde, *Iacob* halting, *Leah* ſquint eyed, *Moſes* ſtammering, *Mephiboſeth* lame, wee ought not raſhly to judge of thoſe which have any infirmity or defect in their body, *Muſcul.* It was the Diſciples raſhneſſe, for the which they are reproved of Chriſt, to judge the blinde man puniſhed for his, or his parents ſinne, *Ioh.* 9.2.

CHAP. XXXIII.

1. *The Contents.*

IN this Chapter is ſet forth, firſt, *Iacobs* meeting of *Eſau*, and the manner thereof: Secondly, their departure each from the other. In the firſt part, on *Iacobs* behalfe wee have his *policie*, in placing of his wives and children in order, *verſ.* 1, 2. his *humility*, in *geſture*, bowing himſelfe ſeven times; in *ſpeech*, hee calleth himſelfe *Eſaus* ſervant, *verſ.* 5. and ſaith he had ſeene his face, as if he had ſeene the face of God, *verſ.* 10. his *liberality*, in forcing his brother *Eſau* to take his preſent, *verſ.* 11.

In *Eſau* we are to conſider his *humanity*, in imbracing *Iacob*, *verſ.* 4. his *courteſie*, in offering firſt to goe with *Iacob*, who excuſeth himſelfe by the tenderneſſe of his children and cattell, *verſ.* 13. then to leave ſome of his company with him, *verſ.* 15, 16.

In *Iacobs* departure there is expreſſed his acts *domeſticall*, in building an houſe for himſelfe, and booths for his cattell, firſt in Succoth, then Sechem, *verſ.* 17, 18. *politicall* or civill, in buying a parcell of ground; *religious*, in building an Altar, *verſ.* 20.

2. *The divers readings.*

v.5. *Who are theſe with thee, and doe they appertaine unto thee? H. who are theſe with thee? cat. the children which God hath given me. C.H.B. wherewith God hath beene mercifull to me. S. which God of his grace hath given. G.T.P. chanan ſignifieth to grant in mercy.* *H. ad.*

v.7. *When they had worſhipped likewiſe. S.H.C. did their obeyſance. B. bowed themſelves. T.P.G.* and ſo doth the Latine tranſlate alſo, verſ. 6. *hebr. ſhacah, to bow:* as Iſay 51.23. *bow downe that wee may goe over. Ioſeph being bidden drew neare. T. Ioſeph drew neare. cat.* *T.G.r.* *T.P.G.r.*

v.10. *Be favourable to me. H. thou ſhalt bleſſe me. S. thou haſt accepted me. cater.* *H.S.mut.*

v.10. *As though I had ſeene the face of a prince. C. the face of God. cat.* *temp.*

v.11. *God hath given mee all things. H. I have all things. S.G.C.P. I have of all things. T. or enough. B. all things. heb.* *H.c.*

H.S.c. v.12. *I will beare thee company. H. let us goe the right way. S. I will goe over against thee. C. I will goe before thee. T.B.G.P. negedh, before, against.*

divers sig. v.13. *Kine with young. H.S.B.G. giving sucke. T.P.C. gnaleth*, signifieth both.

B.Gr. v.13. *If they over-drive them they will die all in one day. H. if they over-drive them but one day they will die. cat.*

H. transf. v.14. *I will follow softly his foot-steps as I see my children are able. H. I will be strong in the way, according to the leasure of that which walketh before me, and according to the foot of these little ones. S. I will lead them easily, according to the pace of the family before me, and the pace of the children. C. I will bee a guide to drive those things gently that are before me for my commodity. T. I will drive softly according to the pace of the cattell that is before me, and as the children shall indure. B.G. according to the foot or pace of the (worke) or drift that is before me. P. heb.*

H.S.c. v.15. *It is not necessary, I onely need this one thing, that I may finde grace in thy sight, my Lord. H. it is enough that I have found favour. &c. S. let me finde favour in the sight of my Lord. cater.*

S.ap.f.pr. v.17. *Iacob went to his tabernacles. S. to Succoth. cater.*

H.S.B.pr.f. op. v.18. *Iacob came to Salem, a City of the Sichemites. H.S.B. Iacob came safe to the City Sichem. cater. Salem* signifieth both the name of a City, *and perfect. sound.*

v.29. *Of Hemor. S. of the sonnes of Hemor. cater. for an hundred lambs. H.S.C. for an hundred peeces of money. T.B.G.P. chesitah* signifieth money stamped with that marke.

v.20. *He called upon the mighty God of Israel. H. S. he sacrificed upon it before the mighty God of Israel. C. he called it the mighty God of Israel. B.G. heb. he called it the Altar of the mighty God of Israel. T.*

3. *The explanation of doubtfull questions.*

Quest. I. *The order of Iacobs company, and the reason thereof.*

Vers.1. HE *divided the children, &c. Iacob* doth dispose his company in order, not onely for decency and comelinesse sake, but both to move commiseration and pitie in *Esau*, when he saw the mothers with their children, as also to this end, that if he smote one company with the sword, the other might escape, and therefore he placeth the dearest unto him, *Rachel* with *Ioseph* in the last place, as furthest from danger, *Mercer*. 2. But whereas *Ioseph* of *Rachel*, is preferred before *Iudah* of *Leah*, it may be answered, that as yet it was not revealed unto him that the Messiah should come of *Iudah*: and *Ioseph* also proved a most excellent man, *Calvin*. 3. *Iacob* goeth first himselfe ready to be offered up in sacrifice for the safety of the flocke, therein shewing himselfe an example of a good Pastor, *Calvin*.

Quest. II. *To whom Iacob bowed himselfe, and wherefore.*

Vers.3. HE *bowed seven times to the ground*. 1. He adored not or worshipped God in this inclining and bowing of himselfe, as some thinke, but he bowed himselfe to his brother, as the text sheweth, *Mercer*. 2. There were divers fashions used in bending and bowing of the body; sometime by bowing of the head, and inclining of the body, sometime by bowing of the knee, 1 *King*.19.18. sometime by kissing the hand, as *Iob*.31.27. *If my mouth did kisse my hand*, that is, if I adore the Sunne when he shined: as this use is retained still in salutations to kisse the hand; sometime they bowed the body to the ground, as *Nathan* did to *David*, 1 *King*.1.23. and *Iacob* in this place to *Esau*, *Perer*. 3. Neither doth *Iacob* by this meanes betray or give over his birth-right, in calling himselfe *Esaus* servant, but he is content to yeeld this temporall service to *Esau*, not doubting but the promise should be fulfilled in his posterity: for so indeed the Idumeans did serve the Israelites from *Davids* time to *Ioram*, an hundred and twenty yeares, but the Israelites never served the Idumeans, *Mercer*.

Of divers kinds of bowing the body.

Quest. III. *Whether Esau were in truth reconciled to Iacob.*

Vers. 4. THEN *Esau came to meet him*. 1. Some Hebrewes thinke that *Esau* did but dissemble his affection at this time. 2. But it is more like that *Esaus* heart was changed by the speciall worke of God; some doe gather so, because the word *vajecabechehu*, which signified, *He kissed him*, is pointed throughout, of which sort the Masorites note but fifteene: But it is otherwise collected, both by the circumstances here used, *Esau* runneth to meet *Iacob*, he embraceth him, kisseth him, and weepeth: as also we reade not of any hatred after this shewed to *Iacob*, but that they were perfectly reconciled, and both buried their father together, *Gen*.35.29. 3. But whereas some inferre hereupon, that *Esau* being thus ready to be reconciled to *Iacob*, did follow his fathers precepts and doctrine, and therefore doubt not but that he was saved, it cannot be hence concluded; certaine it is that *Esaus* posterity did wholly fall away from the worship of God, *Mercer*.

Quest. IV. *Why Ioseph is named before Rachel.*

Vers.7. AFTER *Ioseph and Rachel drew neare, &c.* 1. *Ioseph* is not put before *Rachel*, that he might keepe her from *Esau* his rage and violence, lest hee might desire her being a beautifull woman, as *R. Salomon*: for *Ioseph* was but six yeare old, and therefore not able to preserve his mother from any such attempts. 2. Some thinke becaus *Ioseph* was *Rachels* onely sonne, and dearely beloved of her, he is named first, *Mercer*. 3. But it is more like, that *Ioseph* being the youngest of all the rest, went before his mother, as mothers use to put their little ones first, and so he is named according to his place, *Iun*.

Esau came

Quest.

QUEST. V. *Why Eſau refuſed Iacobs preſent.*

Verſ.8. *WHat meaneſt thou by all this drove? &c.* 1. The Hebrewes note, that *Eſau* his queſtions are ſhort, *Iacobs* anſwers large: becauſe it is the manner of proud ſtately men to ſpeake briefly, and hardly to bring forth halfe their words: and beſide, *Iacob* often in his ſpeech maketh mention of God, ſo doth not *Eſau*. 2. *Eſau* asketh not whoſe droves theſe were, as ignorant thereof, but becauſe he would in *Iacobs* preſence take occaſion to refuſe the preſent, *Iun.* 3. It ſeemeth that *Eſau* had not accepted of the preſent by the way which *Iacob* had ſent before, not as *Ramban* thinketh, as though the meſſengers were afraid of *Eſaus* company, and ſo fled away: neither did *Eſau* refuſe it of hatred to his brother, for *Iacobs* prayer was heard, and it began preſently to take effect: neither yet doth *Eſau* in refuſing the preſent, yeeld therein the birth-right to *Iacob*, but he deferreth the receit thereof till he came to *Iacob*, that he might ſhew his brotherly affection frankly and freely, not purchaſed before, or procured by any gift or preſent, *Iun.*

QUEST. VI. *How Iacob ſaith he had ſeene the face of Eſau as the face of God.*

Verſ.10. *I Have ſeene thy face, as if I had ſeene the face of God.* 1. *Iacob* flattereth not as ſome thinke, to inſinuate himſelfe to his brother, *ſic Toſtat.* but he ſpeaketh from his heart. 2. Neither, as the Hebrewes, doth *Iacob* to terrifie his brother make mention of that viſion wherein he ſaw the Angell face to face. 3. Nor yet doth he meane as the Chalde readeth, that he had ſeene the face, as of ſome great or excellent man. 4. Nor as *Auguſtine* conjectureth, by the name of God here doth hee underſtand ſuch as the gods of the Gentiles were; *Sic non præjudicatur honori Dei*; *And ſo theſe words doe not prejudice the honour of the true God*, in that he reſembleth *Eſaus* face to the face of God, *queſt.*105. *in Geneſ.* for *Iacob* was farre off from aſſuming into his mouth the name of the heathen gods. 5. But in the effect *Iacob* ſaith thus much, that he acknowledged this to be Gods worke, that *Eſau* was thus reconciled toward him: and the friendly countenance of his brother hee taketh as an argument of the favour of God toward him, *Mercer. Calvin. Iun.*

QUEST. VII. *By what reaſon Iacob perſwaded Eſau to accept of his preſent.*

Verſ. 11. *TAke my bleſſing.* *Iacob* uſeth divers reaſons to perſwade *Eſau* to take his preſent: 1. Take it of my hand, that is, who am thy brother, *Marlor.* 2. He calleth it a bleſſing, not in the *paſſive* ſenſe, as wherewith God had bleſſed him, but in the *active*, they uſed to bleſſe in the offering of their gifts: this therefore ſhould be a ſigne of perfect reconciliation, that thereby they ſhould take occaſion one to bleſſe another, *Mercer.* 3. *It is brought thee*, that is, I have ſorted it out, and appointed it for thee, let me not loſe my labour. 4. *I have enough*, God hath bleſſed me: it ſhall be no hinderance unto mee if thou accept of my preſent, *Vatab.*

QUEST. VIII. *Whether Iacob lied in ſaying he would goe to mount Seir to his brother.*

Verſ. 14. *TIll I come to my Lord into Seir.* 1. Some thinke that *Iacob* did goe to Seir to his brother, though it be not mentioned in the ſtory: but it appeareth by *Iacobs* excuſe, that if he feared to accompany his brother in the way, he had greater cauſe to feare his brother at home in his owne Countrey. 2. Some thinke that this was *officioſum mendacium*, *an officious lie*, *Toſtat.* and that *Iacob* promiſed one thing, and purpoſed another, *Calvin.* But where the Patriarks acts may otherwiſe be defended, we ſhould not eaſily yeeld them to be infirmities. 3. The Hebrewes make a myſtery here; as where *Iacob* ſaith, *Let my Lord goe before, and I will follow*; they apply it to *Eſaus* poſterity, who had the government of Kings 600. yeares before Iſrael had any King: and in that *Iacob* promiſeth to goe up to Seir, they referre the accompliſhment thereof till the comming of Meſſiah, according to the propheſie of *Obadiah*, *verſ.*21. *The Saviours ſhall come up to mount Sion, to judge the mount of Eſau.* But it is evident that *Iacob* here hath no ſuch myſticall meaning, ſpeaking of his owne comming, in his owne perſon. 4. Wherefore it is rather like that *Iacob* did thinke to goe to Seir, and ſo purpoſed, but yet conditionally, if God would, or if he ſhould ſee nothing to the contrary, *Iun.* As all ſuch promiſes are hypothetically and conditionall; and that upon better reaſons he afterward changed his minde, or was otherwiſe directed by the Lord, *Lyranus.* As Saint *Paul* purpoſed to goe into *Spaine*, but it is like that he was otherwiſe letted and came not thithither.

QUEST. IX. *Whether Saint Paul according to his purpoſe were ever in Spaine.*

AND here by the way, though it be the opinion of divers ancient writers, as of *Cyrillus*, *Athanaſius*, *Chryſoſtome*, *Hierome*, to whom ſubſcribe *Toſtatus*, *Pererius*, that Saint *Paul* according to his determination was in Spaine: yet it is more probable, that being otherwiſe hindered hee arrived not there at all. 1. Becauſe he purpoſed to paſſe by Rome into Spaine, *Rom.*15.28. and to be brought on his way thitherward by the diſciples of Rome, *verſ.*24. But when Saint *Paul* came to Rome, he remained as a priſoner in his houſe, having a ſouldier appointed to keepe him, and ſo continued two yeares, *Act.*28,16,30. therefore it is not like that he was at liberty then to hold his purpoſe. 2. Saint *Paul* being at Rome, if he were thence delivered, which is uncertaine, did viſit the Eaſt Churches preſently, *Heb.*13.19. *that I may be reſtored to you more quickly*; and purpoſed to continue and remaine with them, *Philip.*1.25. *Thus I am ſure, that I ſhall abide, and with you all continue.* If he quickly and ſpeedily returned to the Eaſt Churches, and continued with them, it is not like that hee went ſo farre Weſt-ward. It was an uſuall thing with the

Gal. 1. 2 Heb.

the Apostle to faile in these purposes, in disposing of his journeyes; sometime otherwise directed by Gods spirit, *Act.*16.7. sometime letted by Satan, 1 *Thessalon.*2.18. sometime upon better reason altering his owne purpose, 2 *Corinth.*1.15,23. he stayed his journey which he had determined to Corinthus; so in like sort the Apostles determination to goe into Spaine might upon some other accident be changed. 4. Of this judgement is *Gelasius*, *Paulus cum ad Hispanos se promisisset iturum, dispositione divina majoribus occupatus ex causis, implere non potuit quod promisit, C.22.q.2.c.5. Paul* promising to goe into Spaine, being occupied in other greater causes by the divine disposition, could not performe that which he had promised: to him subscribeth *Tho. Aquin. cap.*15 *ad Roman.*

QUEST. X. *Whether Iacob came to Salem.*

Vers.18. *HE came safe to Sechem, &c.* 1. Some reade, he came to Salem a City of Sechem, as the Septuag. and Latine translator, and *Mercer.* but it were superfluous in the same place to call a City by two names. 2. This Salem some would have to be Silo, as some Hebrewes: some take it for Hierusalem, as *Iosephus*; some for *Melchisedecks* towne, as *Hierome*; where the ruines of *Melchisedecks* Palace were to be seene in his time: some will have this Salem to be that Salem spoken of, *Ioh.*3.23. where *Iohn Baptist* baptized: and that Salem and Sichem were names of that same City first called Salem, afterward Sichem, *Tostat.* But all these opinions are uncertaine. Silo and Sechem were two distinct places, *Iud.*21.19. Salem *Melchisedecks* towne was Jerusalem, *Psal.*76.2. *In Shalem is his Tabernacle, his dwelling in Sion:* and if Sichem were the new name, Salem the old, it should in the Gospell be called by the new name rather than the old: and that Salem was a divers place from Sechem, called Sychar, is evident: for Salem was in Judea, *Ioh.*3.23. and our Saviour leaving Judea came to Sychar or Sichem, *Iohn* 4.6. there might be then another towne beside Jerusalem, called Salem, but not the same with Sichem. 3. Wherefore the better reading is, that *Iacob* came safe and in peace to Sechem: not for that he was now healed of his halting, as the Hebrewes imagine: which in part remained still as a monument of that combat with the Angell: but he came same safe in respect of the danger which he feared from the hands of *Esau.*

Salem and Sichem whether one place.

QUEST. XI. *Whether Iacob did well in buying a peece of ground of the Sichemites.*

Vers.19. *HE bought a parcell of ground, &c.* Although *Iacob* had a promise to possesse and inherit the whole land of Canaan, yet this purchase which he made did neither shew any mistrust in him, neither did he in so doing depart from his right. 1. He did it for his necessity of dwelling, as *Abraham* had done the like before for buriall. 2. The time of fulfilling the promise was not yet come, and therefore *Iacob* at this time, while the Canaanites were possessors of this land, doth not prejudice his right in buying this parcell, *Mercer.* 3. It was no great parcell of ground that he could buy for so little money, nor yet very fruitfull, being in the sight and view of the City, *Calvin.*

QUEST. XII. *Whether Iacob bought his ground for money or lambs.*

Vers.19. *FOr an hundred peeces of money.* 1. Some read, for an hundred lambs; for the word *chesita* signifieth both money and a lambe, *sic Septuag. Latin. Oleaster*, and so they would have the word taken, *Iob* 42.11. where every one of *Iobs* friends gave him a lamb. But it is more like they gave him every one a peece of money, which was a greater gift, and more sutable to the other gift of an earing of gold. 2. Some of the Hebrewes affirme that the Arabians call money *chesita*, but the Scripture needeth not to begge or borrow words or phrases from them. 3. Wherefore it is like that this *kesita* was a peece of money that was stamped with the marke or print of a lambe, and thereof was so called, *Iun.* as among us, Angels are so named of the stampe or print set upon the gold.

4. *Places of Doctrine.*

1. Doct. *Honour to be given to evill magistrates.*

Vers.3. *IAcob bowed himselfe seven times.* It is lawfull then to yeeld externall honour to evill magistrates that are in authority, as here *Iacob* doth to *Esau*, *Mercer.* as Saint *Paul* saith, *Give to all men their duty, tribute to whom tribute, custome to whom custome, &c. honour to whom honour belongeth, Rom.*13.7. And at this time there were none other but heathen rulers: *Mordechai* indeed refused to bow the knee to *Haman*, because it was more than a civill reverence which that proud man expected: and beside he was an Agagite or Amalekite, which was a Nation accursed of God, *Exod.*17.14.

2. Doct. *God turneth the heart.*

Vers.4. *ESau ran to meet him.* Thus wee see, that God is not onely a searcher of the heart, but a worker and changer of it: as here *Esau* his heart is altered, of an enemie hee suddenly becommeth a friend: wherefore the Wiseman saith, *That God turneth the hearts of Kings, as the vessell upon the waters is ruled and turned by the steares-man, Prov.*21.1.

5. *Places*

5. Places of Confutation.

1. Confut. *Against humane inventions.*

Vers. 20. HE *set up there an Altar. Iacob* inventeth not, neither bringeth in new ceremonies into Gods worship, but such as he had received from the instruction of his fathers, directed by the spirit of God: such was the building of Altars to sacrifice upon: by this the Romanists are reproved, which have thrust into Gods service so many humane inventions, *Calvin.* and so our Saviours rebuke falleth upon them, *They teach for doctrines the commandement of men, Mark.7.3.*

2. Confut. *The sacred signes called by the name of the things.*

Vers. 20. HE *called it the mighty God.* If this reading be received, we see that the signes are named by the things: as here the Altar is called of God, and *Moses* nameth his Altar, *The Lord is my banner, Exod.17.15.* so the Prophet saith, the name of new Jerusalem shall be, *The Lord is there, Ezech. 48.35.* We need not marvell then if the bread in the Eucharist be called the body of Christ.

6. Morall observations.

1. Morall. *To be contented with our estate.*

Vers.11. GOd *hath had mercy on me, therefore I have all things.* So Saint *Paul* saith, *I have learned in what state soever I am, therewith to be contented, I can be abased, I can abound, &c. I am able to doe all things through the hope of Christ, which strengtheneth me, Philip.4.13.*

2. Morall. *Gods worship to be advanced in families.*

Vers.20. HE *set up there an Altar. Iacob* having setled himselfe, and pitched his Tabernacle, hath a speciall care to set forward Gods worship, and doth consecrate as it were a Chapell and Altar to God: wherein *Iacob* may be an example to all housholders, that they should exercise and traine up their families in the service of God, and season all their worldly affaires with a relish of religion: as the Apostle saith, *I will that men pray every where, lifting up pure hands, &c.*

CHAP. XXXIV.

1. The Method and Contents.

FIrst in this Chapter is set forth the ravishing of *Dinah* by *Sechem*, with the occasion thereof, *vers.*1. the sequele, he desireth her to be his wife, *vers.*3,4.

Secondly, the punishment is described, which was brought upon the whole City for this sinne: this punishment is devised, then executed: In the device, 1. We have the motive, the griefe of *Iacob*, and wrath of his sonnes. 2. The occasion, the offer of mariage by *Hemor* and *Sechem*, *vers.* 8, 13. 3. The device is propounded, *vers.*13. to 18. assented unto by *Hemor*, *vers.*18,19. perswaded to his Citizens, to *vers.*25. Then it is cruelly executed by *Simeon* and *Levi*, *vers.*25, to 30.

Thirdly, there followeth the expostulation of *Iacob* with his sonnes, and their excuse, *vers.* 30,31.

2. The divers readings.

v. 1. *which she bare to Iacob*: this clause is wanting in the Latine translation.	*H.des.*
v. 2. *forced or ravished her. H. C. S. defiled her. G. humbled her. S. P. afflicted her. T. gnavah*, to afflict.	*differ.*
v. 3. *he pleased his minde in Dinah. C. his heart clave unto Dinah. cæt. dabach*, to cleave.	*Ch.c.*
v. 5. *which when Iacob heard. H. Iacob heard, that he had defiled Dinah his daughter. cæt.*	*H. de.*
v. 7. *they were very angry. H. they were pricked and grieved. S. they were much moved and very angry. Ch. they grieved at it and were angry. cæt.*	*H.S.C.c. S.P.*
v. 7. *it shall not be so. S. P. he had committed an unlawfull thing. H. which thing ought not to be done: cæt.*	
v. 8. *the soule of my sonne Sechem cleaveth to your daughter. H. my sonne Sychem hath chosen from his heart your daughter. S. your daughter pleaseth the soule of my sonne. C. P. the soule of my sonne longeth for your daughter. B. G. T.* casach, to love, to cleave, to please.	*diverſ. ſignif. T.B.r.*
v. 14. *then spake unto them Simeon and Levi, the brethren of Dinah. S.*	*S.ad.*
v. 15. *in this will wee bee confederate with him. H. we will bee like unto you. S. agree or consent with you: cæt. iaath to consent.*	*S.c.*
v. 21. *the land being so spacious and wide, wanteth tyllers. H. the land is large enough before them: cæt. the land is broad in her hands or wings. Heb.*	*H.inter.*
v. 22. *there is one thing, whereby this great good is differred. H. in this will they be like unto us, to dwell with us. S. herein they will consent to dwell with us: cæt.*	*H. cor.*

v. 24. *and*

H. det. v. 24. *and they all assented.* H. *and unto Hemor and his sonne hearkened all that went out at the gate of the citie.* cater.

H. ad. v. 25. *The third day, when the wounds are most grievous.* H. when they were in griefe: cæt.

H. det. S. a. v. 29. *their little ones and their wives they led captive.* H. *all their bodies and houshold-stuffe, and their wives they carried captive, and spoiled whatsoever was in the Citie* and house. S. *and all their goods they carried away, their children and wives, and whatsoever was in the houses:* cater.

T. b. g. r. v. 30. *ye have made me odious.* H. *made me evill before the inhabitants.* S. *put enmity betweene mee and the Cananites, &c.* Ch. *caused me to stinke or to be abhorred:* cat. *baash,* to stinke.

3. *The explication of doubtfull questions.*

Quest. I. *Of the age of Dinah, when she was deflowred of Sechem.*

Vers. 1. *Then Dinah.* 1. Neither is the opinion of *Alexander Polyhistor,* in *Eusebius* probable, that *Dinah* at the time of her ravishing was but ten yeeres old: for she was at this time mariageable, and therefore above these yeeres: and whereas the same Author saith, that *Iacob* remained in Sechem ten yeeres after hee came out of Mesopotamia, as *Euseb.* reporteth his opinion, *lib. 9. de præpar. Evangel.* it would follow that *Dinah* was borne in the land of Canaan in Succoth, where *Iacob* dwelt before he came to Sechem, and not in Mesopotamia, contrary to the Scripture. 2 Neither is *Cajetanus* conjecture sound, that *Dinah* was but three or foure yeeres old, when *Iacob* came out of Mesopotamia: for all *Iacobs* children were borne in the second seven yeeres of his service for his wives, before the last six yeeres of service for his sheepe, as may appeare, *Gen.* 30. 25. 3. Neither yet need wee with the Hebrewes to affirme, that *Iacobs* children were borne every one at seven moneths: for admitting the ordinary time of nine moneths of childe-bearing: *Leah* beginning to beare in the eighth yeere, the first of the second seven, might have her first foure children in three yeeres: then allow a yeere of intermission, her other two sonnes, and one daughter, she might have in somewhat more than two yeeres. 4. Wherefore the truer opinion is, that *Dinah* was six or seven yeeres old at *Iacobs* departure from Mesopotamia, and that she was now fourteene or fifteene yeeres old, for *Ioseph* borne at the same time of *Rachel,* presently after this exploit are said to be seventeene yeares old, *Gen.* 37. 2. *Simeon* and *Levi* are supposed to have beene the one 21. the other 22. yeares of age, or thereabout: so that the time of *Iacobs* abode in Succoth and Sechem, might be seven or eight yeares, *Perer. Mercer.*

Quest. II. *Why Dinah is said to be the daughter of Leah.*

Hebrewes uncertaine collections.

The daughter of Leah. 1. The Hebrewes note shee was her mothers right daughter, for as shee went forth to meet her husband to have him turne in unto her, *Genes.* 30. 16. so *Dinah* goeth forth to see and to be seene: and therefore it is added, *the daughter of Leah,* but this is too hard a censure for *Dinah:* this addition is annexed as answerable to the story before, *Gen.* 30. 21. 2. Many other uncertaine collections the Hebrewes make here: some say that this *Dinah* was *Iobs* wife: some say she remained a widow in her brethrens house: some, that *Simeon* buried her in the land of Canaan: some, that she went downe into Egypt, (which is true,) and that her bones were transported into Canaan, *Mercer.* 3. *Iosephus* thinketh that the women of Sichem at this time kept a solemne feast, which was the cause that *Dinah* was so desirous to goe and see them, *Mercer.*

Quest. III. *Whether it were lawfull for the Hebrewes to give their daughters to the uncircumcised.*

Vers. 14. *We cannot doe this thing, to give our sister to an uncircumcised man, &c.* 1. Though *Abraham* had not any direct precept, as *Cajetane* thinketh, not to joyne in mariage with the uncircumcised: for both *Isaack* tooke *Rebeccah, Iacob Leah* and *Rachel* to wife, which came of uncircumcised parents. 2. Yet it seemeth that they would not give their daughters to the uncircumcised, though they did take of the daughters of the uncircumcised to themselves. 3. And it is further to be considered, that they speake not in this place simply of marying with the uncircumcised, but joyning to be one people with them: which they could not doe with those which were uncircumcised.

Quest. IV. *Whether Simeon and Levi their cruell act may be in part or in whole excused.*

Vers. 25. *And the third day when they were sore, two of Iacobs sonnes, Simeon and Levi.*] 1. Some Hebrewes excuse *Simeon* and *Levi* their fact, because *Hemor* and *Sichem* first went about to breake the covenant, thinking to spoile them of that they had: for thus they say, *Shall not their flocks and substance be ours? vers.* 23. *Contra.* 1. But it appeareth not that *Hemor* and *Sichem* went about any such thing: they thus speake either to perswade the people, who most respect their profit, *Mercer.* or they meane that by trading or having entercourse with them, they should in a manner possesse their goods, *Perer.* 2. But if it were so, onely *Hemor* and *Sichem* had beene guilty of the violating of this league, there was no cause to punish the whole Citie. 3. And although they had reason to revenge themselves, yet such a cruell massacre cannot be justified.

2. *Nomban* excuseth this fact, thinking that by the decrees of *Noah,* if the Magistrates punished not adultery, others might: but who seeth not what confusion and disorder this doctrine would bring in: that every private man should take upon him to bee a punisher of sinne. The Apostle saith, that

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*the power or magiſtrate beareth not the ſword for nought, Rom.*13. 4. It is peculiar then to him to exerciſe the ſword.

3. *Philo* allegorizeth this ſtory : by *Dinah*, which ſignifieth *judgement*, underſtanding the ſoule, by *Sichem* the ſonne of *Hemor*, (which is interpreted an Aſſe) the brutiſh affections : from the which *Simeon* and *Levi* the ſonnes of prudence deliver the ſoule, *Lib. de migration. Abrah.* But theſe allegories being deviſed onely, and not warranted by Scripture, cannot give any defence to ſuch rage and violence.

Simeon and Levi, who hee to be excuſed in part.

4. Some doe but in part excuſe *Simeon* and *Levi* ; which may be conſidered on Gods behalfe, and ſo the puniſhment was juſt : or on the behalfe of the Sichemites, who alſo for conſenting unto that grievous ſinne, were juſtly alſo puniſhed : but on the behalfe of *Simeon* and *Levi*, becauſe they did it craftily, this judgement was unjuſt, *ſic Carthuſian. in libr. Iudith.* But this allegation maketh nothing for the juſtifying of *Simeon* and *Levi* their enterpriſe, for God knoweth how to turne mens wicked acts to his glory : neither did theſe furious men aime at any ſuch end, but ſought to ſatisfie their revengefull minde.

5. Some goe yet further ; that this act was not unjuſt, *quoad rem*, in reſpect of the thing, becauſe the Sichemites had grievouſly ſinned ; but *quoad modum*, they did it fraudulently, *Cajetan.* others ſay, *primum motum*, that the firſt motion to commit this ſlaughter was of God : but they in the execution did *modum excedere*, exceed meaſure, *Thom. Anglic. Cont.* But *Iacob* condemneth not onely the execution, but the very firſt device and counſell ; *Into their ſecret let not my ſoule come, Gen.*49.6. therefore the very firſt thought and device was evill, and therefore not of God.

Reaſons for the juſtification of *Simeon* and *Levi* their acts anſwered.

6. Some proceed yet further, and altogether defend both their fact, and the manner thereof, calling their craft and diſſimulation a prudent caution : their reaſons are theſe ; 1. Becauſe all the Sichemites were conſenting unto that wickednesſe, and therefore they deſerved puniſhment. *Cont.* 1. It cannot bee gathered that all the Sichemites were conſenting to the ſinne of *Sichem* : their fault was, becauſe of a carnall minde for their owne profit they received circumciſion. 2. And though the whole City had herein offended, yet *Simeon* and *Levi* had no ſuch calling or commiſſion to put them to the ſword.

2. The place is objected, *Iudith* 9.2. where the Lord is ſaid to have given unto *Simeon a ſword to take vengeance upon the ſtrangers, that opened the wombe of the virgin* : and *verſ.* 4. *Which were moved with thy zeale. Contra.* Though *Simeon* and *Levi* were miniſters of Gods juſtice upon the Sichemites for their ſinne, yet they did it not without ſinne : and therefore againſt this booke, which is no Scripture, where their zeale is commended, I oppoſe the ſentence and cenſure of *Iacob*, who ſaith, *That they did it in their ſelfe-will* ; therefore not by the motion of Gods ſpirit : and *Curſed be their wrath, Gen.*49.7. but if they had done it in zeale, they were rather to be bleſſed.

3. They further reaſon thus ; that if *Simeon* and *Levi* had committed ſuch an unlawfull act, *Iacob* would have more ſharply reproved them. *Contra. Iacob* partly conſidered the juſtice of God upon the Sichemites, for the outrage committed againſt *Dinah*, partly hee was moved with her complaint and moane for the loſſe of her virginity, partly he gave place for the time to the rage of his ſonnes that were in their fury ; and this was the cauſe of ſo eaſie a reprehenſion, *Mercer.*

4. But we reade of no reſtitution which *Iacob* cauſed to be made of the goods of the Sichemites taken away, which *Iacob* would have done if the act had beene unlawfull ; for he ſaith, *He got it from the Amorite* (that is, the fields and poſſeſſions of the Sichemites) *by his ſword and bow, Gen.*48.22. *Contra.* 1. It is not unlike, but that many of the perſons, as the women and children taken captive were returned, (for they could not all remaine in *Iacobs* houſe,) and together with them much of the goods. 2. The reſt, together with the ground, though firſt unjuſtly had, it pleaſed God ſhould remaine unto *Iacob*, as a recompence for the injurie done to his daughter, as the Hebrewes tooke of the Egyptians, jewels of ſilver and of gold, without any reſtitution thereof, in reſpect of their long and hard ſervice ; yet neither this fact of theirs, nor the other of *Iacobs* is here to be imitated, *Mercer.* 3. *Iacob* is ſaid *to get it with his ſword*, not as though he joyned with his ſonnes in the action, or after conſented unto it, but becauſe he by force and armes was ready to defend the poſſeſſion of that ground from the invaſion of the Canaanites, whom God did ſtrike with a feare, they attempted nothing againſt *Iacob* or his ſonnes, *Gen.*35. 5. *Mercer.*

The circumſtances of the cruell acts of *Simeon* and *Levi* weighed.

5. Wherefore the beſt ſolution of this queſtion is, that although *Simeon* and *Levi* were miniſters of Gods juſtice ſecretly working, yet both the act and the manner thereof, in reſpect of the inſtruments and executioners was unlawfull. 1. Becauſe they attempted this thing without the counſell or knowledge of *Iacob*, whom this wrong moſt concerned in the raviſhing of his daughter : for *Iacob* ſaith, *Into their ſecret my ſoule enter not, Gen* 49 7. 2. They diſſembled, propounding a condition, as though they would enter into a league with them, and yet meant it not. 3. They make religion a cloake of their cruelty, and abuſe circumciſion to that end, the ordinance of God : yet *Joſeph* ſomewhat to hide the nakednesſe of the fathers of that Nation, in his narration omitteth to make mention of this craft. 4. They put the whole Citie to the ſword, even thoſe which were innocent. 5. They take them being ſore upon their cutting and circumciſing, when they were rather to be pitied. 6. They ſpare not *Hemor* and *Sichem*, who offered to make them ſatisfaction by marrying *Dinah*, and giving her dowry which they ſhould ſet. 7. Then they ſpoile the City, not contenting themſelves only with the goods, but they carried away the women & children captives. 8. As much in them lay, they brought *Iacob* and all his into danger to bee deſtroyed and overcome of the inhabitants. 9. They being reproved of their father, doe not acknowledge, but juſtifie their ſinne, *Perer. Calvin.*

It appeareth then that *Simeon* and *Levi* diverſly ſinned in this cruell act : whereof *Iacob* giveth this cenſure; *Simeon and Levi, brethren (in evill) the inſtruments of cruelty are in their habitations : into their ſecret let not my ſoule come : in their wrath they ſlew a man, and in their ſelfe-will they digged downe a wall.*

curſed bee their wrath, &c. I will divide them in Iacob, &c. Geneſ. 49. 6, 7. In which words *Iacob* firſt ſetteth downe their ſinne, then the puniſhment. Their ſinnes were theſe: 1. That in their habitations they deviſed miſchiefe, and ſought out how to be revenged, dealing deceitfully. 2. They committed murther in their wrath. 3. They did it of a ſelfe-will, of a furious minde, without any direction from God, or good counſell. 4. They enterpriſed this fact without the counſell or advice of their father. 5. They digged downe a wall to enter in to rob and ſpoyle them of their goods.

Iacobs ſentence againſt *Simeon* and *Levi* explained.

Their puniſhment is, they are accurſed: and the fruit of this curſe is, they are divided in *Iacob*: for neither had *Simeon* any poſſeſſion by himſelfe, but intermingled with *Iudah*; and *Levi* was diſperſed among his brethren. By this then it is evident, that *Iacob* wholly condemneth this outragious fact of his ſonnes, and in nothing approveth it. But whereas ſome would make this ſentence of *Iacob* propheticall, and referre it to the Levites, and Prieſts of *Levi*, and the Scribes, who were moſt of *Simeons* tribe, who are here accurſed for putting Chriſt to death: It is cleare that *Iacob* ſpeaketh of an act done and paſt, and denounceth the ſentence of malediction and diviſion againſt it. Now it is not like that the puniſhment ſhould goe before the fault. But *Simeon* and *Levi* were divided in *Iacob*, long before Chriſt came into the world, and was put to death by the Prieſts and Scribes.

4. *Places of Doctrine.*

1. Doct. *Mariage not to be contracted with men of divers profeſſion.*

Verſ. 14. WE *cannot doe this thing, to give our ſiſter to an uncircumciſed man, &c.* This is agreeable to the Apoſtles doctrine, *Be not unequally yoked with infidels, for what fellowſhip hath righteouſneſſe with unrighteouſneſſe, &c. 2 Cor.* 6. 6. No league or friendſhip, much leſſe mariage is to be made or enterpriſed with men of a divers profeſſion, *Calvin.*

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2. Doct. *Gods judgements may be juſt, when the miniſters thereof are wicked.*

Verſ. 25. THey *ſlew every male. Simeon* and *Levi*, the captaines and chiefe in this ſavage exploit, put all the males that were men to the ſword, for the children were carried away captive: this was a juſt reward upon the City for the ſinne of *Shechem*, although the inſtruments and miniſters thereof did evill. We ſee then that Gods judgements are juſt, when notwithſtanding the meanes whereby they are executed cannot be juſtified: as the triall and affliction of *Iob*, as it proceeded from God was good, yet Satan the worker, or rather miniſter thereof, did it of malice.

5. *Places of Confutation.*

1. Confut. *Mariage not without the parents conſent.*

Verſ. 4. THen *ſaid Shechem to his father Hamor, give me this maid to wife. Shechem* would not take a wife but by the conſent and leave of his father; and this generally was the practice of thoſe dayes: *Abraham* provided a wife for his ſon *Iſaack*; *Laban* gave his daughters in mariage to *Iacob*. This condemneth then the practice of the Church of Rome, where it is an ordinary thing for children to bee contracted and marry without their parents conſent, *Muſcul.*

2. Confut. *Againſt election by works.*

Verſ. 25. SImeon *and Levi tooke either of them his ſword. Simeon* and *Levi*, two fathers of the Iſraelites, and the one choſen out from his brethren to execute the prieſt-hood, we ſee what their doings and works were, they were guilty of much bloud. God choſe them not then for their owne vertue or worthineſſe, but for his owne mercy ſake. So ſaith *Moſes, The Lord did not ſet his love upon you, nor chuſe you becauſe, &c. but becauſe the Lord loved you, Deut.* 7. 8. So the Apoſtle concludeth by the example of *Eſau* and *Iacob*, whom the Lord had choſen, and refuſed the other, before they had done either good or evill: *That the purpoſe of God might remaine according to election, not by works, but by him that calleth, Rom.* 9. 11. This maketh againſt the doctrine of the Church of Rome, who aſcribe election to the foreſight of faith and works, *Rhemiſt. Heb.* 5. *ſerm.* 7.

6. *Places of exhortation and morall uſe.*

1. Morall. *That fathers ſhould not ſuffer their daughters to ſtray from home.*

Verſ. 1. DInah *went to ſee the daughters of the Countrey. Bernard* hereupon this noteth; *Si tu otioſe ſpectas, ortoſe non ſpectaris: tu curioſe ſpectas, ſed curioſius ſpectaris:* thou beholdeſt idly or vainly, but thou art not beheld in vaine: thou art curious in ſeeing others, and art more curiouſly ſeene thy ſelfe. We ſee what followed: *Dinahs* wanton and curious gazing upon others, gave occaſion to the unchaſte and adulterous eye to luſt after her: therefore it is not good to give maidens their liberty, or to ſuffer them to wander from home, or lightly to behave themſelves, which hath beene, and is the occaſion of much evill: ſo the Apoſtle chargeth that young women ſhould be *diſcreet, chaſte, keeping at home, Tit.* 2. 2. *Calvin.*

2. Morall.

2. Mor. *Sinne committed in the Church and among Christians the more grievous.*

Vers. 7. **H***E had wrought folly in Israel, &c.* Although no place have any privilege or exemption for sinne: yet it is most heinous to perpetrate and commit wickednesse in or against the Church of God: Adultery, fornication, uncleanesse, is odious even among the Gentiles: but it is most abhominable among Christians: As the prophet upbraideth Ierusalem, *Sodome thy sister hath not done, neither she and her daughters, as thou and thy daughters, Ezech.* 16. 48.

3. Mor. *Fornication to be recompenced by marriage.*

Vers. 3. **H***Is heart clave unto her. Shechem* having forced *Dinah*, doth not then hate her, and cast her off, a *Amnon* did *Thamar* his sister: but his love is the more kindled toward her, and he desireth her for his wife: which example doth condemne the wicked lust of many, which having intised maids unto folly, seeke not to make satisfaction by marriage.

4. Mor. *Spirituall love should bee more forcible then carnall.*

Vers. 19. **T***He young man deferred not to doe the thing, &c. Shechem* to obtaine his love, spareth no cost, nor yet refuseth any labour: hee accepteth of the hard condition of circumcision: which teacheth that if carnall love be so forcible, our spirituall love toward Christ should be much more effectuall: that we should contemne all things in respect of him, and refuse no labour, nor spare cost to gaine Christ, as S. *Paul* counted all things dung to win Christ, *Philip.* 3. 8.

5. Mor. *Religion must not be professed for gaine, but for Religions sake.*

Vers. 23. **S***Hall not their flocks and substance be ours?* They accept of circumcision, not of any love to the worship of God, but of a covetous mind for their owne profit, for the which cause God was angry with them. It is therefore a dangerous thing to dally with God, and to make religion a cloake for our covetous and carnall affections. S. *Paul* noteth some, *that thinke gaine to be godlinesse*, 1. *Tim.* 6. 5. such are they which professe the Gospel, not for conscience, but for gaine and advantage, *Mercer*,

CHAP. XXXV.

1. *The Contents.*

IN this chapter first are declared such things as befell *Iacob* to *vers.* 23. then mention is made of his sons, their names, and number, and of the buriall of his father, *vers.* 23. to the end.

The things which concerne *Iacob* specially are set forth by the places where they were done. 1. In Sechem God appeareth to *Iacob*, and biddeth him goe to Bethel, *vers.* 1. then *Iacob* reformeth his house, and hideth their strange gods under an oake, *vers.* 2. to 5. then he taketh his journey prosperously. 2. In Bethel *Deborah* dieth, and is buried under an oake, *vers.* 7. 8. And there God appeareth to him againe, and confirmeth the promise made: where *Iacob* builded an altar for a memoriall, *vers.* 9. to. *vers.* 16. 3. Neere unto Ephrah *Rachel* dieth in travaile, *Benjamin* is borne, *Iacob* setteth up a pillar, to *vers.* 20. 4. In Migdal-eder *Ruben* lay with *Bilha*, *vers.* 21. 22.

2. *The divers readings.*

v. 2. *Iacob, his whole house being called together. said. H. Iacob said to his house, and all that were with him. cater.*	*H. det.*
v. 3. *His word was my helpe in the way, which I walked. C. he was with me in the way, &c. cater.*	*Ch. mut.*
v. 4. *They gave Iacob the Idols of the people. C. strange gods. cat. the gods of strange people. T.* for *strange*, *nechar*, is put in the singular number, and so cannot be the substantive to *gods*, *eelohe*, which is in the plurall.	*T. r.*
under a terebinth. H. S. under an oake. cater. eelah, signifieth both.	*differ. sig.*
and he lost them to this day, and Israel went from Sechem. S.	*S. ad.*
v. 5. *they durst not follow after them going away. H. they did not follow the sonnes of Iacob. cater.*	*H. det.*
v. 8. *she was buried in the plaine of the valley. Ch. under an oake. cater. and he called the name of it the oake of mourning. H. S. B.* the valley of mourning. *C. Allen Baeuth. cater. alun*, an oake: *eelon*, a plaine.	*div. sig. app. s. pr.*
v. 11. *I am thy God. S. I am God almighty. cater. shadai.* heb.	*S. c.*
v. 13. *and he went away from him. H. and the glory of God ascended in that place, where he spake with him. Ch. and God ascended from him in that place where he spake with him. cater.*	*H. det.*
v. 15. *he called the name of the place* Bethel. *H. Iacob called the name of the place, where God spake with him,* Bethel. *cater.*	*H. det.*
v. 16. *Iacob pitched his tent beyond the tower of Hader.* S. this is transposed out of the 21. *vers.* and inserted here: which clause the rest have not.	*S. transp.*
v. 16. *He came in the spring to the ground, which leadeth to Ephrata. H. when he came neare to Cibrath, to*	*H. S. cor.*

 come

T. B. r. *come to Ephrata. S. there was a fields breadth or space of ground to come to Ephrata. C. T. B. about halfe a daies journey. G. about a mile. P. he. Cibrath; of Earah, to eat,* which signifieth a space of ground which may be gone before the time of the first eating or baiting.

H. C. spp. f. pr. S. ad. S. c. v. 21. *He pitched his tents beyond the tower of the flocke. H. C.* the tower of Eder. *cæt. Migdal. Eder. G.*
v. 22. *Israel heard it, and it seemed evil in his sight. S. and Israel heard it. cæt.*
v. 27. *to Mamre a citie of the field. S. kiriah-Arbe. B. a citie of Arbeh. cæter.*

3. *The explanation of doubtfull questions.*

Quest. I. *How the Lord spake to Iacob and when.*

Vers. 1. *Then God said to Iacob.* 1. Whether God spake to *Iacob* by dreame or manifest vision it is not expressed: whether way we take, there is no inconvenience: but it is most like that God spake to *Iacob* immediatly, as he used to doe to the patriarkes, without the ministery of prophets, *Mercer.* 1. This was some thirty yeares after God had appeared to *Iacob* in Bethel: for he had beene 20. yeares in *Labans* house, 8. yeares in Sichem, 2. yeares in his journey, so that he was now about 106 yeares old: whereupon *Ramban* thinketh, that God punished *Iacob* in the ravishing of his daughter, because he had forgotten his vow, and so long deferred it, *ex Mercer.*

Quest. II. *What strange Gods Iacob putteth away, and why so called.*

Vers. 2. *Put away the strange Gods, &c.* 1. These might be those idols which *Rachel* stole from *Laban*, as also such as were taken in the spoyle of the city of Shechem, *Mercer.* 2. *Iacob* neither winked at the superstition of *Rachel*, of a blind love toward her, as *Calvin.* neither need hee to bee instructed by revelation of this misdemeanour of his house, as *Rupertus. Iacob* was not such a stranger in his owne house, but that it might otherwise come to his notice. 3. They are called strange Gods, not because they estranged mens minds from God, or because they were the idols of devils, that were *alienissimi*, estranged in affection from men, *Perer.* or because they were *strange*, that is, unknowne Gods, that were not able to helpe in the time of adversity, *ut Hebræi:* but because they were the Gods of strange people from Israel: and so are the words truly translated, *the Gods of strange people, Iun.*

Quest. III. *Why Iacob did choose to bury, not to burne the idols.*

Vers. 4. *And Iacob hid them under an oake, &c.* 1. This is not to be imputed to *Iacobs* infirmity, that burned not those idols, but buried them, as *Calvin.* 2. Nor yet did he burie them, that the matter thereof might afterwards serve for some profitable use: as some thinke that *David* found them, and imployed them toward the building of the temple, *histor. scholastic.* 3. Nor yet is it like that *Iacob* melted them into one lumpe, and after buried them in a deep pit, as *Tostatus.* 4. But it is more like that *Iacob* for haste of his journey, wanted opportunity to consume them with fire, *Cajetan.* or hee rather chose in silence to burie them, for feare further to offend and exasperate the Canaanites, *Mercer.* and hee did it in a secret and unknowne place, that his familie should not doat after them againe, *Iun.*

Quest. IV. *Why mention is made of the death of Deborah, Rebeckahs nurse.*

Vers. 8. *Deborah Rebeckahs nurse died, &c.* 1. She is called *Rebeckahs* nurse, not because she suckled her, but was her bringer up and instructer. 2. *Deborah* was at this time about 180. yeares of age: for it was 170. yeares, since she came first with *Rebeckah* into Canaan, when shee may well bee supposed to have beene 50. yeare old, having the charge and government of *Rebeckah.* 3. It is very like that *Rebeckah* was now departed, for otherwise *Deborah* would not have left her so long as shee lived. 4. There is no mention of *Rebeckahs* death, not because she was buried obscurely and in the night, as the Hebrews imagine, *Isaack* being blind, and none to bury her but *Esau:* but it is the use of Scripture, to make rare mention of the death of women: in this place *Deborahs* death is recorded as an accident that fell out by the way, *Mercer.*

Quest. V. *How Deborah came to be in Iacobs company.*

NOw whereas the question is moved, how *Deborah* came to be in *Iacobs* company. 1. Neither is it like, that after she had accompanied *Rebeckah* into Canaan, she went back againe, and was now desirous to goe and see *Rebeckah*, as *Chrysostome:* for shee was sent with *Rebeckah* to remaine with her. 2. Neither did she goe with *Iacob* at the first, when he went into Mesopotamia, as *Calvin.* for he was alone in Bethel. 3. Neither was she sent as a messenger to fetch *Iacob* out of Mesopotamia, as the Hebrewes: for he returned at Gods commandement, not at his mothers call. 4. Neither, as *Ramban*, is it to be supposed, that *Rebeckah* had more nurses then one. 5. But it is like, that *Deborah* was sent to meet *Iacob*, being returned, *Mercer.* or went to him of her owne accord, after *Rebeckahs* death, *Cajetan.*

Quest. VI. *Of the number of the visions wherein God appeared to Iacob.*

Vers. 9. *Againe, God appeared unto Iacob, &c.* Not as though this were the second vision (in all) which *Iacob* had: but it was another vision beside that mentioned in the beginning of the chapter where,

where he is bid to goe up to Bethel: or it was the ſecond time that God appeared unto him in Bethel: for otherwiſe, to count all the viſions that *Iacob* had, this was in number the ſeventh. 1. God appeared unto him in Bethel, in the viſion of the ladder. 2. When in a dreame he was ſhewed the parti-coloured ſheepe, *Geneſ.* 31.11. 3. When the Lord bade him returne into his owne countrey, *Gen.* 31.3. 4. When the Angels met him, *Gen.* 32.2. 5. When the Angell wreſtled with him. 6. When God bid him goe up to Bethel. 7. God appeared againe unto him in Bethel, *Perer.*

QUEST. VII. *Whether the name of Iſrael is here new impoſed, or but renewed.*

Verſ. 10. *Thy name ſhall be no more called Iacob, but Iſrael, &c.* 1. Neither is this the ſame viſion which *Iacob* had when he wreſtled with the Angel, (as *Oleaſter*) becauſe the ſame name is impoſed: for the text ſaith, that God appeared againe to *Iacob*, *verſ.* 9. that is, in Bethel. 2. Neither as *Hierome* thinketh, was the name of *Iacob* onely foretold then, and impoſed now, *tradit in Geneſ.* as *Peters* name is *deſigned*, *Iohn* 1. but actually given him, *Matth.* 12. 16. *Thom. Anglic.* for before this, *Iacob* is twice called by the name of *Iſrael*, *Geneſ.* 33.10. and *Gen.* 34.7.3. Neither (as *Toſtatus*, and *Lyranus* thinke) is the ſame name impoſed in both places, but upon divers reaſons: for in the firſt place hee is called *Iſrael*, becauſe hee prevailed with God, and therefore much more with men, to ſignifie his fortitude in the active life: but here is named *Iſrael*, that is, *ſeeing God*, in reſpect of the contemplative life, the which he had now atchived: But there appeared no difference at all in the reaſon and ſignification of the name: for as there by the name *Iſrael* hee is comforted and fortified againſt *Eſau*, ſo here againſt the Canaanites, that thought to have revenged the ſlaughter of the Sichemites. 4. Wherefore wee ſay, that the ſame name upon the like occaſion is here impoſed: and that this is but a repetition and confirmation of the other viſion: and thereupon *Iacob* being confident, doth now more openly call himſelfe *Iſrael*, *Mercer. Iun.* And ſo it is not unuſuall in Scripture, to have the ſame promiſes often repeated: as thoſe made to *Abraham*, of the multiplying of his ſeed, and poſſeſſing of the land of Canaan, which were often revived and renewed, as *Gen.* 15.17.22. *Perer.*

QUEST. VIII. *How it is ſaid thy name ſhall bee no more called Iacob.*

FVrther, whereas the Lord ſaith, *thy name ſhall be no more called Iacob*, and yet hee is afterward called *Iacob*. 1. *Auguſtine* thinketh, that he was called *Iacob* in reſpect of this life onely, where he ſhould wreſtle (as his name ſignifieth) with many temptations: but hee was called *Iſrael* in reſpect of the life to come, *quæſt.* 114. *in Gen.* But this ſolution beeing myſticall, and this mutation of *Iacobs* name hiſtoricall, ſatisfieth not. Much like is the ſolution of *Toſtatus*, that he was called *Iacob* in reſpect of his active life, but *Iſrael* for his contemplative: neither is this anſwer ſufficient, to ſay he ſhould be called by both names, but in a diverſe ſenſe: for the text denieth unto him the name of *Iacob* any more. 3. Nor yet doe wee approve the ſolution of *Cajetan. Vatab.* that for *vltra*, no more, put in, *tantum*, thou ſhalt not onely be called *Iacob*: for thus the text is forced. 4. *Pererius* thus interpreteth; not that he ſhould be ſo much called by the name *Iſrael*, as have the thing thereby ſignified, as ſtrength and power with God: as it is ſaid of Chriſt, he ſhould be called *Emanuel*, that is, God with vs: yet was not Chriſt ſo called, who was indeed God with vs: But this ſenſe is not ſo proper, for *Iacob* was uſually called by the name of *Iſrael*. 5. Therefore the meaning is rather this: that although the name of *Iacob* ſhould remaine, yet the laſt was more honourable and excellent, and ſhould obſcure that other, *Muſcul. Mercer.* 1. In reſpect of the author: the name *Iacob* was given by men, the name *Iſrael* by God: 2. In ſignification it was more excellent: *Iacob* ſignifieth a *ſupplanter*, becauſe hee held *Eſau* by the heele: but *Iſrael* is interpreted, one that prevailed with God: 3. The name *Iſrael* was given to the whole nation and poſteritie of *Iacob*: who of *Iſrael*, were called Iſraelites, not of *Iacob*, Iacobites.

QUEST. IX. *What Kings came out of Iacobs loynes.*

Verſ. 11. *Kings ſhall come out of thy loynes, &c.* 1. The Hebrewes ſpecially referre it to *Saul* and *Iſhoſeth* that were Kings of *Benjamin*, and to the tribes of *Ephraim* and *Manaſſes*. 2. But becauſe that *Saul* and his houſe were rejected of God, and the kingdome of Iſrael was but an uſurpation: it is ſpecially to be applied to *David* and the other kings of Iudah, *Calvin.* 3. It may alſo be underſtood of the kings of the Gentiles converted to the faith, who ſpiritually were borne of *Iacob*, *Mercer.* 4. Theſe nations that came out of *Iacobs* loynes, were the twelve tribes, that multiplied & increaſed as ſo many ſeueral nations.

QUEST. X. *How the land of Canaan is given to Iacob.*

Verſ. 12. *I will give the land, &c.* 1. *Iacob* poſſeſſed this promiſed land in faith, his poſteritie afterward actually entred into it. 2. The Hebrewes here underſtand an oath, that God ſware unto *Iacob*, as *Moſes* ſaith, *Exod.* 32. 13. *Remember Abraham, Iſaack, and Iacob, thy ſervants to whom thou ſwareſt, &c.* but here no oath is expreſſed: the Lords word and promiſe includeth a ſecret oath: and that oath which the Lord expreſſely made to *Abraham*, concerned alſo his ſeed, *Mercer.* 3. The land is here promiſed to all *Iacobs* ſeed: but it was to *Abraham* reſtrained in *Iſaack*, *Iſmael* being excluded; to *Iſaack* limited in *Iacob*, *Eſau* excluded.

QUEST. XI. *How the Lord is said to have ascended from Iacob.*

Vers. 13. *GOd ascended from him, or over him in the place, &c.* 1. God in respect of us is said to ascend and descend (who otherwise filleth every place with his maiestie and presence) when he sheweth any visible signe of his glorie, as here to *Iacob*, *Mercer.* 2. The word is, *magnal*, over or upon him: whereupon the Hebrews note, that the righteous are as the Lords chariot, wherein he is as it were carried, *Mercer.* 3. This ascending of God, was truly fulfilled in Christ, who ascending in person to his father, draweth vs by faith after him, and with his divine presence still comforteth his Church. *Calvin.* 4. Where it is added, *in the place where he talked with him, &c.* it sheweth the dignitie and prerogatiue of Bethel, which *Iacob*, for the same cause so much honoured: as also how familiar unto *Iacob* these heauenly visions were, that *Iacob* without astonishment could perceive the Lord ascending from him, *Mercer.*

QUEST. XII. *What place Bethel was which Iacob the second time so calleth.*

Vers. 14. *IAcob set up a pillar, &c. vers.* 15. *he called the name of the place Bethel, &c. Tostatus* is deceived, that thinketh this Bethel to be Ierusalem, another from that Bethel which *Iacob* so called before, when he went into Mesopotamia, because (saith he) hee went from Bethel to Bethlem, which is distant but foure miles from Ierusalem: but the other Bethel is remote from Ierusalem twentie miles: for it cannot be shewed that ever Ierusalem was called by the name of Bethel: and though Bethel were so farre off from Bethlem, that is no argument for this opinion: for the text sheweth not in what time *Iacob* came from Bethel to Bethlem, but onely that *Iacob* departed from Bethel, *vers.* 16. 2. Neither is this a rehersall of that which *Iacob* had done before in Bethel, as *Calvin.* but he erecteth a pillar againe, as a monument of this second apparition: the other pillar which hee set before being either prophaned, or in the space of thirtie yeares defaced, *Iun.* 3. *Iacob* both buildeth an altar in this place to offer sacrifice unto God, *vers.* 7. and erected a pillar as a memoriall of this heavenly vision unto men, *Mercer.* 4. He confirmeth the same name Bethel which he had given it before: like as *Isaack* reneweth the name of Beersheba, *Gen.* 26. which his father had imposed upon that place. 5. He both calleth the place where the altar was, Bethel, *vers.* 7. as also the whole circuit of ground about it, where he reared the pillar, *vers.* 15. *sic Mercer. Cajetan.*

QUEST. XIII. *How farre Iacob was from Bethlem, when Rachel traveled.*

Vers. 16. *WHen he was a fields breadth from Ephrata, &c.* 1. Neither is the Hebrew word *Cibrath*, here vsed, a proper name of a place, as the Septuag. reade: for they translate it otherwise themselves, *Gen.* 48. 7. *hippodromum*, an horse race. 2. Neither can it be derived of *cabir*, which signifieth *much*, as R. *Menahem*, and *Oleaster*, as though a great part of their iourney were behinde: and as *Geneven.* translate halfe a dayes journey: for *Ramban* that had seene those places, saith, *Rachels* monument is not one mile from Bethlem: *Borcardus* not above the flight of an arrow. 3. Neither is it like to bee derived from the word *cebarah*, which signifieth a *sive*, as *Beres. Rab.* to betoken the spring time, when the ground is plowed, and as it were sifted: or as *Hierome* deriveth it from *barah*, to chose, and maketh *caph* not a radical, but a servile letter, because it was now the *spring*, the choyce time of the yeare: for the word *kibrath* must needs be taken for a space of ground, 2. *King.* 5. 15. where *Gehezi* followeth after Naaman. 4. But this word betokeneth a small space of ground: *Pegnine* readeth a mile: the Chalde *stadium*, a race: the Septuagint, *hippodromum*, a horserunne or race: *Oukelos* as much ground as may be plowed in a day: and so it may either be derived from *kebarah*, as *Rabbi Leui*, to signifie the plowed, tilled, or sifted fields, which are not farre from the citie: or making the letter *caph* to be none of the radicals, it may be derived from *Barah*, which is to eate, as *Kimhi*: and may be taken for so much ground, as one may well goe before his first eating, that is, his break-fast, a morning walke.

QUEST. XIIII. *Why Iacob calleth his sonne Benjamin*

Vers. 18. *SHee called his name Benoni: but his father Benjamin. Iacob* changeth the name of his sonne whom *Rachel* named the sonne of her sorrow, lest it might have brought still to his remembrance the losse of his deare wife: he calleth him *Benjamin*, the sonne of his right hand: 1. Not for that he onely was borne in Canaan in the south part, which is at the right hand if one turne his face to the Sunne rising, as *Ras. Mercer.* 2. Nor yet because he was borne in Bethlem, within the tribe of *Iudah*, as *Ramban.* 3. Nor because he bare this heavie crosse strongly, as *Lyranus.* 4. Or to shew that he had strength to beget a child in his old age, as *Oleaster.* 5. But rather, to signifie how deare he should be unto him for his mothers sake, to be alwaies at his right hand, *Muscul. Iun.* as also *Iacob* alludeth to the name that *Rachel* had given: declining as little as might be both from the sound and sense: for *Benoni* signifieth the son of labour, or strength: & so consequently doth *Benjamin*, the son of the right hand, where the strength lieth, *Mercer.*

QUEST. XV. *The causes of Rachels hard travel which procured her death.*

Vers. 19. *THus died Rachel, &c. Rachel* died in trauaile: 1. it is impertinent here and vnnecessarie to shew the cause of perilous & difficult trauaile: which may be caused, 1. Either by some defect in the wombe: 2. Or by the greatnes of the infant, or the indisposition thereof in the wombe, or some other want in that behalfe. 3. Or when the mother laboureth of some other disease. 4. Or the woman beeing long in trauaile. 5. Or be given to rest, and so not breathed: for *Aristotle* saith, that *exercitatio facit vt spiritum retinere possint, in qua re facilitas partus conciliatur: exercise causeth that they hold their breath, which maketh the birth easie. Perer. ex Aristot.* wherupon *Plinie* writeth, *oscitationem in mulieribus lethalem, that yawning in*

trauaile

travaile to women is mortall. 2. The Hebrewes thinke that *Rachel* being wearied in her journey came before her time: but it is not like, that *Iacob* would have haſtened his journey, if his deareſt wife had beene ſo neare her time. 3. Neither hath it any ground, that God puniſhed *Iacob* with the death of *Deborah* and *Rachel*, for the ſlaughter of the Sichemites, *Mecer.* 4. *Rupertus*, in that *Deborahs* death and *Rachels* is expreſſed, *Rebeckaes* and *Leahs* death concealed, thereby reſembleth the Synagogue of the Iewes, which he would have prefigured by *Deborah* and *Rachel*: for ſo their Synagogue did die and fall away, the church of the Gentiles revived and increaſed. But ſuch allegories doe not much perſwade, having no warrant or ground in Scripture.

QUEST. XVI. *Of the names Ephratha and Bethlem, why and by whom they tooke beginning.*

Verſ. 19. *EPhrath which is Bethlem.* 1. Some thinke that this place was called Ephratha, of *Calebs* wife *Ephratt*, 1. *Chron.* 2. 9. which *Caleb* was ſonne of *Hezron*, and went downe with *Iacob* into Egypt: and afterwards it was called Bethlem, that is, the houſe of bread, after the famine in *Elimelech*, and *Ruths* time, of the aboundance of corne, *R. Salomon. Lyran.* 2. *Toſtatus* miſliketh this opinion, becauſe this *Caleb* that went downe into Egypt, muſt be 215. yeare old and more, if he ſurvived to returne with the Iſraelites into the Land of Canaan: at which time it is like Ephrata tooke the name: and beſide, if the name Bethlem were given in *Elimelechs* time, how commeth it to be uſed by *Moſes* ſo long before? But theſe reaſons may be eaſily anſwered: for the name Ephrata might be given by the ſecond *Caleb* after his grandfathers name: and divers names are inſerted into this hiſtory, not knowne in *Moſes* time, as the name *Dan*, *Gen.* 14. 14. which were added by way of explanation, by thoſe Prophets directed by the ſpirit of God, which diſpoſed the Scripture into order, *Perer.* 3. But it is more likely, that this place had both theſe names of the fruitfulneſſe of the ground: for ſo *Ephrath* is derived of *Pharah*, which ſignifieth to fructifie, and it was afterward called *Bethlem*, the houſe of bread, *Mercer.* but by whom theſe names and when they were impoſed, is uncertaine.

QUEST. XVII. *Of the tower of Ader where Iacob pitched his tents.*

Verſ. 21. *ISrael, &c, pitched his tent beyond the tower of Ader, or of the flocks.* 1. The Hebrewes, in this place, doe hold, that the temple was afterward built: becauſe the Prophet calleth Sion the *tower of the flock*, *Micah.* 4. 7. but that cannot be: for this tower where *Iacob* pitched, was not far from Bethlem, about a mile, *Muſcul.* but Ieruſalem was further off, *Mercer.* yet this name was given to Sion, becauſe the people aſſembled thither in flocks, or becauſe of the flocks of ſheepe thither brought to be ſacrificed, *Perer.* 2. This tower was made for the ſafegard of the ſhepherds in that country, that uſed to watch their flocks by night: and *Hierome* well obſerveth this to be a type and propheſie of thoſe ſhepherds, which in this very place watched their flocks at the birth of Chriſt: where afterward *Helena*, for a memoriall of the apparition of the Angels unto them, builded a temple, *Perer. Luther.*

QUEST. XVIII. *Of the inceſt of Ruben with Bilha.*

Verſ. 22. *RUben went and lay with Bilha his fathers concubine, &c.* 1. The Hebrewes to excuſe the ſinnes of their fathers, here imagine that *Ruben* did not commit inceſt with *Bilha*, but only caſt out her bed out of *Rachels* tabernacle, where *Iacob* had placed it after *Rachels* death: whereas the text is evident, that he ſlept with *Bilha*. In like manner they would excuſe the offence of *Elie* his ſons, that they did not lie with the women at the gates of the temple, but onely deferred their buſineſſe, and ſo kept them longer from their husbands: contrary to the evidence of the hiſtory, 1. *Sam.* 2. 22. 2. *Iacob* though he might have uſed the ſword in this caſe, yet leaveth the puniſhment to God: but for this ſinne of defiling his fathers bed, *Ruben* loſt his birthright, which was given to *Ioſeph* in reſpect of his double portion, the principality to *Iudah*, 1. *Chron.* 5. 1. 3. This was a very great ſinne to commit uncleanneſſe with his fathers concubine, which was as his wife: ſuch fornication as was not once named among the Gentiles, as the Apoſtle ſaith, 1 *Cor.* 5. 1. for *Antiochus* the ſonne of *Seleucus*, being in love with *Stratonice* his mother in law, yet for ſhame concealed it, and fell into a moſt grievous diſeaſe. *Hippolitus* is famous in the tragedie, for reſiſting the unlawfull luſt of *Phædra* his mother in law. 4. Some thinke that after this time *Iacob* did refraine the company of his wives, but that is uncertaine, *Mercer.* It is moſt like, that he after this accompanied not with *Bilha*; as *David* ſerved his concubines which *Abſolom* went in unto, 2 *Sam.* 20. 3.

QUEST. XIX. *Of the genealogie of the Patriarkes wherefore it is here ſet downe.*

Verſ. 20. *THeſe are the ſonnes of Iacob, which were borne him in Meſopotamia, &c.* 1. *Moſes* ſetteth here downe together the number of *Iacobs* ſonnes. 1. Becauſe after this he had no more ſonnes borne. 2. As alſo *Ruben* is counted among them, to ſhew that although he had fallen into this grievous ſin, yet the Lord vouchſafed to count him among the Patriarkes. 3. As alſo to diſtinguiſh betweene *Iacob* and *Eſaus* progenie, which *Moſes* proſecuteth in the next chapter, *Mercer. Perer.* 2. *Dinah* is not rehearſed among them, becauſe ſhe made no tribe, *Mercer.* Neither uſeth the Scripture to ſet downe the genealogie of women, *Perer.* 3. The word is put in the ſingular number, *which was borne*, for the plurall, not for any ſuch myſtery as the Hebrewes note, to ſhew that they were all begotten by one man, or to ſhadow the birth of the Meſſiah: but it is a property of the Hebrew ſpeech, to uſe the ſingular for the plurall. 4. All theſe are ſaid to be born in Meſopotamia, whereas *Benjamin* was born in Canaan, as *Chryſoſtome* thinketh, for *Benjamin* was borne ten yeares after *Iacob* departed from Meſopotamia: but here by a *ſynechdoche*, according to the uſe of the Scripture, that is affirmed of all which agreed to the moſt, *Mercer. Perer.* So *Iohn* 20.

How *Benjamin* is numbred among thoſe that were borne in Meſopotamia.

20. 24. *Thomas* is called one of the twelve, there being but eleven, *Iudas* having hanged himselfe: and so S. *Marke* calleth them the eleven, *Marke* 16. 14.

QUEST. XX. *At what time Iacob came to Isaack his father.*

Vers. 27. *THen Iacob came to Isaack his father.* 1. Although now at the length, ten yeares after *Iacobs* returne into Canaan, hee came first to *Isaack* with his whole family, yet it is not unlike, but that *Iacob* went often over to see his father, they dwelling not farre asunder, *Mercer.* 2. Mention is not made of *Rebecca*, who is supposed at this time to have beene dead; which is thought also to be the cause of *Isaacks* being in Hebron, whom *Iacob* at his departure left in Beersheba: that *Isaack* remooved thither to burie his wife there, *Munsul.* 3. *Iacob* neither came to *Isaack* so soone, as some Hebrewes thinke, that he ministred 22. yeares to his father after his returne out of Mesopotamia: neither staied he away from him so long, as some gather, that is twenty yeares in Mesopotamia, and 23. yeares in Canaan, in all 43. yeares, *Munsul.* for *Iacob* could spend no fewer then 9. or. 10. yeares in Canaan, before he came to *Isaack*: seeing *Dinah* not above six or seven yeares old at *Iacobs* departure out of Mesopotamia, was defloured at 15. or 16. yeares of her age, then being marriageable, before *Iacob* came at *Isaack*: and when *Ioseph* was 17. yeare old, he was then come to that land, where his father was a stranger, *Gen.* 37. 1, 2. that is, to Hebron, where *Abraham* and *Isaack* were strangers, *Gen.* 35. 27. and this was twelve or thirteene yeares before *Isaack* died, as shall appeare in the next question following.

QUEST. XXI. *Ioseph sold into Egypt twelve yeares before Isaack died: yet it is set downe after.*

Vers. 21. *THe daies of Isaack were* 180. This is set downe by way of anticipation: for *Ioseph* was sold into Egypt, before *Isaack* died: as it is shewed thus. 1. *Iacob* when *Isaack* was 180. must be 120. yeare old, for he was borne in *Isaacks* 60. yeare. 2. Then at such time as *Ioseph* was 39. (for he was 30. when he stood before *Pharao*, and seven yeares of plenty, and two of famine were past, before his father came into Egypt) then was *Iacob* 130. and at seventeene yeare old, was *Ioseph* sold into Egypt. 3. If at *Iosephs* 39. *Iacob* was 130. then at *Iosephs* seventeene, *Iacob* must be an hundred and eight: then was *Isaack* but 168. wherefore it must needs follow, that *Ioseph* was sold into Egypt, twelve yeare before his grandfather *Isaack* died: and that so long *Iacob* dwelt with *Isaack*: for it is not like, but that *Isaack* saw all *Iacobs* children before he died, and blessed them, and that *Ioseph* had seene *Isaack* before he was sold into bondage.

4. *Places of Doctrine.*

1. Doct. *Of the distinction of the persons in the Trinitie.*

Vers. 1. *THen God said arise, &c. and make an altar unto God, &c.* Although it be the use of the Hebrew speach, to bring in one speaking of himselfe in the third person, as *Ierem.* 2. 19, *Know that it is an evill thing, that thou hast forsaken the Lord thy God, and that my feare is not in thee:* yet notwithstanding, we may observe in this manner of speech a further mystery, as *Hillary* and *Augustine*, out of the place, where God said, build an altar unto God, doe prove a distinction of persons in the Trinite. *Deus honorem deo postulat, God willeth honour to be given to God, Hillar.* God the father, to God the sonne.

2. Doct. *Two parts of sanctification, the internall and externall.*

Vers. 2. *Cleanse your selves, and change your garments.* Here are two parts of their sanctification expressed: the internall as the principall in the clensing of their minds, the externall in the change of their garments: which served in those daies, to stir up their inward devotion. So the Lord said to *Moses*, when he was to appeare in Mount Sinai, *Sanctifie them, &c. and let them wash their cloathes, Exod.* 19. 10. But the inward sanctification was that, which the Lord had respect unto, *Ioel.* 2. 13. *Rent your hearts and not your cloathes, and turne to the Lord.*

3. Doct. *Gods promises most certaine.*

Vers. 12. *I will give thee this land which I gave to Abraham.* This land was onely promised to *Abraham*, and yet it is said to be given: Gods promises then are so certaine, as if they were already fulfilled, *Munsul.* so the Prophet saith, *The Lord of hosts hath sworne, surely as I have purposed, so shall it come to passe, &c. Isay.* 14. 24.

4. Doct. *The carefull buriall of the dead an argument of the resurrection.*

Vers. 20. *Iacob set a pillar upon her grave.* The Gentiles did bestow superfluous cost upon the tombs of the dead, some thereby thinking to finde solace and comfort in their griefe, some taking occasion thereby to commit idolatry. But *Iacob* maketh a memoriall of *Rachels* sepulture, not onely to testifie his love, and to continue a remembrance of this vertuous matron, one of the mothers of Israel, unto posterity, but chiefly to expresse and professe his hope of the resurrection: for if there were no more hope of the bodies of the Saints, than of beasts, to what end should so much care be taken in committing them in an honest and decent manner to Christian sepulture? *Calvin. Pererius.* Thus *Martha* confesseth her faith concerning her brother *Lazarus*, that was laid in his grave: *I know he shall rise againe in the resurrection at the last day. Ioh.* 11. 24.

5 *Places*

5. Places of Confutation.

1. Confut. *Againſt the popiſh reliques and monuments of idolatry.*

Verſ. 4. IN that they gave to *Iacob* their earings as conſecrate to idolatry, and *Iacob* buried them under an oake: it teacheth us, that all the monuments of idolatry ought to be aboliſhed: and that not onely the Idols themſelves are abhominable, but all the ornaments which belong thereunto: ſuch as are many in the Romane Sinagogue, who garniſh their idols, with ringes, tablets, pretious ſtones and iewels, *Calvin.* all which things ought to be abhorred, as the idols themſelves: as the prophet ſaith: *Yee ſhall pollute the coverings of the images of ſilver, and the rich ornaments of the images of gold, and caſt them away as a menſtruous cloth, Iſay.* 30. 22. 167

2. Confut. *The Iewes called Gojim, that is, Gentiles.*

Verſ. 11. *MVltitude of nations, ſhall ſpring of thee.* For the twelve tribes, were as ſo many nations: the word is *Gojim*: which the Iewes approbriouſly call the Gentiles by: whereas in this place, they are called, *Gojim*, Gentiles, unleſſe they will deny themſelves to have ſprung out of *Iacobs* loines, *Muſcul.*

3. Confut. *Againſt the ſuperſtitious chooſing of places for burialls.*

Verſ. 19. *RAchel died, and was buried in the way to Ephrath.* In that *Iacob* carried not *Rachels* body to be buried in Mamre, where *Abraham* and *Sarah* were buried: but interred her in the very way: wee ſee that it skilleth not in reſpect of the dead, where their bodies are laid, *Muſcul.* That ſuperſtitious uſe then of the papiſts is reprooved, in tranſporting of bodies from place to place, and in coveting to be buried in one place more than another, of a ſuperſtitious minde, as neare the altar, rather then further of, and in the Church of ſuch an order of Friers, rather then in any other. Whereſoever the body is laid, we know that God ſhall find it in the reſurrection: *even the Sea* ſhall give up her dead, *Revelat.* 20. 13.

4. Confut. *Gods election certaine and infallible.*

Verſ. 23. *RVben, Iacobs eldeſt ſonne.* Though *Ruben* had fallen into the moſt grievous ſinne of inceſt, yet the Lord doth not utterly caſt him off, but reſerveth unto him a place and calling among the 12. Patriarkes. By this we learne, that Gods election changeth not, but whatſoever he hath decreed concerning any mans ſalvation ſhall ſtand, *Calvin.* For *the gifts and calling of God are without repentance, Rom.* 11. 29. Yet muſt not this doctrine make us ſecure, to ſinne preſumptuouſly, truſting to Gods election: but as the Apoſtle ſaith, *We muſt worke out our ſalvation with feare and trembling*, leſt we be circumvented of Sathan, and prevented of that which we vainly hoped for.

Confut. *Againſt the errour of the Novatians.*

THis example of *Ruben*, notwithſtanding his fall, reſtored to his patriarchal dignity, doth further confute that error of the Novatians, who denied pardon to thoſe which were fallen, and refuſed to receive them into their ſociety and congregation, *Calvin.* We ſee that our Saviour Chriſt, when *Peter* had thrice denied him, yet vouchſafed to receive him to mercy, and to confirme him in his Apoſtleſhip.

6. Places of morall obſervation.

1. Obſerv. *Amendment of life delivereth from dangers.*

Verſ. 2. *THen ſaid Iacob, put away the ſtrange Gods, &c, Iacob* being in great danger, doth purge and cleanſe his houſhold, ſo the next way to finde deliverance, and to obtaine ptotection from God, is to amend our life, and to renew our hearts, and to turne every man from his evill wayes, *Perer.* Heereupon *Balaam* gave that wicked counſell to put a ſtumbling blocke before the Iſraelites, to cauſe them to ſinne, that they might run into Gods diſpleaſure, and be out of his protection.

2. Obſerv. *The people muſt ſhew themſelves willing to be reformed.*

Verſ. 4. *THey gave unto Iacob all the ſtrange gods.* Herein appeareth the ſingular and prompt obedience of *Iacobs* houſhold, who are contented to put away their idols, iewels and earerings, wherein they had ſo much before delighted, *Mercer.* which teacheth, that the people ſhould ſhew themſelves ready and willing to be reclaimed from their ſuperſtitions and corruptions of life: as we read, that the ſouldiers and people came unto *Iohn* and asked him, *Maſter, what ſhall we doe? Luk.* 3.

3. Obſerv. *God ſtriketh feare into mens hearts.*

Verſ. 5. *THe feare of God was upon the cities.* Thus God is able to command the affections of men, and to ſmite them with feare, where otherwiſe there is no apparent cauſe of feare, as here the ſtrong and populous cities of Canaan are afraid of *Iacob*: So *Rahab* confeſſed to the ſpies, *the feare of you is fallen upon us, Ioſu.* 2. 9. Thus God is able to deliver his Church, whereas no other meanes are at hand, by terrifying the hearts of the enemies thereof.

Obſerv.

4. Obſerv. *It is lawfull and commendable to mourne moderately for the dead.*

Verſ. 8. IAcob and his company made ſuch lamentation for the departure of that godly matron *Deborah*, that he called the place the oake of lamentation. It is not then unlawfull to mourne for the dead, nay it is an uncomly thing to ſhew drie cheekes in the funeralls of parents, wives, and children, as ſome doe. S *Paul* forbideth not to mourne for the dead, but not as they that have no hope, 1. *Theſſal.* 4. *Muſcul.*

5. Obſerv. *Our joyes in this life are mixed with ſorrow.*

Verſ. 19. THus died Rachel. *Iacob* doth not ſo much rejoyce for the birth of *Benjamin*, as he hath occaſion of griefe offered for the loſſe and death of deare *Rachel*; thus the Lord ſeeth it to be good to temper our joy with ſorrow; and therein we ſee the mutable and changeable condition of this life, which affordeth no perpetuall and conſtant joy, *Perer.* And therefore amidſt our joyes, it is good to arme our ſelves againſt ſorrowe; as *Iob* in the midſt of his proſperous eſtate, did looke for adverſity; ſaying, *The thing which I feared is now come upon me, Iob.* 3. 25.

6. Obſerv. *One affliction followeth after another.*

WE ſee further, that *Iacobs* life was a continuall warfare: ſtill one temptation followed in the necke of another. 1. *Dinah* was raviſhed. 2. *Simeon* and *Levi* put the city to the ſword. 3. *Deborah* dieth. 4 Then *Rachel* his beloved wife. 5. Then *Ruben* commiteth inceſt. 6. *Ioſeph* is ſold into Egypt. 7. *Iſaack* dieth. 8. *Benjamin* is alſo taken from him to goe into Egypt. Thus many are the tentations and tribulations, wherewith the Lord trieth his children, *Calvin.* We learne, that while we live here, we ſhould prepare our ſelves for croſſes and afflictions: and when we are eſcaped one, to looke preſently for another. This was *Iobs* caſe, when one meſſenger followed at the heeles of another, bringing him evill tidings, *Iob.* 1.

7. Obſerv. *Godly women may die in childbirth.*

Verſ. 18. AS ſhee was about to yeeld up the ghoſt, &c. The Hebrewes note three women in Scripture, that died in travaile; *Rachel* the wife of *Phinehes* the ſonne of *Eli*, and *Michol Davids* wife, becauſe it is ſaid, ſhe had no children till the day of her death: but this is a ſimple conjecture; the meaning is, that ſhe had no children at all, *Mercer.* But we ſee by this example, that even godly women may have *Rachels* lot to die in travaile: and therefore ſuch are not to hee diſcomforted, if it pleaſe God that they ſo end their daies.

8. Obſerv. *Great blemiſhes ſometime fall out in the church of God.*

Verſ. 21. RVben lay with his fathers concubine, &c. It need not then ſeeme ſtrange, if ſuch blemiſhes fall out ſometime in the Church of God, and families of Saints; as *Ruben* Here committeth inceſt in *Iacobs* houſe, and it ſeemeth *Bilha* the mother of two tribes in Iſrael, was conſenting thereunto; ſo among the Corinthians, a young man had his fathers wife, 1. *Cor.* 5, 1. *Mercer.*

CHAP. XXXVI.

1. *The Method and Contents.*

IN this chapter, the externall ſtate and happineſſe of *Eſau* is ſet forth: firſt by his poligamie and marriage of many wives: with the fruits thereof, his children, and the *adjunctes* thereunto, his riches, *verſ.* 1. to *verſ.* 8.

Secondly, by his genealogie: where his children and nephewes are rehearſed, and deſcribed. 1. By their nativitie, of what wives he had them, *verſ.* 8. to 15. 2. By their dignity, *verſ.* 15. to 20.

Thirdly by the eſtate of his country, where firſt the old inhabitants, the *Horites* are deſcribed, *verſ.* 20. to 32. then the new inhabitants the Edomites, firſt governed by Kings, *verſ.* 31. to 40. then by Dukes againe, *verſ.* 40. to the end.

2. *The divers readings.*

S. cor. v. 2. *Elsba, Sebagon. S. Aolibama. Sibeon. cat.*
S. cor. v. 5. *Ieul, Ieglom. S. Iehus Iaalon. cat.*
S. cor. v. 6. *all the bodies of his houſe. S. the ſoules of his houſe. cat.*
S. ad. *he went out of the land of Canaan. S. into another country. H. C. G. P. into a country away. B. into the region (of Seir) T.*
T. cor. *from his brother Iacob. H. from the face of his brother. S. B. G. P. becauſe of his brother. C. before the coming of his brother. T. from the face of his brother, heb.*
S. ad. v. 8. *Iacob dwelt in the land, where his father dwelt in Canaan. S.*
H. ad. v. 11. *Kanez and Chora. H. Kenes. cater.*
S. cor. v. 13. *Zareſonie. S. Zerach, Sammah. cat.*
&. v. 14. *The ſonnes of Libemas, the daughter of Enam. S. of Aolibamah the daughter of Ana: cater.*

v. 21.

v. 21. *Leſon, Aſar, Riſon. S. Diſhon, Ezer, Diſhan. cæter.* S. cor, E.
v. 24. *as ſhe fed. B. as he fed. cæter.*
this is that Ana that found Eanomin in the deſart. S. that found giants in the wilderneſſe. C. hot waters. H. that found mules. T. B. G. P. ieenim, miles. cat. S. H. C.
when he found the yoakes, hupozugia, *of his father Sibeon. S. when he fed his father Sibeons aſſes. cæter, chamorim, aſſes.* S.
v. 32. *Balac the ſonne of Beor. S. Bela the ſonne of Beor. cat.*
v. 39. *Arath the ſonne of Barad regarded in his ſtead. S. Adad. H. G. Hadar. cat.* S.
the name of his citie, Phogar. S. Phau. C. H. Pau. G. B. Pahu. T. P. ſic heb
the daughter of the goldſmith. C. of Mezoab. cæter. C. app. ſ. pr.
v. 40. *Duke Gola. S. Alaba. H. duke Alua. cæter.* gnaluah.
v. 41. *duke Olas. S. duke Ela. cat.* S.
v. 43. *duke Mabdiel. cæt. H. Magdiel, duke Zaphoim. S. duke Hiron. cat.* H. S.

3. The Explanation of doubtfull queſtions.

Quest. I. *The order of time of the things ſet downe in the chapter.*

Verſ. 1. *NOw theſe are the generations of Eſau.* 1. Theſe things which are declared in the chapters following, from 35. to 41. are ſet downe out of their place, as all going before the death of *Iſaack* who ſaw his ſonne *Eſau* married, and greatly encreaſed: he knew of the inceſt of *Iudah* with *Thamar*, and of *Ioſephs* ſelling into Egypt, *Luther.* 2. For *Eſau* was 120. yeares old, when *Iſaack* died at 108. therefore the hiſtory of this chapter was before *Iſaacks* death, *Perer.* 3. The ſelling of *Ioſeph* into Egypt was 12. yeares before *Iſaacks* death, as is proved, Queſt. 21. of the former chapter: who is thought to be delivered out of priſon the ſame yeare that *Iſaack* died, thirteene yeare after he was ſold by his brethren, *Mercer.*

Quest. II. *Of Adah Eſaus wife.*

Verſ. 2. *ADah the daughter of Elon.* 1. This *Adah* is not the ſame, before called *Iudith* the daughter of *Beeri, Gen.* 26. 34. as ſome Hebrewes: which they would have firſt ſo called becauſe ſhe profeſſed God, but afterward being given too much to the decking of her ſelfe, ſhe was called *Adah* of *gnadi* a iewel or ornament. But this *Adah* is the other called *Baſemath*, which is there ſaid to be the daughter of *Elon* the Hittite: for it is no rare thing in Scripture for men and women to be called by diuers names: as *Maacah* the daughter of *Abſalom* the mother of *Abiah*, 1. *King*, 15. 2. is called *Micajah* of *Vriel*, 2. *Chron.* 13. 2.

2. Concerning *Aholibamah* the ſecond wife of *Eſau*: 1. theſe are neither other wives beſide thoſe which *Eſau* maried before, as *Ramban* thinketh, who maketh *Eſau* to have had 5. wives in all: for the Scripture maketh mention but of three wives that *Eſau* had: and here it is therefore ſaid, not *that hee tooke wives*, but *his wives*, as having relation to thoſe which were his wives before: ſo that this *Aholibamah*, is the ſame which is called *Iudith* before. 2. Shee is ſaid to be the *daughter of Anah*, not the *ſonne*, (as the Greeke and Latin readeth) but *daughter* of *Sibeon*: for the word is *bath*, not *ben*: neither is it meant that *Anah* was the daughter of *Sibeon*, as ſome reade: for *Anah* was *Sibeons* ſon, *verſ.* 14. a man not a woman: nor yet as the Hebrewes fable, this *Aholibamah* is ſaid to bee the daughter of *Anah* and of *Sibeon*, two brothers, as begotten in inceſt, or of *Sibeon* the father of *Anah*: But this is added by way of diſtinction, becauſe there were two called *Anah*: one brother to *Sibeon*, *verſ.* 20. another ſonne of *Sibeon*, *verſ.* 24. this *Aholibamah* was daughter to *Anah* ſonne of *Sibeon*, and ſo alſo is ſaid to bee the daughter, that is, neice of *Sibeon*, *Iun. Mercer.* 3. And whereas her father is before called an Hittite, but here an Hivite: that is, becauſe the Hivites were the greater nation, and comprehended alſo the Hittites, *Iun.* or the one may be underſtood of the father, the other of the grandfather, *Mercer.*

Aholibamah whether the ſame with *Iudith.*

Of Sibeon and Anah.

3. *Baſemath*, that is, the ſame before called *Mahalah*, *Gen.* 28. 9. firſt ſo named, becauſe ſhe was ſickly, of *chalah*, to be ſicke, afterward *Baſemath*, of apleaſant ſmel, *Ramban.* others will have her ſo named, for offring incenſe to idols, *Raſi.* but the derivations of names are uncertaine: it appeareth, that the daughter of *Iſmael* whom *Eſau* married was called by two names, *Iun.*

Baſemath Iſmaels daughter.

Quest. III. *Whether this Eliphaz were one of Iobs friends.*

Verſ. 4. *ADa bare unto Eſau Eliphaz.* This is not like to be that *Eliphaz*, which was *Iobs* friend, though he might be of his poſterity, for theſe reaſons: 1. that *Eliphaz* is called a Temanite: but *Teman* was one of the ſonnes of this *Eliphaz*, who is not like to have taken denomination of his ſonne, *Mercer.* 2. this *Eliphaz* could not be much leſſe than 70. or 80. yeare old, when *Iſaack* died at 180. for *Eſau* 60. yeares younger than *Iſaack*, maried at 40. yeares: then *Eliphaz* his firſt borne was not much more then 100. yeares younger than *Iſaack*. And by this it would follow, that *Iob*, that lived with *Eliphaz*, ſhould have beene many yeares before the departure of Iſrael out of Egypt, which is uncertaine, *Muſcul.*

Quest. IV. *Why Aholibamah the ſecond wife is laſt named.*

Verſ. 5. *AHolibamah bare Leuah, &c. Aholibamah* is ſet after the other two wives, whereas *Eſau* married her before he took *Iſmaels* daughter. 1. Some thinke, becauſe ſhe was the laſt of the three that bare him children: but that is not like, that ſhe began to beare, after 36. or 37. yeares, having many

many children. 2. It is more like, that *Aholibamah* had children before, which died, and therefore they are not rehearsed. 3. But the most like conjecture is, that the other two are named first, because they bare but each of them a sonne: *Aholibamah* is named last, because she had divers sonnes, and therefore *Moses* was to insist longer in her generation: or else, seeing the Scripture doth often invert and change the order of time in history, we need not much stand upon this point, who are first or last named, *Mercer*.

QUEST. V. *Corah how he is said to be the sonne of Esau by Aholibamah, and the sonne of Eliphaz.*

Vers. 5. WHereas *Corah* is named among the sonnes of *Aholibamah*, *vers.* 5. and yet is numbred also among the sonnes of *Eliphaz* of *Adah*, *vers.* 16. 1. neither for solution of this doubt, need wee with the Hebrewes, to imagine that *Corah* was, the sonne of *Eliphaz*, by *Aholibamah Esaus* wife, who committed incest with her: for then the Scripture would not before have set him downe as the sonne of *Esau*. 2. *R. Levi* thinketh, that when *Aholibamah* was dead, *Eliphaz* brought up *Corah* the youngest sonne of *Aholibamah*, among his owne children, and so he is reckoned with the rest of *Eliphaz* sonnes: but in this case, the Scripture would not have altered, sometime making *Corah* the sonne of *Esau*, sometime of *Eliphaz*. 3. Therefore we thinke rather, that there were two of this name, one brother to *Eliphaz* by *Aholibamah*, the other *Eliphaz* sonne, or nephew: as in this chapter, there are two *Anahs* mentioned, the one brother, the other sonne of *Sibeon*, *vers.* 20. 24. *Mercer*. And further, whereas *Corah* is not reckoned in the first place among *Eliphaz* sonnes, *vers.* 11. 12. yet afterward he hath his place among the Dukes of *Eliphaz*, *vers.* 16. it is like he was the nephew rather than the sonne of *Eliphaz*, who was famous among the rest, and therefore is named among the honourable dukes of *Eliphaz*, *Iun.*

QUEST. VI. *When Esau departed from Iacob into mount Seir.*

Vers. 6. WEnt into a country away from the face of Iacob, &c. 1. This can neither be understood of *Esaus* first departure, after *Iacob* was gone into Mesopotamia: for *Esau* could not be said to goe away from *Iacobs* face, he being absent: and to say, that *Isaack* reserved a double part for *Iacob*, as the first-borne, and sent *Esau* away, it would have exasperated him so much the more. 2. Neither yet was this the first time of *Esaus* going to dwell in Seir, after *Iacobs* returne: for *Iacob* sent messengers before to *Esau* into the country of Seir, from whence he came with 400. men, *Gen.* 32. 3. And that exposition is somewhat rackt, to interpret for [*from the face of Iacob*] before his comming, *Iun.* for in the next verse the reason of *Esaus* departure is yeelded, for that they (not *Isaack* and *Esau*, as *Iun.*) but *Esau* and *Iacob*, whereof immediate mention before was made, could not dwell together by reason of their substance. 4. therefore the right solution is, that *Esau* first dwelled in the country of Seir, while *Iacob* was in Mesopotamia, removing from his father, either upon displeasure, for the losse of his birth-right, or because of the unquietnesse of his wives, that were an offence to his parents: or for that he was allied by marriage to the Hivites that dwelt in Seir: for *Aholibamah* was the daughter of *Anah*, of *Sibeon* the Hivite, *Gen.* 36. 2. 24. *Muscul.* But as yet *Esau* had not removed all his goods and substance to mount Seir, which he had not full and peaceable possession of, before the Hivites were thence expelled, *Ramban*. And afterwards *Esau* returned from thence to visit his father, and having performed his last duty, in the buriall of *Isaack*, he then finally departed altogether, *sic August. Mercer*.

QUEST. VII. *The cause of Esaus departure from Iacob.*

Vers. 7. THeir riches were great, and they could not dwell together. These then were the causes of *Esaus* departure from *Iacob*. 1. As it is here expressed, their substance was so great, that they could not inhabit together: not as though the land of Canaan were not sufficient for both: but that corner in Hebron, where they inhabited as strangers, was too scant for their great flocks of cattell, *Mercer*. 2. Beside *Esau* had a minde to mount Seir, as fitter for his study and trade of life, who was given to hunting, *Perer*. and for that his wives were of that country, and he had dwelt sometime there already. 3. But most of all Gods providence herein appeared, to separate these brethren, both for the commodious and quiet dwelling of *Iacob*, who would continually have incurred the offence of his brother: as also herein the Lord provided for *Esaus* posterity, that they should not dwell in Canaan, lest with the rest of the Canaanites they might have beene destroyed by the Israelites, to whom that land was promised, *Perer*.

QUEST. VIII. *How the generations of Esau are said to be borne in mount Seir.*

Vers. 9. THese are the generations of Esau, father of Edom in mount Seir, &c. 1. Edom is the name also of *Esau*, but here it is taken for the Idumeans, the posterity of *Esau*, *Calvin*. 2. Whereas before these sonnes here rehearsed were said to be borne in Canaan, *vers.* 5. we must either understand, not that these generations were borne, but dwelt in Seir, *Muscul.* or it must be referred not to the sons of *Esau*, which are againe rehearsed, but to his nephewes, his sonnes children, which might be borne in Mount Seir, *Mercer*.

QUEST. IX. *Of Thimna the mother of Amalek.*

Vers. 12. THimna was concubine to Eliphaz. 1. Neither was this *Thimna Eliphaz* daughter which he had by the wife of *Seir*, as the Hebrewes imagine, which afterward was his concubine. 2. Neither had *Eliphaz* a sonne called *Thimna* by this *Thimna*, beside *Amalech*: because, *1 Chron.* 1. 36. *Thimna* and *Amalek* are numbred among *Eliphaz* sons: for there, *Thimna* the mother is set before *Amalek* her sonne, because he was borne to *Eliphaz*, of his concubine, and therefore *Iunius* inserteth well, by way of explanation, the sonne of *Thimna*, *Amalek*. 3. Yet *Thimna* and *Aholibamah* mentioned *vers.* 40. 41.

40. 41. are the names of men, who were ſo called by the names of the firſt mothers of that nation, *Iun.* 4. This *Thimna* then was the daughter of *Seir* the Siſter of *Lotan*, *verſe* 22. which being a little one, might be brought up with *Eliphaz* his ſonnes, and afterward become his concubine, *Mercer.* 5. *Amalek* is here ſhewed to come of *Eliphaz* by his concubine *Thimna*, to ſhew a difference betweene the right ſonnes of *Eliphaz*, and his baſtard ſonne *Amalek*, of whom came the Amalekites whom God commanded to be deſtroyed, whereas the Idumeans God would have to be preſerved, *Mercer.* 6. Whereas *verſ.* 16. *Amalek* is counted among the ſonnes of *Eliphaz* by *Adah*, whereas his mother was *Thimna*, it is like that *Adah* made him her adopted ſonne, and ſo he is numbred with the reſt, *Luther.*

Amalek how counted among the ſons *Adah.*

QUEST. X. *Of Seir the Horite, of whom the mount Seir was ſo called.*

Verſ. 20. *THeſe are the ſonnes of Seir the Horite, &c.* 1. For the name *Seir*, which ſignifieth hairie, both *Eſau* was ſo called, *Gen.* 25. 25. and this *Seir*, who firſt gave the name to mount *Seir*, before *Eſau* came thither: ſome of the Hebrewes thinke, the place was ſo called Seir, of the apparition of deviſs, who ſhewed themſelves as hairy men, ſuch as the Faunes were imagined to be. But it is more like that the place tooke denomination of this *Seir*, which there inhabited before *Eſau*, *Mercer.* 2. Horite is not here an *appellative*, but a *proper* name, it ſignifieth, *free*, *noble*, and they were the ſame with the Hivites: as *Sibeon* the ſonne of this *Seir* the Horite, is called an Hivite, *Gen.* 36. 2. *Iun.* Theſe were the ancient inhabitants of Mount Seir, ſurpriſed ſometime by the foure kings of the Eaſt, *Gen.* 14. 6.

Of the Horites, what people they were.

QUEST. XI. *Whether Anah firſt found out the generation of mules in the wilderneſſe.*

Verſ. 24. *THis is that Anah that found mules, &c.* 1. The Septuagint make it a proper name, reading, *ieemim*, not knowing as it ſhould ſeeme, what to make of it. 2. The Chalde, interpret it Giants, that *Anah* found, that is, overcame gyants in the wilderneſſe: in which ſenſe the Lord is ſaid in the pſalme to finde out his enemies: but then it ſhould be *eemim*, with *aleph*, not *ieemim*. 3. *Oleaſter* doth reade, he found out *maria*, ſea or ſalt water in the wilderneſſe: but then the word ſhould be *iamim*. 4. *Hierome* tranſlateth hot waters: for ſo ſaith he the word ſignifieth in the Punicke language: but we muſt not fetch the originall of an Hebrew word from another tongue. 5. Wherefore the beſt reading is, he found mules: that is, firſt coupled divers kinds together, the he aſſe and the mare, of whom came the mules: thus the word is beſt interpreted, though it be only found in this place, both becauſe the circumſtance of the place giveth it: for hee kept his fathers aſſes: as alſo the thing may bee noted for the ſtrangeneſſe of it, being a mixture of divers kinds againſt nature: and therefore the mules ingender not: and forbidden alſo by *Moſes* law, *Levit*, 19. 19. *Thou ſhalt not ſuffer thy cattell to gender with other kinds*, ſic *Muſc. Mercer. Iun. Rupert. Lyran. &c.* But *Pererius* miſliketh this opinion though with no great reaſon.

QUEST. XII. *Of Diſhon and Aholibamah.*

Verſ. 25. *THe children of Anah were theſe, Diſhon and Aholibamah, &c.* 1. This *Anah* is not the ſame which in the verſe before is ſaid to have found out the mules, but he is the fourth ſon of *Seir* named before, *verſ.* 20. for the generation of *Seirs* ſeven ſonnes is ſet downe in order. It ſeemeth then, as there were two called *Anah*, one the brother of *Sibeon*, *verſ.* 20. the other the ſon of *Sibeon*, *verſ.* 24. ſo there were two women of the ſame name *Aholibamah*: one the daughter of *Anah*, *Sibeons* brother here mentioned: the other the daughter of *Anah*, *Sibeons* ſon, the wife of *Eſau*, *verſ.* 2. ſo that this *Aholibamah* is not the ſame with the other, as *Iunius* with ſome other Hebrews thinke. 2. So *Diſhon* here is the ſonne of *Anah*, the fourth ſonne of *Seir*: there is another *Diſhon* alſo brother to *Anah*, the fift ſonne of *Seir*, whoſe generation is expreſſed, *verſe* 27. there is a third *Diſhon* or *Diſhan*, brother to this laſt *Diſhan*, the 7 ſonne of *Seir*, who is called *Diſhan*, *verſ.* 21. with this difference: the firſt *Diſhon* is written *Diſhon*, with *vau*, without *jod*: the ſecond the ſeventh ſonne of *Seir*, *Diſhan*, with *jod* without *vau*: the third the ſonne of *Anah*, without either *jod* or *vau*: although this difference bee not alwayes kept: for *verſ.* 26. 28. they are both called *Diſhan* with the ſame letters.

Diſhon, three of that name.

QUEST. XIII. *Of the number and time of the kings of Edom.*

Verſ. 31. *THeſe are the kings that reigned in the land of Edom, &c.* 1. The Hebrewes are ſomewhat curious, who againſt theſe eight Kings of the Edomites, ſet as many kings of Iudah, *Saul*, *Iſboſeth*, *David*, *Salomon*, *Rehoboam*, *Abia*, *Aſa*, *Iehoſaphat*, during whoſe time there was no king in Edom: but in the reigne of *Ioram*, *Iehoſaphats* ſonne the Edomites rebelled, and made themſelves a king, 2 *King.* 8. 20. that king of Edom in the time of *Iehoſaphat*, was no abſolute king, but a Viceroy, deputed by the Iewes, 1 *King.* 22. 47. Beſide they note, that Edom had 8. kings, becauſe *Iacob* 8. times calleth *Eſau*, *Adonai* Lord, *Mercer.* 2. He meaneth not thoſe kings of Iſrael, which ſucceeded after *Saul*, as *Mercer.* for there were many more kings in Edom, before *Saul* was elected their king: though I deny not, but *Moſes* by the ſpirit of prophecie, did foreſee, that there ſhould be kings in Iſrael, as he deſcribeth the duty of a king, *Deut.* 17. 3. *Moſes* then meaneth, before there was any certaine forme of government, or ſupreme magiſtrate in Iſrael, that is, till his time, who is ſaid to be as a king, *Deut.* 33. 5. ſic *Aben Ezra*, *Iun.* though learned *Mercerus* miſlike this opinion.

QUEST. XIV. *Bela the ſonne of Beor, neither Balaam nor Balac.*

Verſ. 32. *BEla the ſonne of Beor.* 1. This neither could be *Balaam*, that troubled Iſrael, as ſome thinke, who neither was a king, nor yet an Idumean, but a Syrian. 2. Nor yet *Balac*, as the Septuagint reade, who was the ſonne of *Zippor*, not of *Beor*, and king of the Moabites, not of the Edomites. *Mercer.* and this *Bela* being the firſt king of the Edomites, was long before the time of *Moſes*.

QUEST.

Quest. XIV. *Of what country and kindred Iob was.*

Vers. 33. *Iobab the sonne of Zerah of Bozrah.* 1. This neither was *Iob* that famous man for his patience, whose book is canonicall, as thinketh *Tostatus*: and it is affirmed by the Septuagint in the end of *Iob*, that he was this *Iobab* the sonne of *Zerah*, the sixt from *Abraham*: for there is great difference in the names, *Iob* is written with *aleph*, in the beginning: but *Iobab*, without *aleph*, *Mercer.* Againe, *Iob* dwelt in the land of Huz: but this *Iobab* was of Bozrah, in the confines of Moab and Idumea: neither can it be gathered that *Iob* was a king, though hee were a man in authority for his wisdome and justice. 2. Some affirme *Iob* to be a Canaanite, and apply that place, *Numb.* 14. 9. where it is said of the Canaanites, *their shield is gone from them*, unto *Iob*, who while he lived, by his righteousnesse delivered Canaan, *R. Salomon.* 3. *Cajetan* thinketh, that *Iob* was an Arabian of Arabia-Petræa: But it is not like that *Iob* so vertuous a man came of cursed *Cham* the father of the Canaanites and Arabians: and all the rest of *Iobs* friends were either of *Abraham*, *Nachor*, or *Esau*, whom hee calleth his brethren. 4. Neither was *Iob* of the posterity of *Nachor Abrahams* brother, which is the opinion of *Hierome*, *Lyranus*, with some others: for though *Huz* were one of *Nahors* sonnes, yet it is more like that the first *Huz* the sonne of *Aram* of *Sem*, *Genes.* 10. 22. gave denomination to *Iobs* country: and as *Elihu* one of *Iobs* friends was a Buzite of *Nahor*, *Iob.* 32. 2. so *Bildad* was a Shuite of *Abraham* by *Keturah*, *Eliphaz* a Temanite of *Esau*, therefore that concludeth not that he descended of *Nahor*. 5. Nor yet doe I thinke, that *Iob* was of the posterity of *Esau*, which is the common opinion of *Chrysost.* *Augustine*, *Theodoret*, and of the new writers, *Mercer.* *Perer.* with others. 1. For though the daughter *of Edom be said to dwell in the land of Huz*, *Ier.* 4. 21. because Edom had so farre extended their habitation: yet they were two divers and distinct countries in themselves, as may appeare, *Ierem.* 25. 20, 21. where Huz and Edom are named asunder. 2. And what though *Eliphaz* one of *Iobs* friends be a Temanite of *Esau*, so was *Elihu* a Buzite of *Nahor*. 3. Neither is it like that *Huz* the sonne of *Dishan* the Horite, that dwelt in the land of Seir, before the Edomites, *Genes* 36. 28. gave that name unto *Iobs* country, which is *Tostatus* opinion: but of the first *Huz* of *Aram*, as is before said, was that country so called, *Iun.* 4. I thinke it therefore more probable, that *Iob* came of *Abraham* by *Keturah*; as *Bildad* the Shuite was of *Shuah Abrahams* sonne by *Keturah*, whom with the rest *Iob* calleth his brethren: And these sonnes of *Keturah*, are said to be sent into the East country, *Genes.* 25. 6. and *Iob* is said to be the greatest of all the men in the East, *Iob.* 1. 3. *Abraham* also had a greater care to instruct his sons, and to command them after him to keepe the way of the Lord, for which care the Lord himselfe commendeth him, *Gen.* 18. 19. than either *Nachor*, or *Esau* had: and therefore it is not unlike but that *Iobs* great knowledge was the fruits of *Abrahams* instruction propagated to his posterity.

Quest. XV. *In what time Iob lived.*

Concerning the time wherein *Iob* lived. 1. He was neither so ancient as *Iacob*, which seemeth to bee the opinion of *Philo* who thinketh that *Dinah Iacobs* daughter was *Iobs* wife: for *Eliphaz* the Temanite, of *Teman*, of *Eliphaz*, of *Esau*, the third from *Esau*, one of *Iobs* friends, will make him after *Iacobs* time. 2. Neither was *Iob* in the time of *Moses*, which must be the opinion of *Hierome*, who maketh *Elihu* to be *Balaam*. 3. Much lesse lived he in the time of the judges, as *Gregorie* thinketh: for at such time as *Iob* lived, who is commended for offering sacrifice, the sacrificing priesthood was not instituted. 4. Wherefore it is probable, that *Iob* lived in the time of the Israelites being in Egypt, after the death of *Ioseph*, before the birth of *Moses*, when Sathan compassed the earth, and it was a rare thing to finde a righteous man: for *Moses* is held to be the writer of the booke of *Iob*: and as *Eliphaz* of *Teman*, of *Eliphaz*, of *Esau*, of *Isaack*, of *Abraham*, was the sixt from *Abraham*, so might *Iob* be in another line.

Quest. XVI. *Of Baal-hanan the seventh king of Edom.*

Vers. 38. *Baal-hanan the sonne of Achbor, &c.* In that the city or country of this Baal-hanan is not expressed, as of the rest. 1. Some thinke it is omitted, because he was of the same city, of the which was the king next before named. 2. Some, because he had many adversaries, and therefore had no certaine place. 3. Some, as *Ramban*, that *Hanan* was his citie, and so he is called, *Baal-hanan*, that is, Lord of Hanan. 4. But it may be, that he was not so famous as the rest, and therefore his citie is not noted, *Mercer.*

Quest. XVII. *Of Mehetabel the wife of Hadad.*

Vers. 39. *Mehetabel the daughter of Matred, the daughter of Mezahab, &c.* 1. Some thinke that *Matred* was her father, *Mezahab* her mother. 2. Some, as R. *Levi*, will have her the naturall daughter of *Matred*, and the adopted daughter of *Mezahab*. 3. Some thinke that *Mezahab* was the name of the place, otherwise called *Medeba*, or with *Ptolome*, *Medava*, *Iun.* but this seemeth to be somewhat coact and strained: that she should be called the *daughter* of such a citie or towne. 4. Therefore she is said to be the daughter of *Matred* her father, not mother; and daughter, that is, niece of her grand-father, as *Aholibamah* before is said to be the daughter of *Anah*, and daughter, that is, *niece* of *Sibeon*, *Mercer.* 5. *Mezahab* signifieth *golden waters*: it might be that he was inriched by such waters, where gold was gathered; *Matred* also is interpreted one that is diligent or conversant in his worke: of the word *tared*, from whence some thinke the name *Mithridates* to be derived, *Mehetabel*, that is, *doing welor giving unto God*, of the same signification with the name *Theodosia*, *Mercer.*

Quest.

Quest. XVIII. *Of the Dukes of Edom.*

Verſ. 41. *Duke Timna, &c. Duke Aholibamah.* 1. As the principality of Edom began with Dukes, and roſe to Kings: ſo it returneth to Dukes againe, who did not one ſucceed another, as the Kings, but they were all rulers together, in divers places of Edom, after the death of *Hadad*, in *Moſes* time, 1 *Chron.* 1. 51. 2. Theſe are not here the names of women, as thinketh *Aben Ezra*, that firſt the Dukes are named that came of *Timna*, then thoſe which came of *Aholibamah*; neither are they the names of men, *Iun.* but rather of the places, called by the names of their firſt mothers, where theſe Dukes had their ſeat, *Mercer. Muſcul.*

4. *Places of Doctrine.*

1. Doct. *The proſperity of the wicked of ſhort continuance.*

Verſ. 32. *These are the Kings that reigned, &c.* The wicked are ſoone raiſed to honour, and are quickly caſt downe againe: as *Eſaus* poſterity was ſpeedily advanced to a Kingdome, but it continued not long; *Iacobs* ſeed, though a long time kept under in affliction, yet at the laſt obtained a firme and permanent Kingdome: ſuch is the condition of the elect; though of a long time their happineſſe appeareth not, yet when it breaketh forth, it hath a durable continuance; but the proſperity of the wicked ſoone fadeth away; therefore they are ſaid to be ſet in ſlippery places, and they are as a dreame when one awaketh, *Pſal.* 73. 18. 20. *Mercer.*

2. Doct. *Alteration of ſtates in the hand of God.*

Further, whereas firſt the Horites dwelt in mount Seir, and had divers Dukedomes and Principalities there: and after them the Edomites were firſt Dukes, then Kings, then Dukes againe; wee ſee that the alteration of ſtates, tranſplanting and changing of Kingdomes, is in the Lords hand; it is God *that maketh low, and maketh high*, *Pſal.* 75. 7. *Muſcul.*

5. *Places of Confutation.*

1. Confut. *Outward proſperity, no ſure note of the Church.*

Verſ. 32. *These are the Kings that reigned in Edom, &c.* There were divers Kings in Edom, before any reigned in Iſrael; yet was not Edom the Church of God, but Iſrael; proſperity then and outward glory is no ſure note of the true Church, as the Papiſts make it, *Luther.* For then *Moſes* would not have choſen to ſuffer affliction with the people of God, and have refuſed the glory, pompe and pleaſure of *Pharaohs* Court, *Heb.* 11. 25.

2. Confut. *Againſt the Iewes, that Magdiel is not Rome.*

Verſ. 43. *Duke Magdiel*: the Hebrewes take this for Rome, becauſe they thinke that the Romans came of the Idumeans; but they have no reaſon for it; ſpiritually indeed the Romaniſts, and all other enemies to the Church of God may be counted Idumeans; But otherwiſe there was no affinity betweene Rome and Idumea, being ſo farre diſtant; Magdiel was a place in Edom, as Timna and Teman and the reſt were; It ſignifieth, *annuntians Deum*, praiſing or confeſſing God; in which ſenſe it were happy for Rome, now ſpirituall Babylon, if ſhe could truly be called Magdiel.

6. *Places of morall obſervation.*

1. Obſerv. *God bleſſeth the ſeed of the righteous, for their fathers ſakes.*

Verſ. 15. *These were the Dukes of the ſonnes of Eſau, &c.* As *Iſmael* was temporally bleſſed for *Abrahams* ſake, ſo was *Eſau* for *Iſaacks* ſake: his poſterity was renowned and honourable. Thus the Lord often vouchſafeth temporall and outward favours even to the degenerate ſeed, for their righteous forefathers ſake: as the Lord would not take away the whole Kingdome from *Rehoboam*, that *David* ſtill might have a light in Jeruſalem, 1 *King.* 11. 36.

2. Obſerv. *The wicked void of naturall affection.*

Verſ. 20. *These are the ſonnes of Seir the Horite, &c. Eſau* was by marriage allied to this *Seir*, for hee married *Aholibamah*, neece to *Sibeon* the third ſonne of *Seir*, *Gen.* 36. 2. 20. yet the children of *Eſau* chaſed away the Horims, and deſtroyed them, and dwelt in their ſtead in mount Seir, *Deut.* 2. 12. whereby it is evident that the wicked are void of naturall affection, and that affinity is not much regarded among them, when they are bent upon their owne preferment and commodity: as *Laban* purſued after *Iacob* and his daughters, purpoſing to have done him ſome harme, but that the Lord ſtaid him, *Gen.* 31. 29.

1

THE SECOND BOOKE OF THE SECOND TOME OR PART OF GENESIS:

Containing the notable Hiſtory of the life, acts, and vertues of honourable *IOSEPH.*

HEB. 11. 12.

By faith, Ioſeph, when he died, made mention of the departing of the children of Iſrael, and gave commandement of his bones.

AMBROS. Lib. 1. Officior. cap. 17.

Ioſeph humilis fuit uſque ad ſervitutem, verecundus uſque ad fugam, patiens uſque ad carcerem, remiſſor injuriæ uſque ad remunerationem:

Ioſeph was humble even unto ſervice, ſhamefaſt unto flight, patient unto priſon, a remitter of wrongs unto reward.

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THE SECOND BOOK OF MOSES, CALLED EXODUS

TO
THE RIGHT HONOVRABLE
The L. Cecill, Vicount Cranborne, Earle of *Salisburie*, principall Secretarie to his excellent Majestie, and Chancellour of the Vniversitie of Cambridge, and of his Majesties most honourable privie Councell : Grace, mercy, and peace, from the Lord Iesus.

Right Honourable, I present to your Honour, this last part of these my collections and Commentarie upon Genesis : *wherein is set forth unto us the worthy history of honourable* Ioseph, *his humiliation first, and then his exaltation, together with his patience, chastity, clemency, equity, with the rest of his Princely vertues: A fit president for all noble persons to follow, and a perfect patterne for men of honour and authority to looke upon.*

Ioseph *was famous and renowned for many noble vertues, but most especially for these foure: his* chastity *in himselfe*, piety *toward God*, fidelity *to his Prince*; clemency *toward his brethren.*

First Ioseph *is a rare example of* chastity, *who in his youthfull yeares, being a poore stranger and a servant, enticed often and allured by promises, and that by no meane woman, but by his Lady the Mistresse of the house, and not ignorant of the danger, which might befall him for his refusall, yet chose rather with his* innocency *to lie in chaines of yron, than yeelding to* intemperancy *to weare chaines of gold : this was his godly resolution, when hee was tempted,* how can I doe this great wickednesse and so sinne against God? *for he did very well know, that he which violateth wedlocke, doth sinne against God the author thereof : wherefore the Apostle saith, that the Lord will* judge *such himselfe: And* Ambrose *excellently concludeth this point concerning* Ioseph, Magnus vir *Ioseph*, qui adamatus, non adamavit; rogatus, non acquievit; comprehensus, aufugit : *Ioseph* was a worthy man, who being loved, loved not againe: being entreated, consented not : being laid hold on, stayed not.

Gen. 39. 8.

Hebr. 13. 4. Ambr. lib. de Ioseph. c. 5.

Secondly, Iosephs chastity *is much more graced and commended by his* piety : *all his actions savour of godlinesse, and the feare of God as a sweet perfume doth give a pleasant scent to all his enterprises: before, when he was enticed, he had God in his mouth. When the two prisoners wanted an interpreter, he said unto them,* are not interpretations of God? Gen. 40. 8. *when he stood before Pharaoh to interpret his dreame, he gave the glory to God,* without me shall God make answer for the wealth of Pharaoh, Gen. 41. 16.

when his children, Manaſſeh *and* Ephraim *were borne, he remembred God: at the birth of the firſt he ſaid,* God hath made me to forget all my labour: *and hee called the ſecond* Ephraim, *and ſaid,* God hath made me fruitfull in the land of mine affliction, Geneſ. 41. 50, 51. *Afterward when* Ioſeph *communed with his brethren, but unknowne, he could not conceale his religion;* This doe and live (*ſaith he*) for I feare God, Geneſ. 42. 18. *when he diſcovered himſelfe to his brethren, he turneth himſelfe unto God, ſaying,* God did ſend me before for your preſervation, Geneſ. 45. 5. *Thus noble* Ioſeph *did ſhew himſelfe twice noble indeed, by his unfained piety, and godly ſincerity: Much like herein was devout* Daniel, *who being one of the three chiefe Governours of that great Monarchy of the Perſians, did thrice every day upon his knees pray and praiſe his God,* Dan. 6. 10. *Thus ſhould all prudent Governours doe, to honour him, by whom they are honoured, and to crave wiſdome of the Author and Fountaine of wiſdome.* Hierome *giveth this counſell to a noble Matron:* Cum claritate generis morum ſuavitate contendas, cum nobilitate corporis animi virtute nobilior proficias, magiſque illa nobilitate glorieris, quæ filios Dei, & cohæredes Chriſti facit, &c. non eſt quod ſibi quis de nobilitate generis blandiatur, ſi ex meliore parte famulus ſit: *Hieron. ad Demetriad.* With the greatneſſe of my ſtocke, ſtrive by goodneſſe of manners: together with nobleneſſe of bloud, increaſe in the true nobility of mind: count that the beſt nobility, which maketh us the ſonnes of God, and fellow heires with Chriſt: it availeth not to boaſt of highneſſe of ſtocke, if thou be abaſed in thy bettter part.

Thirdly, Ioſeph *is famous for his faithfull ſervice toward his Prince, who when he had gathered up all the money, which was found in the land of Ægypt and Canaan, for the corne which they bought, did not ſtore it up for himſelfe, but laid it up in* Pharaohs *treaſury,* Gen. 47. 14. *wherein* Ioſua *well imitated him, who in the diviſion of the land of promiſe to the Tribes, reſerved no part for himſelfe: but when they had made an end of dividing, then the children of Iſrael with one conſent caſt him out a lot amongſt them,* Ioſua 19. 49. Ioſeph *then thought not to inrich himſelfe by his office, as many officers now adayes, but he travelled more for the wealth of* Pharaoh, *than his owne gaine: in whom was not wanting that property which* Moſes *father in law requireth in a Governour,* to be a man hating covetouſneſſe, Exod. 18. 21. *which point is touched well by Ambroſe:* Ne præeminentem virum theſauri poſſideant ſui, & pecuniis ſerviat, qui præeſt liberis: That a great perſon ſhould poſſeſſe, rather than bee poſſeſſed of his treaſure, neither be commanded of money, who is a commander of men. *Neither was* Ioſeph *ſo devoted to his Princes profit, that he neglected the poore commons, but was a father alſo unto them: that whereas he had bought themſelves and their land for* Pharaoh, *hee both releaſeth them of their bondage, and taketh only the fift part of the increaſe of their land, whereas the whole belonged to* Pharaoh: *and by this means, as* Ambroſe *ſaith,* they loſt nothing of their profit, that gained a perpetuity: for it was better to part with ſome of the fruits, than to forgoe the whole. *Such a prudent moderation well beſeemeth wiſe Governours, to be ſuch honourable mediators betweene Prince and people (wherein this kingdome, God bee thanked, wanteth not examples) as that the royall dignity of the one may be* preſerved, *the others poore eſtate pitied, that the people may ſay unto them, as the Egyptians did to* Ioſeph, Thou haſt ſaved our liues: *for as* Amb. *well ſaith,* they thought it no ſale of their right, but a ſafety of their eſtate.

Ambr. lib. 2. offic. 14.

De utilitate nihil perdiderãt, qui acquiſierant perpetuitatem: melius fuit conferre aliquid de fructibus, quàm totum de jure amittere, offic. 2. 16.

Non venditionem ſui juris, ſed redemptionem ſalutis putabant, ibid.

Laſtly, Ioſeph *moſt wiſely did temper ſeveritie and clemencie, juſtice and mercy*

together:

together: firſt he dealt roughly with his brethren, charged them to be ſpies, impriſoned them, cauſed Simeon *to be bound, laid theft to their charge: but afterward he lovingly embraced them, wept over them, and was a foſter father unto them:* O tormenta miſericordiæ! cruciat, & amat: O the torments of pittie! hee vexeth, and yet loveth them: *So mercie and judgement tempered together, make a ſweet harmony, as* David *ſaith,* I will ſing mercie and judgement: *ſuch a ſong did* Ioſeph *ſing*; His wrath aſſwaged, which appeared, and was not: his mercie prevailed, which was, and appeared not. *So Magiſtrates doe well ſometime with* Ioſeph *to uſe threats, and ſpeake roughly, where is cauſe: but I well hope, that* Ioſephs *irefull words, and* pretended threatnings, *will end toward his brethren, with mercifull deeds, and* extended embracings. *We praiſe God for your Honours mercifull government: let them firſt taſte of your mercie, that teach you to ſhew mercie. The Egyptian prieſts under* Pharaoh, *by the hand of* Ioſeph, *were maintained in the time of dearth: I doubt not but your Honour under our peereleſſe* Pharaoh, *will doe your beſt, that the Miniſters of the Goſpell be ſtored with maintenance, where they have it not, much more bee ſuffred to enjoy that they have:* Ioſeph *remitted his brethrens treſpaſſe, that had taken away his particoloured coat: and although ſome of our brethren would have certaine ceremonies, which may ſeeme as the coat of this Church) removed, yet* Ioſephs *brotherly connivence may heale up that breach. Toleration and forbearance toward friends and brethren in ſuch matters, may well beſeeme* Ioſeph: *But your Honours conſtant reſolution (therein concurring with his excellent Majeſtie) againſt all toleration of contrary religion, or giving countenance to ſuch, is moſt honourable, and joyous to all faithfull hearts: If they differed from us only in ſome externall rites, and were beſide peaceable and profitable men, they might have ſome reaſon to deſire and expect to be tolerated and borne with; according to that concluſion of the Toletane Councel:* In una fide nihil officit Eccleſiæ ſanctæ conſuetudo diverſa, &c. In the Church the unity of faith is not hindred by the diverſitie of rites. *But ſeeing they diſſent from us in ſubſtantial and fundamentall points of faith, and ſo are enemies to the Church, and depend upon a forreine Prelate for their direction, and ſo are dangerous to the ſtate, your Honours reſolution is moſt Chriſtian, to ſhew no* connivence *in this caſe, much leſſe to give* protection, *but to uſe againſt ſuch all* providence *and* circumſpection: *for Chriſt and Belial, Dagon and the Arke, light and darkneſſe cannot dwell together. God give your Honour courage, ſtrength, and zeale, notwithſtanding the malice and envie of idolatrous Romaniſts, to hold on this happie courſe, that with Ioſeph,* though archers ſhoot at you, your bow may abide ſtrong, and the hands of your armes be ſtrengthened by the hand of the mightie God of *Iacob.*

Greg. hom. 2. in Ezechiel.

Pſal. 101. 1.

Determſa eſt ira, quæ apparebat & non erat, oſtenſa eſt miſericordia, quæ erat, & non apparebat. Greg. ibid.

Toletan. 5. can. 5.

Gen. 49. 24.

Now laſtly, I wiſh unto your Honour Ioſephs *portion, that according to his name, firſt* Ioſephs *vertues, then* Ioſephs *honours, may be added unto you in this life, and his everlaſting inheritance afterwards in the heavenly Canaan, through the great mercies of our gratious God, and infinite merits of our bleſſed Saviour Chriſt Ieſus, to whom bee praiſe for ever.*

Ioſeph ſignifieth added, of caſaph, to adde.

Your Honours ready to bee
commanded in the Lord,

Andrew Willet.

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CHAP. XXXVII.

1. *The Method.*

FIrst, in this Chapter are set forth the causes of the envy and hatred of *Iacobs* sonnes against *Ioseph*. 1. His complaining of them to his father, *vers.* 2. 2. *Iacobs* extraordinary love and affection toward *Ioseph*, *vers.* 4. 3. His two dreames, of the sheaves, *vers.* 7, 8. of the starres, *vers.* 9, 10. whereby was prefigured his preheminence over his brethren.

Secondly, the fruits and effects of their envy are declared, their hard dealing toward *Ioseph*, with the occasion thereof, and the sequele. 1. The occasion was ministred by occasion of *Iosephs* sending to his brethren by *Iacob*, *vers.* 13. to 19. 2. Their hard dealing appeareth, first in consulting to kill *Ioseph*, but that *Ruben* otherwise turned them, *vers.* 20, 21. secondly, in casting of him into a pit, while they themselves did eat and drinke, not regarding the affliction of *Ioseph*, *vers.* 23. to 26. 3. In selling of him to the Madianites, at *Iudah* his motion, who sold him afterward to *Potiphar*.

Thirdly, the sequell and issue is this: first, they dissemble with their father, making him beleeve, that *Ioseph* was torne of the wild beasts: then they are causes of *Iacobs* great sorrow and griefe that mourned for his sonne, *vers.* 34, 35.

2. *The divers readings.*

v. 2. *when Ioseph was sixteene yeere old. H. seventeene. cæter.* — *H. cæt.*

v. 2. *hee accused his brethren of a bad crime. H. Ioseph brought their accusation. C. evill saying or report. B. G. evill fame. T. dibbah*, signifieth infamy, slander, reproach. — *divers. sig.*

v. 5. *who hated him so much the more*: all have but the Septuag. — *S. det.*

v. 13. *Israel said to him. H. Israel said to Ioseph. cæt.* — *H. det.*

v. 14. *and Israel said to him. S. and he said. cæter.* — *S. ad.*

v. 20. *into an old pit. H. into one of these pits. cæter.* — *H. c.*

v. 21. *endevoured to deliver him. H. delivered him out of their hands. cæter.* — *H. alt.*

v. 22. *this he said to deliver him. H. that he might deliver. cæt.* — *H. ad.*

v. 28. *for twenty peeces of gold. S. twenty peeces of silver. cæt.* — *S. c.*

v. 36. *to Potiphar, Pharaohs Eunuch. H. S. B. G. one of Pharaohs courtiers. T. Princes. C. P. sarus, a Prince, an Eunuch*: it is like he was not an Eunuch being married. — *T. ar.*

Pharaohs chiefe cooke. S. chiefe captaine. C. H. chiefe steward. B. G. master of his guard. T. chiefe of his slaughter men. P. tabach, signifieth to kill, to put to death. — *T. s.*

3. *The explanation of doubtfull questions.*

QUEST. I. *What generations Moses here meaneth.*

Vers. 2. THese are the generations, &c. 1. Some by generations expound the events, and things that happened to *Iacob* and his posterity: *sic Vatab*: but the word *toldoth* will not fitly beare that sense. 2. Some referre these generations to *Ioseph*, as the principall among *Iacobs* sonnes, in whom the image of *Iacobs* inward vertues and outward countenance did more appeare, than in any of the rest, *Rupert.* but then he would have said, *generation*, not *generations*, in the plurall. 3. Others, as *Ramban*, *Cajetan*, send us to the 46. chapter following, wherein *Iacobs* posterity is rehearsed and numbred: and understand those generations here to bee spoken of: but that genealogy following ten chapters after, cannot conveniently have dependance of this place. 4. Therefore, I thinke rather, that we are to looke to the 35. chapter, where in the end *Iacobs* twelve sonnes are rehearsed: and then (a briefe catalogue of *Esaus* of-spring comming betweene) the story returneth to *Iacob* and his generations: *Iun.* Among the which *Moses* insisteth upon *Ioseph*, as the most worthy.

QUEST.

QUEST. II. *Ioseph sold into Egypt while Isaack was alive.*

Vers. 2. *When Ioseph was 17. yeare old, &c.* 1. Whereas the death of *Isaack* is mentioned before, c. 35. when hee was 180. yeare old, and *Iacob* 120. who was but 60. yeare younger then *Isaack*: this storie of *Iosephs* selling into Egypt when he was but 17. yeare old, must needes goe before *Isaacks* death, 12. or 13. yeare: for if *Iacob*, when *Ioseph* was 39. that is, 30. yeare old when he stood before *Pharao*, and nine yeare more, that is counting 7. yeares of plentie, and two of famine, if *Iacob* were then 130. *Gen.* 47. 9. then at *Iosephs* seventeene, *Iacob* exceeded not 108. yeares: But hee was 120. when *Isaack* died, and then was *Ioseph* 31. yeare old or there about. 2. Now where it is added, *beeing yet a childe*: 1. Neither need we with *Ramban* to transpose the word, and ioyne it with his yeares: and reade thus, *when Ioseph was a child of 17. yeares*: for the order of the text will not beare it to be so transposed. 2. Neither is that the best reading to say, *and the child was with the sonnes of Bilha, &c.* as B.G. doe reade: but with a parenthesis thus (*being yet a child.*) 3. which is added, not to signifie his age expressed before: nor yet that he was as a servant and minister to his father and brethren, as the word *naguar* somtime signifieth: as *Iosua* is called *puer Mosis*, *Moses* boy, *Iun.* but to declare the simplicitie of his mind, that he did not of malice accuse his brethren, *Mercer.* and the puritie of his affection, that at those yeares could not abide sinne, *Rupert.* and crueltie of his brethren, that dealt so hardly with him being a child, *Chrysost.* And beside, his age is mentioned, to shew how long a time *Ioseph* continued in miserable captivitie: full 14. yeares, from 17. till he was 30. for so old he was when he stood before *Pharao*, *Perer*

Why *Ioseph* is said to be a child, his yeares being expressed before.

Of 14. yeares captivitie

QUEST. III. *Why Ioseph keepeth with the sons of the handmaides.*

Vers. 2. *With the sonnes of Zilphah and of Bilhah. Ioseph* keepeth sheepe with the sonnes of *Iacobs* concubines, rather than the other. 1. Not because as *Rasi* thinketh, the sonnes of *Leah* despised the sonnes of the handmaides, and therefore *Ioseph* ioyneth himselfe unto them; not scorning them: for then these sonnes of the handmaides would haue beene the readiest to have delivered *Ioseph*: whereas *Ruben* and *Iudah* the sonnes of *Leah* were his best friends. 2. Therefore *Iacob* committeth *Ioseph* to their custodie, because the other brethren of *Leah* could not well brooke the sonnes of *Rachel*, whom *Iacob* loved better then their mother, *Ramban.* and beside *Rachel* beeing dead, *Ioseph* was as *Bilhas* sonne, and her children were as *Rachels*, and so brethren to *Ioseph*, as both by father and mothers side, *Muscul.* he kept companie also with *Zilphas* sonnes, because it seemeth the sonnes of the handmaides sorted together.

QUEST. IIII. *What sin it was whereof Ioseph accused his brethren to his father.*

And Ioseph brought to their father their evil saying. 1. The other brethren accused not *Ioseph* to their father, as the Septuagint in some translations reade: but *Ioseph* accused them, whereupon they hated him. 2. Neither did *Ioseph* only complaine of the handmaids sonnes, as *Cajetan.* though it may be thought that their servile nature was most prone to euil, but of the rest also, for they all hated him, *Iun.* 3. That which he complained of was not, 1. Either any wrong done to himselfe, as *Vatablus.* 2. Nor of any particular sinne, as the Latin translator readeth: as either of the sinne of Sodomitrie, as *Rupertus.* 3. Or of the incest of *Ruben*, as *gloss. interlinear.* for *Ruben* afterward was *Iosephs* best friend. 4. Or of that horrible sinne of bestiall copulation, as *Tostat. Thom.* it is not like that *Iacobs* sonnes, though licentious enough, were so filthilie geven. 5. Or that they did eate raw flesh, contrarie to the precept of *Noah*, as the Hebrewes. 6. But I rather thinke, that he brought to *Iacob* their evil fame, or report, as the word signifieth: that is, complained generally of their evil life, for the which they were infamous: as either their contention among themselves, or defiling themselves with the daughters of the heathen, or such like, *Mercer. Perer.*

QUEST. V. *Whether Ioseph did well in accusing his brethren to their father.*

NOw, lest *Ioseph* might be thought to have dealt uncharitablie with his brethren, in accusing them to his father: for this is one of the titles giuen unto Sathan, who is called an accuser of the brethren, *Apocal.* 12. 1. It is to be considered, that *Ioseph* might first privately admonish them, before he told his father, although it be not in the scripture directly expressed, *Tostat.* 2. Or it may seeme, that *praemonitio non fuit necessaria, cum crimen esset publicum: admonition was not necessarie, where the crime was publike, Thom.* 3. Or *Ioseph* did perceive that his admonition would not prevaile, but that they would have hated him the more: as the wise man saith, *Reproove a scorner, and hee will hate thee, Prov.* 9. and in this case one may forbeare private admonition, as *Augustine* well noteth: *Si vel opportunius tempus quaerit, vel metuit ne deteriores efficiantur, if either hee watch a fitter time, or bee afraid they should wax worse*, in such cases to refraine, and not for feare of displeasure, or any temporall losse, it is, *consilium charitatis*, a charitable consideration. 4. It may be observed, that *Ioseph* did not publish or divulgate abroad to every one his brethrens sinnes, but only informed his father: for otherwise, as *Augustine*, *Si coram omnibus vis arguere, non eris corruptor, sed proditor, &c. If thou wilt reproove before all what thou knowest by thy brother, thou shalt not bee a reproover, but a betrayer, ser.* 16. *de verb. domin.* 5. *Ioseph* did not accuse his brethren of a malitious minde, being yet in a manner but a childe, but of a desire to haue them amended: for, as *Augustine* saith, *Debemus amando corripere, non nocendi aviditate, sed studio corrigendi, Wee must reproove in love, not in a desire to hurt, but a studie to correct.*

In what cases private admonition is not necessary before publike accusation.

QUEST.

QUEST. VI. *Whether Iacob loved Ioſeph chiefly becauſe he was borne in his old age.*

Verſ. 3. *ISrael loved Ioſeph, becauſe he was the ſonne of his old age.* 1. We need not with *Rupertus*, to underſtand this myſtically, by *Iſraels* old age, his perfection of vertue, and that therefore he loved *Ioſeph* beſt, becauſe he did imitate his fathers vertue. 2. Nor yet with *Onkelos*, and *Paul. Burgenſ.* doe we referre it to *Ioſeph*, that he was *the childe of old age, that is a wiſe, ſober, and grave childe*, for this is coact and ſtrained. 3. But indeed *Iacob* loved him, becauſe he had him in his old age, being then 91. yeare old, when *Ioſeph* was borne: *Benjamin* was younger than *Ioſeph*, but then not above foure or five yeares old, and therefore not ſo capable of his fathers love, as *Ioſeph*, who began now to ſhew his vertue and good diſpoſition: the reſt alſo of *Iacobs* ſonnes were borne in his old age, all within the compaſſe of ſeven yeares; and he was 84. yeare old when he began to have children: yet *Ioſeph* was the youngeſt of them, and the firſt borne of his beloved *Rachel*; much deſired and longed for on both ſides before he was borne, and therefore beſt beloved when he came. 4. Now the reaſons why children borne in old age are beſt beloved of their parents, are theſe. 1. Becauſe they are the laſt borne, and the aged parents looke for none afterward, *Phil.* 2. And are moſt likely to be the longeſt livers, and ſo to continue their fathers name, *Cajetan.* 3. Or for that the aged parents are delighted with the pratling and ſport of young children, *Oleaſter.* 4. Or they are alwayes at hand, and in their fathers eye, *Ramban.* 5. Or the parents doe it in wiſdome, to make moſt of the youngeſt, becauſe they are leaſt able to ſhift for themſelves. Other cauſes there might bee of *Iacobs* affection to *Ioſeph*: as the comelineſſe of his body reſembling his mother *Rachel*, *Ioſephus*: his heroicall and princely minde, which appeared in his dreames, a prophecie of his honourable eſtate afterward; *Philo.* His vertuous and godly diſpoſition: but theſe cauſes are concealed, leſt they might have increaſed the envy of his brethren, *Chryſoſt.*

Why parents love their aſſured youngeſt children beſt.

QUEST. VII. *Of Ioſephs particoloured coat.*

Verſ. 3. *HE made him a coat of divers colours*: the word is, *paſſim*, peeces: 1. Some doe read, a ſide gowne or coat, as *Aquila*, and *Gregory* doth thereby underſtand his conſtancy and perſeverance. 2. Some reade, *tunicam manicatam*, a ſleeved coat, *Symmach*: but the word will beare neither of theſe interpretations. 3. Neither yet was it made of divers kinds of threads, for that was forbidden by the law, *Levit.* 19. 19. whereas in *Davids* time, *Thamar* did weare ſuch a garment, of the ſame name, *paſſim.* 4. Neither yet was it a white ſilke garment repreſenting the Prieſthood, as ſome thinke. 5. Nor yet of divers peeces put together, for that had beene no ſuch precious garment. 6. But it was a coat of divers colours, as the Septuag. tranſlate, *poikilon*, which ſeemed as though it had beene of divers parts and peeces, *Merser. Iun.*

QUEST. VIII. *The difference betweene envy and hatred.*

Verſ. 4. *THey hated him.* 1. There is great difference betweene hatred and envy: 1. Men are hated for evill: they are envied for ſome good thing, as proſperity, riches, wiſdome: 2. Hatred is of ſome particular matter, envy hath a generall object, for any thing that happeneth well to a man. 3. Hatred may ſometime be juſt, as to hate the wicked; envy is never juſt. 4. Hatred may be conceived againſt bruit beaſts, as a man hateth a ſerpent or a tode, but envy is only againſt men. 5. Envy ceaſeth when men from a proſperous ſtate fall into miſery, but even men in miſery may bee hated. 6. Hatred is, where wee have received hurt, but they are often envied of ſome, whom they never hurt. 7. Whom men hate, they will harme, if they can: but ſometime a mans gifts are envied, againſt whom no hurt is intended. 2. Beſide theſe differences betweene envy and hatred, envy hath theſe peculiar properties. 1. Envy rejoyceth in another mans fall. 2. He that is envied many times fareth the better, as *Ioſeph* did. 3. An envious man hurteth himſelfe moſt, and him nothing that is envied. 4. An envious man diſſembleth in his outward behaviour, making outwardly a ſhew of friendſhip, bearing malice in his heart: ſuch was *Ioab* toward *Abner*, while he embraced him with the one hand, he killed him with the other. 5. An envious man, as *Gregory* noteth, ſheweth himſelfe to be of a baſe mind: for in that he envieth another, he bewrayeth his owne wants, not having that which hee envieth in another. 3. The remedy againſt this devouring ſinne of envy, *Baſil* preſcribeth, *Si nihil rerum humanarum magnum, aut vehementer expetendum putemus*: to thinke no humane thing to be of any great reckoning, or much to be deſired; and then ſhall wee neither envy the rich for his riches, nor the honourable perſon for his honour, nor any other for any worldly gift. Againe, the wiſe man ſaith, *Ne comedas cum homine invido*, eat not with an envious man, or a man that hath an evill eye, *Prov.* 23. 6. leſt that by converſing with ſuch, we learne of their qualities, *Perer.*

The remedies againſt envy.

QUEST. IX. *Of Ioſephs dreame, why doubled.*

Verſ. 6. *HEare the dreame which I have dreamed, &c.* 1. *Ioſeph* hath two dreames ſhewed him, both tending to the ſame end, to declare the certainty of his exaltation above his brethren: as *Ioſeph* afterward ſaith to *Pharao*, that had two dreames likewiſe, foreſhewing the ſame thing, *Gen.* 41. 32. *The dreame was doubled the ſecond time to Pharao, becauſe the thing is eſtabliſhed with God.* 2. *Ioſephus* is deceived, that ſaith, *Ioſephs* brethren found no fault at the telling of the firſt dreame, whereas the text is otherwiſe: they ſaid nothing at the rehearſing of the ſecond, referring it to the judgement of their father, to whom *Ioſeph* told it againe, whom his father rebuked in the preſence of their brethren, and therefore they ſpared their reprehenſion, or *Moſes* thought good to omit it, *Mercer.* 3. Some doe apply thoſe parables

to

Ioseph, wherein a type of Christ.

to Christ, making him the sheafe of corne, to whom all the Patriarks and Prophets do stoope, *Rupert.* some also further make *Ioseph* a type of Christ: 1. In that hee uttered dreames, as the other parables. 2. Christ spake of his exaltation, as *Ioseph* of his. 3. Christ was hated for his parables, as *Ioseph* for his dreames, *Perer.*

Quest. X. *Of the divers kinds of dreames.*

Further it is to be considered, that dreames are divers waies caused. 1. Some dreames arise of the fulnesse of the bellie and excesse of drinke, such are the dreames of Epicures and drunken persons. 2. Some come of emptinesse and want: as when an hungrie or thirstie man dreameth of meat or drinke, *Isay* 29. 8. 3. Some are wrought by the illusion of Sathan. 4. Some partly by the illusion of Sathan, partly by mans owne imagination, *Eccles.* 5. 3. *A dreame commeth by the multitude of businesse.* 5. Some dreames are sent by divine revelation: such were those of *Ioseph.* 6. Some proceed partly of our owne serious cogitation, partly of divine revelation: such were *Nebuchadnezars* dreames: as *Daniel* saith to him: *O king, when thou wast in thy bed, thoughts came upon thee, &c. Dan.* 2. 29. *Perer. ex Gregor.*

Quest. XI. *Ioseph not worthy of rebuke.*

Vers. 10. *His father rebuked him, &c.* 1. *Ioseph* did herein nothing worthy of reprehension: he neither told these dreames of any vanitie of minde, nor of childish simplicitie, but as the dreames were revealed of God, so he moved *Ioseph* to declare them. 2. *Iacob* did not herein dissemble in seeming to rebuke *Ioseph* for the contentment of his brethren. *Iun. Calvin.* but he did indeed rebuke *Ioseph*, as not yet perceiving the mysterie of these dreames, yet presently came to himselfe, and considered more deeply of them, as it followeth, *vers.* 11. *His father noted that saying, Mercer.*

How *Iacob* rebuked *Ioseph.*

Quest. XII. *How Iosephs mother being dead, is said to fall downe unto him.*

Vers. 10. *Shall I, and thy mother, and thy brethren, come indeed and fall on the ground? &c.* 1. Neither is it like, that *Rachel Iosephs* mother was alive at this time, as thinketh *Oleaster, Cajetane*: for *Rachel* was dead before *Iacob* came to Hebron, and as yet while *Rachel* lived *Benjamin* was not borne, of whom shee died in travaile: so that then there could not be an eleven brethren beside *Ioseph*, which are signified by the eleven starres. 2. Neither was this fulfilled in *Iosua*, who was of the tribe of Ephraim of *Ioseph*, to whom indeed the Sunne obeyed by standing still, as some Hebrewes: for *Iacob* understandeth not the Sunne literally, but figuratively of himselfe: and so *Ioseph* also aplieth these dreames to himselfe and his brethren, *Genes.* 42. 9. 3. Neither yet is it so fit to understand *Bilha Rachels* maid, who was *Iosephs* reputed mother. *Ramban* thinketh it improper, that a concubine should be resembled to the moone. 4. And it is more unfit with *Rupertus*, to drive this storie to an allegorie, that by the Sunne we should understand the Saints in heaven, and by the Moone the militarie Church in earth, that all bow unto Christ prefigured in *Ioseph.* 5. Neither doth *Iacob* speake *ironically*, hereby shewing the vanitie of *Iosephs* dreame, as though his mother should be fetched out of her grave, to doe him homage, as *Lyran. Perer.* for *Iacob* himselfe noted these things, and held the dreames not as vaine, but as serious matters. 6. Wherefore the name of mother, is to be understood of her which was then mother of the family, whether *Leah* or any of the other then living, *Mercer.*

Quest. XIII. *How Iacob and Iosephs mother did obeysance to Ioseph in Egypt.*

But a further question here ariseth, how this was fulfilled, that *Iosephs* father and mother reverenced *Ioseph.* 1. For *Iacob*, the case is plaine: not that he personally worshipped *Ioseph*, as some doe expound that place, *Genes.* 47. 31. *He worshipped toward the beds head*: for *Iacob* there did not worship *Ioseph*, but praised God: nor yet did *Iacob* then onely reverence *Ioseph*, when he sent presents unto him as unknowne by his sons into Egypt, *Per.* but *Iacob* did reverence *Ioseph* not in bowing or humbling himselfe unto him, but in acknowledging and reverencing in him that high place, to the which the Lord had called him. 2. *Iosephs* mother is said to reverence him, not only because he was of her posteritie in *Benjamin* honoured: or in respect of the possibilitie or likelihood, that even his mother, if she had been in Egypt, as his brethren were, before *Ioseph* had discried himselfe, might have fallen downe before him: it is not unlike, but that either *Leah* or some other, that was the mother of the family, went downe into Egypt with *Iacob*, though it be not expressed, because the women in that account are not numbred, and so together with the rest might doe obeysance to *Ioseph.*

Quest. XIV. *Of Sechem, where Iacobs sonnes kept their sheepe.*

Vers. 12. *They went to keepe their fathers sheepe in Shechem.* 1. This was not another Shechem beside that Citie which *Simeon* and *Levi* put to the sword, as some Hebrewes think: for though it be a good space distant from Hebron, they might raunge thither, to finde out pasture for their Cattell, as *Laban* and *Iacob* kept their flockes three dayes journey asunder: neither need they to be afraid of the inhabitants, because of the blood shed in that place, seeing that Shechem was now become *Iacobs* possession, and the feare of him fell upon the cities round about. 2. This Shechem was a notorious place, for divers accidents there done: in this place *Simeon* and *Levi* committed that bloodie exploit: there *Ioseph* was sold, there *Ieroboam* divided the kingdome, 1 *King.* 13. 25. in Dothan, not farre from thence, the Prophet *Elizeus* was, when the king of Aram sent a great hoast to take him, 2 *King.* 6. 13. 3. It is evident by this place, that Salem is not a proper name of a place, and the same with Shechem, as some doe reade,

reade, *Gen.* 33. 18. for here *Iacob* ſendeth *Ioſeph* to Sechem, to ſee if they were *ſhelem*, in ſafety, or in peace.

QUEST. XV. *What man it was that did meet Ioſeph being out of his way.*

Verſ. 17. THE man ſaid, *they are departed hence, &c.* 1. This was a man, and not the Angel *Gabriel*, as the Hebrewes imagine: for it appeareth he was one that knew his brethren, and was preſent, when he heard them ſay, they would goe to Dothan. 2. Neither need we curiouſly with the Hebrewes, to refer this their departure to the inward diſpoſition of their minde, that they were departed from all brotherly affection toward *Ioſeph*: the words are plaine enough, that he meaneth their changing of place, *Mercer.*

QUEST. XVI. *Why they call Ioſeph dreamer.*

Verſ. 19. BEHOLD *this dreamer commeth. The Word is Lord or maſter of dreamers.* 1. They either ſo call him, becauſe dreames were uſuall with *Ioſeph*, *Mercer.* 2. Or for that, as the property of envious men is, they doe aggravate the matter beyond the truth, and make it more than it is, *Thom. Anglic.* 3. Or they ſo called him, as the author and inventor of dreames, *Vatab.* 4. As alſo in reſpect of the matter, or object of the dreames, which made *Ioſeph* Lord over his brethren, *Iun.*

QUEST. XVII. *Of the conſultation of Iſephs brethren to kill him.*

Verſ. 20. COME *let us kill him, &c.* 1. The Hebrewes imagine, that they had purpoſed to deſtroy him, while he was a far off, by ſetting dogs upon him to worry him: but it ſeemeth that this was their firſt conſultation, to kill him, and to caſt him into a pit, *Mercer.* 2. Their excuſe was ready to ſay ſome evill beaſt had devoured him, for that country abounded with wilde beaſts, as Lions, 1 *King* 13. the man of Iudah was ſlaine by a lion; and bears, 2 *King.* 2. 42. children that railed upon the Prophet were rent aſunder of them. 3. Herein, as *Proſper* well noteth, the Patriarkes conſpiring *Ioſephs* death, were a figure of the Iewes that took counſell to put our bleſſed Saviour to death. 4. But although they herein ſuſtained the perſon of the Iewes in figure, they are not excuſed from ſinne, as *Ambroſe* ſeemeth to inſinuate; *Subierunt perſonam peccatoris populi, ut gratiam acciperent Redemptoris; certe culpam abolevit gratia, &c. They did beare the perſon of the ſinfull people, to receive the grace of the Redeemer; certainly grace hath blotted out the fault*: their fault was no doubt remitted, but firſt we muſt yeeld the ſame to have beene committed.

QUEST. XVIII. *Of Rubens counſell for the delivering of Ioſeph.*

Verſ. 21. BVT *Ruben, when he heard it, &c.* 1. *Ruben* is ſaid to have delivered *Ioſeph*, becauſe by his counſell he hindered the purpoſe of his brethren that would have killed him, *Iun.* 2. *Ioſephus* ſetteth downe divers reaſons, which *Ruben* ſhould uſe to diſſwade his brethren from this bloudy entetpriſe: 1. In reſpect of God, from whom nothing could be hid. 2. In regard of their father, whoſe great griefe and ſorrow by this meanes ſhould be procured. 3. And concerning *Ioſeph*, that they ſhould conſider he was but a child, and therefore to be pittied: he was their brother, and therefore to be ſpared. 4. And for themſelves, to remember what a great ſin they ſhould commit in ſhedding innocent bloud: and that only envy toward their brother, was the beginning of this miſchiefe intended, *ex Perer.* 3. It is like that *Ruben* might uſe other perſwaſions: but *Moſes* only expreſſeth that principall reaſon, that they ſhould not ſhed bloud: whereof the Lord gave an expreſſe law to *Noah*, after the floud, *Mercer.* 4. Herein appeareth the hypocriſie of the reſt, that thought they were free from bloud, if they did not ſhed it with their owne hand, though they otherwiſe cauſed *Ioſephs* death, as by ſtarving or pining him in a pit, which was far worſe than if they had preſently killed him: and hereupon *Ramban* untruly noteth, that he ſinneth not ſo grievouſly, which procureth anothers death, as hee which with his owne hands ſheddeth his bloud. 5. *Ruben* in giving this advice, to let downe *Ioſeph* into a pit, had no purpoſe that there he ſhould die, but as the text is, to deliver him to his father: by this meanes he might thinke to be reconciled to his father, whom he had before offended by his inceſt, *Calvin.* The Hebrewes thinke, that for this compaſſion of *Ruben* he deſerved afterward to have a Prophet of his tribe, namely *Hoſea*: and to have one of the cities of refuge in his lot and diviſion, *Mercer.*

QUEST. XIX. *Of Ioſephs party-coloured coat which his brethren ſpoyled him of.*

Verſ. 23. THEY *ſtript Ioſeph out of his coat, &c.* 1. They neither left him naked, as *Aben Ezra* thinketh. 2. Neither did they take away from him two coats, as *Lyranus.* 3. Neither is it certaine, whether our Saviour Chriſts coat were like unto *Ioſephs.* 4. They tooke from him this party-coloured coat, which was his upper garment, not ſo much for deſire they had to the garment: but becauſe it was a token of his fathers love, *Mercer.* As alſo with an intent to ſhew it to their father, thereby to colour and conceale their fact, *verſ.* 32. *Iun.*

QUEST. XX. *Of Ioſephs letting downe into the pit.*

Verſ. 24. THEY *caſt him into a pit, &c.* 1. It ſeemeth it was an old broken pit: for there was no water in it; ſuch as *Ieremie* ſpeaketh of, alluding to the faſhion of that country: *they have digged them pits, broken pits that can hold no water, Ier.* 2. 13. 2. It is not like, as *R. Salomon* conjectureth, that this pit was full of ſerpents and ſcorpions: for then, as *Ramban* noteth, they muſt needs haue acknowledged a miracle in the preſervation of *Ioſeph* among ſerpents: as of *Daniel* among the lions. 3. It may be, though no water were in the pit, yet it was full of mire, ſuch as *Ieremie* was let downe into, *Ierem.* 38. *Perer.*

QUEST. XXI. *Of the ſpices and balme which the Iſmaelites carried.*

Verſ. 25. LADEN *with ſpicery, balme, and mirrhe.* 1. The word *necheth*, is the ſame which the Arabians call *Nuketa*, that is, ſpices, ſweet druggs: yet elſewhere it is taken generally for precious things: as 2 *King.* 20. 13. *Hezekiah* ſhewed to the king of Babilons ſervants, his houſe *Nechothe*,

of precious things, *Oleaſter*, *Iun.* though *Mercerus* interpret it, *Domum aromatum*; Houſe of ſpices. 2. The word *tſeri* is not wax or roſin, as *Oleaſter*. although the Latine word *cera*, and *reſina*, and the Greek word *rheténe*, (the letters ſomewhat tranſpoſed) come ſomewhat neare the ſound of the Hebrew word: but it is better interpreted *balme*, as *Iun.* whereof there is great ſtore in Gilead, *Ierem.* 8. 22. roſin was neither ſo rich a merchandiſe to be tranſported ſo farre, nor ſo precious for curing of diſeaſes; as the Prophet there noteth. 3. The laſt kinde of merchandiſe is called *Lot*, which cannot ſignifie the Cheſſenut, as derived from the root *Lut*, which ſignifieth to wrap in, or cover, as *Oleaſter*; for this had beene no ſuch precious merchandiſe to carry ſo farre: and *Exod* 30. it is reckoned among the ſweet ſpices whereof the perfume there preſcribed was made: but it is better tranſlated *ladanum*, *Iun.* which commeth ſomewhat neare the Hebrew word: the Chalde and Septuagint reade *ſtacte*, which is the ſame that *ladanum*, the gumme of the myrrhe or Cypres tree.

QUEST. XXII. *Why the Iſmaelites are alſo called Midianites.*

Verſ. 28. *SOld Ioſeph to the Iſmaelites*: Which are alſo called Midianites, *verſ.* 28. and Medanites, *verſ* 36. which were three divers people, the firſt of *Iſmael Abrahams* ſonne by *Agar*, the ſecond of *Midian* by *Keturah*, the third of *Medan Abrahams* ſonne by *Keturah* alſo: theſe three are indifferently taken for the ſame people in this place. 1. Not for that they were diſtinct Nations, but grew to be one people, as *Auguſtine*. 2. Or becauſe they all came of *Abraham*, and had the ſame father, *Thom. Anglic.* 3. Or becauſe *Agar* and *Keturah* are ſuppoſed to be the ſame, *Hiſtor. Scholaſt.* which is an untrue ſurmiſe. 4. Neither are we to imagine with ſome, that *Ioſeph* was thrice ſold, firſt to the Iſmaelites, then to the Midianites, and laſtly to *Potiphar*, as *Raſi*: for *verſ.* 28. at the ſame inſtant *Ioſeph* was ſold both to the Iſmaelites and Madianites. 5. Wherefore theſe merchants are named as well Midianites as Iſmaelites, both becauſe they did traffike together, and the company conſiſted of both ſorts, *Mercer.* as alſo becauſe the Iſmaelites and Midianites dwelt in one Countrey of Arabia together: and therefore *Onkelos* readeth, *verſ* 25. for Iſmaelites, Arabians: and for this cauſe the Kings of Midian are called Iſmaelites, *Ind.* 8. 24, 26. becauſe of their cohabitation together, *Iun.*

QUEST. XXIII. *Of the price which Ioſeph was ſold for.*

FOr twenty peeces of ſilver, &c. Theſe were twenty ſicles of ſilver, which are in value 23. s. 4. d. ſtarling: for every common ſicle weigheth two *drachmaes*, that is 14. d. ſtarling: the fourth part of an ounce: ſo that foure ſicles make a doller, *Iun.* 1. Wherefore it was neither ſo ſmall a ſumme, as *Bahai* gheſſeth, who would have theſe to be twenty *denarii*, which make but five ſicles: 2. Nor ſo much as *Ioſephus* reckoneth, who would have *Ioſeph* ſold for 20. *minis*, pounds: every *mina* or pound weighing 100 *drachmaes*, that is, 58. s. 4. d. ſtarling. 3. The Septuagint alſo are deceived, that for peeces of ſilver reade peeces of gold: 4. Neither was *Ioſeph* ſold for 30. ſilverlings, as ſome tranſlations did reade in *Auguſtines* time: becauſe they would make the type & body, the ſelling of *Ioſeph* and of Chriſt to agree in the *ſumme*, who was ſold for 30. pence: but it is not neceſſary that the type ſhould be anſwerable in every particular circumſtance. 5. The Hebrewes thinke that the ordinary price of ſervants was 30. ſicles, but that they abated ten becauſe they ſold *Ioſeph* in ſecret: but it appeareth otherwiſe in the law: where the price of redemption of the male from five yeares to twenty, is twenty ſhekels, *Levit.* 27. 5. But in this place they had no reſpect to any cuſtome or law, but according to their number they ſet the price of 20. ſhekels, for every one of them, which were ten in all, two ſhekels: for *Benjamin* was very young, not above foure or five yeare old, and could not give conſent: and *Ruben* afterward gave conſent unto them, *Mercer.*

QUEST. XXIV. *Of the counſell of Iudah to ſell Ioſeph into captivity.*

Verſ. 26. *IVdah ſaid, what availeth it if we ſlay, though we keepe his bloud ſecret, &c.* 1. They were reſolved already not to lay violent hands themſelves upon *Ioſeph*, but to ſuffer him to periſh in the pit, and yet *Iudah* ſo accounteth of it as if they ſhould ſlay him themſelves. 2. *Iudah* was moved by the ſpirit of God to deliver *Ioſeph* from this ſecond death: yet he ſheweth his hatred, in that he giveth counſell to make a bond-ſlave of him, which was as bad as death. 3. *Iudah* by this meanes thinketh to avoid three inconveniences, firſt the ſhedding of his bloud; ſecondly, to take him from his father who was ſo affected to ward him; thirdly, to prevent the honour which *Ioſeph* dreamed of. 4. The Hebrewes thinke, that for this compaſſion in *Iudah*, afterward *Daniel* of that tribe, was delivered from the Lyons: but it is certain, that upon this occaſion of ſelling *Ioſeph* into captivitie, the Iſraelites afterwards went downe into Egypt, and were afflicted with a long and hard bondage. 5. In the meane time while they were making their bargaine, *Ioſeph* did intreat his brethren with many prayers and teares, *Gen.* 42. 22. but they would not heare him, *Mercerus*.

ſpb is not read

QUEST. *Where Ruben was when Ioſeph was ſold.*

Verſ. 29. *RVben returned to the pit.* 1. *Ruben* was abſent when *Ioſeph* was ſold: ſome thinke, to miniſter to his father according to his courſe: ſome, to mourne alone by himſelfe for the ſinne committed with his fathers concubine: But it is moſt like that he went about ſome other way to the pit to have taken *Ioſeph* thence ſecretly, and therefore *Ioſephus* thinketh that *Ruben* came thither in the night, *Mercer.* 2. *Philo* thinketh that after *Ruben* underſtood that his brethren had ſold *Ioſeph*, he utterly miſliked it, making them worſe than theeves; for they prey upon ſtrangers, but theſe upon their owne brother, *lib. de Ioſeph.* but it is more like that *Ruben* did reſt ſatisfied after he underſtood that they had not killed him; and conſented unto them, *Mercer.* 3. Before he knew what was done he cryed out, *Whither ſhall I goe?* both becauſe he was the firſt-borne, and therefore ſhould bee moſt blamed for the loſſe of *Ioſeph*, *Muſcul.* as alſo for that he had ſo lately offended his father before for his inceſtuous act, *Iun.*

QUEST.

QUEST. XXVI. *Of the sprinkling of Iosephs coat with bloud, and the deceiving of Iacob.*

Vers.31. *THey tooke Iosephs coat, and killed a kid, &c.* 1. *Iosephus* thinketh that they brought *Iosephs* coat themselves, but the text is otherwise, *vers.*32. they sent it: but *Iosephus* ghesseth right, that they sent the coat rent and torne, as though indeed some wilde beast had devoured *Ioseph*: and they dipped it in a kids bloud, which (they say) is most like unto mans bloud. 2. *Iosephus* also is deceived in that he thinketh that *Iacob* had some knowledge before of *Iosephs* captivity, but now changeth his minde, thinking surely that *Ioseph* was devoured: for from whence could *Iacob* have any knowledge what was befallen *Ioseph*, but by his brethren, who were sure to keepe it secret from their father, *ex Perer.* 3. *Rupertus* hath also a strange opinion, that *Iacob* was not so simple when he saw the bloudy coat, to thinke that a beast had devoured every part of *Ioseph*, nothing to remaine but his coat: but that he did surmise that his brethren had killed him: but durst not tell his sonnes of it, because he saw them so maliciously bent: for *Iacob* sheweth the contrary by his owne words, that he gave credit to their report, that an evill beast indeed had spoiled *Ioseph*, *vers.* 33. and if *Iacob* had so thought, hee would not have spared by his fatherly authority to rebuke his sonnes to bring them to repentance. 4. It is like that afterward when it was knowne to *Iacob* that *Ioseph* lived, that his brethren confessed the truth to their father, and acknowledged their fault, but that *Iacob* seeing how God had turned *Iosephs* captivity to the good of them all, therein considering Gods providence, spared to rebuke them: as *Ioseph* upon the same reason did forbeare his brethren, *Gen.*45.7. 5. *Simeon* and *Levi*, as they were most cruelly given, as it appeareth by the destruction of the Sichemites, are thought to have bin the principall actors against *Ioseph*: which may be the cause that afterward *Simeon* was bound by *Iosephs* commandement: so the Hebrews thinke that *Iudas* that betrayed Christ was of the tribe of *Simeon*, as the Priests and Scribes were of *Levi* that put him to death. And as *Iudah* here might have counsell to deceive *Iacob* with the bloud of a kid, so hee himselfe was deceived of *Thamar* about a kid, *Mercer.*

Iosephus in error.

The judgement of *Simeon* and *Levi*.

QUEST. XXVII. *The greatnesse of Iacobs sorrow for Ioseph.*

Vers.34. *HE sorrowed for his sonne a long season, &c.* Many things increased the sorrow of *Iacob* for his sonne *Ioseph*. 1. Because he imagined that *Ioseph* was devoured of some beast: *Ne frustum quidem supereſt, quod ſepulchro inferatur*; There was no part of him left to be committed to buriall. 2. The very sight of the torne and bloudy garment did augment his griefe: as the very sight of *Cæsars* garment wherein he was killed, moved the people to be revenged upon those that murdered him: and *Iulia* the wife of *Pompey* when she saw his garment sprinkled with bloud, at the sight thereof swouned away and died, *Perer. ex Dion.* 3. *Iacob* continued twenty two or twenty three years mourning and lamenting for *Ioseph*: for now he was seventeene yeare old, but when *Iacob* heard tell that he was living in Egypt he was 39. yeare old: for he was 30. yeares of age when he stood before *Pharaoh*, and after that seven yeares of plenty were past, and two yeares of famine. 4. This extremity of griefe caused *Iacob* outwardly to testifie the same: first, by the renting of his cloaths, which afterward did grow into use and custome, to shew the great sorrow and indignation of minde: as *Caleb* and *Iosua* rent their clothes, *Numb.* 14.6. when they heard the murmuring of the people: and *Paul* and *Barnabas* when the people would have offered sacrifice unto them, *Perer.* Secondly, *Iacob* putteth on sackcloth, which was a ceremonie used in the East Countreyes to testifie their humility, as *Benhadads* servants presented themselves before the King of Israel with sackcloth about their loines, and ropes about their necks, suing for pardon, 1 *King.*20. *Perer.*

QUEST. XXVIII. *Who were those sonnes and daughters that comforted Iacob.*

Vers. 35. *THen all his sonnes and daughters rose up, &c.* 1. These were not properly *Iacobs* daughters, as the Hebrewes imagine, that with every sonne *Iacob* had a daughter borne, which they afterward married: for such marriages, the world being now multiplied, were not in use among the faithfull, *Mercer.* 2. Neither could *Iacobs* sonnes, (the eldest not exceeding twenty foure or twenty five yeares, not above seven yeares elder than *Ioseph*) have daughters of that age able to comfort their father, as *Musculus* thinketh: they were therefore *Iacobs* sonnes wives that were his daughters in law. 3. Neither did *Iacob* refuse to bee comforted, because as the Hebrewes thinke, where wee know certainly of the death of our friend we cease mourning, but not where it is uncertaine whether they be dead or no: for *Iacob* did perswade himselfe here that some wilde beast had devoured *Ioseph*: but the greatnesse of his griefe would admit no consolation, *Mercer.* 4. We see the hard and cruell hearts of *Iacobs* sonnes, that willingly did suffer their father to continue in this griefe; and that with fained words they seemed to comfort him, concealing the truth, *Luther.* 5. So it is added, *his father wept for him*; not *Isaack*, who indeed was yet living, as some thinke, *Aben Ezra, Iun.* But *Iacob* mourned for *Ioseph*, his brethren mourned not, but the father sorroweth for his sonne, *Muscul.*

QUEST. XXIX. *Potiphar how he is said to be an Eunuch.*

Vers. 36. *TO Potiphar an Eunuch of Pharaohs.* 1. This *Potiphar* was not indeed an Eunuch or gelded man, as the Septuag. reade, ὁ εὐνοῦχος, for he had a wife, and a daughter married afterward to *Ioseph*. 2. Neither for the same cause can that conceit of *R. David* have any likelihood, that *Potiphar* was an Eunuch in part, as retaining still the nerve or sinew, though not the other instruments of generation. 3. Neither is there any ground of that tradition of the Hebrewes, that God caused *Potiphars* privie parts to wither and drie up, because he thought to abuse faire *Ioseph* to his filthy lust. 4. But whereas Eunuches were at the first used by Kings and Princes to wait upon their Queenes, *Esther* 2.14. and so were as the Chamberlaines, and neare unto their persons, as *Harbonah* was to King *Assuerus*, *Esther* 7.9. Hence the name of Eunuch was taken generally to signifie a Courtier, Prince, or great man toward the King: as the word is used, 2 *King.*8.6. The King commanded an Eunuch, or one of his Princes,

to reſtore unto the Shunamite her lands: and in this ſenſe is *Potiphar* called an Eunuch, that is, one of *Pharaos* princes or courtiers, as the word *Saras* ſignifieth, *ſic Chal. Mercer. Iun.* with others.

QUEST. XXX. *What officer Potiphar was to Pharao.*

Pharaos chiefe Steward or maſter of the guard. 1. For we neither reade with the Septuag. *Pharaos chiefe cooke*, although the word *tabach* be ſometime uſed in that ſenſe, 1 *Sam.* 9.23. which reading *Ioſephus*, *Philo*, and *Ambroſe* follow. 2. Neither yet was he *Pharaos* chiefe ſteward as ſome reade, B.G. 3. Nor the chiefe captaine of his ſouldiers, as both the Chalde and *Hierome* tranſlate. 4. But ſeeing the word *tabach* ſignifieth to kill, and ſo the word is indifferently applyed both to Cookes and Butchers that are the ſlaughter men of beaſts, and to ſouldiers that kill men in battell, and executioners that put men to death that are condemned by the law: It appeareth that this *Potiphar* had the chiefe charge of thoſe that were adjudged to impriſonment or death, as *Pharaos* two officers, his chiefe Baker and Butler were committed to his charge, *Gen.* 40.3. and ſo may be well thought to be the chiefe Marſhall or Captaine of the Guard unto *Pharaoh*, *Iunius*, *Mercerus*.

4. *Places of Doctrine.*

1. Doct. *The father is as the Sunne, and chiefe in the houſe.*

Verſ. 9. *THe Sunne, Moone, and Stars did reverence unto me, &c. Ioſeph* by the Sunne and Moone underſtandeth his father and mother. The father then of the houſe is by Gods ordinance as the Sun, from whom the wife as the Moone, the children as Stars muſt receive their light and direction in every family, *Muſcul.* for the Apoſtle ſaith concerning wives, *If they will learne any thing, let them aske of their husbands at home*, 1 *Cor.* 14.35. and concerning the reſt the ſame Apoſtle ſaith, *Having children under obedience, with all honeſty*, 1 *Timoth.* 3.4.

2. Doct. *The Prophets did not forſee all things but what was revealed unto them.*

AGaine he dreamed, &c. Ioſeph, as *Bernard* well noteth, did by the ſpirit of prophecie foreſee his exaltation: yet his humiliation and captivity was not declared unto him, though this was nearer than the other, *tractat. de gradib. humilitat.* Whereby we ſee that the Prophets did not foreſee all things, neither had they a propheticall ſpirit reſiding with them, whereby to foretell what they would, but they onely knew thoſe things which it pleaſed God to reveale unto them: as the Prophet *Ieremie* at the firſt did not perceive the falſhood of the Prophet *Hananie* that propheſied of their returne from captivity after two years, but wiſhed that it might fall out even ſo, till the word of God came unto him, *Ier.* 28.6.12.

3. Doct. *True obedience followeth not the words, but the minde of the commander.*

Verſ. 7. *IOſeph went after his brethren, and found them in Dothan, &c.* Yet his father ſent him onely to ſeeke them in Sechem, *verſ.* 12. *Ioſeph* ſheweth his prompt obedience in not ſtrictly tying himſelfe to his fathers words, but fulfilling his minde: *Iacob* ſpake but of Sechem to *Ioſeph*, but he knowing that it was his meaning hee ſhould ſeeke out his brethren, followeth after them to Dothan, that hee might finde them out, *Muſcul.* by which example we are taught what kinde of obedience is moſt accepted with God, not to keepe onely the letter of the law as the Scribes did, whoſe corrupt gloſſes our Saviour confuteth, *Matth.* 5. but to obſerve the true meaning and ſenſe thereof.

5. *Places of Confutation.*

1. Confut. *The Latine text corrupt and not juſtifiable.*

Verſ. 2. *WHen Ioſeph was ſeventeene yeares old.* The Latine text readeth moſt corruptly, *When Ioſeph was ſixteene yeare old*; which reading *Perer.* would juſtifie by theſe reaſons; 1. The Latine text underſtandeth ſixteene yeares complete, the Hebrewes ſeventeene yeares now but begun. 2. He thinketh that the Latine tranſlator ſet downe divers things whereof no reaſon can bee given, not without the ſecret inſtinct of the ſpirit, *Pererius diſput. 1. in Gen. cap. 37.*

Contra. 1. It is the manner of the Hebrewes when they ſet downe a number of yeares, to make the account by full and complete yeares, as is manifeſt by the phraſe here uſed, *He was the ſonne of ſeventeene yeares*, now he cannot be the ſonne or birth of ſo many yeares before they are expired; the father muſt be before the ſonne: ſo is this phraſe uſed, *Gen.* 17.25. where *Iſmael* is ſaid to bee the *ſonne* of thirteene yeares, (that is, ſo many complete) when *Abraham* was 99. yeare old, for *Iſmael* was borne when *Abraham* was 86. yeares old, *Gen.* 16.16. And bee it granted that the Latine might agree in ſenſe with the Hebrew, yet it is too great boldneſſe in a tranſlator to change the number, to put downe 16. for 17. 2. Now to ſay that the Latine interpreter did this not without the inſtinct of the ſpirit, is in effect to ſay that the Hebrew writer had not the inſtinct of the ſpirit; or that the inſtinct of the ſpirit is contrary to it ſelfe, if both he that writeth *ſixteene*, and he that numbreth *ſeventeene yeares* in the ſame place, and of the ſame perſon, were moved by the ſame ſpirit: But the Latine tranſlator was led by the ſame ſpirit to write here 16. for 17. which moved him, *Gen.* 8.4. for the 17. day of the moneth, to write the 27. day which is a manifeſt errour, and ſo is this here. Hence then appeareth the groſſe blindneſſe of the Tridentine chapter, which maketh the Latine tranſlation authenticall without acception.

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2. Confut. *A concubine not ſimply or properly a wife.*

Verſ. 2. *WHereas Zilpah* and *Bilha* are here ſaid to be *Iacobs* wives, *Pererius* noteth that *Iacobs* concubines were *ſimply* his wives, though not his *principall* wives, as *Rachel* & *Leah* were, *Perer. in Gen. 37. nume. 9. Contr.* The Scripture maketh a manifeſt difference between a wife & a concubine for;

for the concubine was ſtill under the government of the wife, as *Hagar* after ſhe was given to *Abraham*, is ſtill called *Sarahs* maid, *Gen.*16. and the ſonne of the concubine did not inherit as the ſonne of the wife; yet ſometime ſhe that was properly a concubine, is called improperly a wife, as *Zilpah* and *Bilha* here, either becauſe the principall wives being dead, they ſucceeded in their place, or for that their ſonnes were priviledged to be co-heires with the ſonnes of *Leah* and *Rachel*, which was not uſuall but onely for the ſonnes of the principall wives to inherit. See more of this, *quæſt.*8. *in Gen.*25.

3. Confut. *Againſt free will.*

Verſ. 4. *They could not ſpeake peaceably unto him.* So our Saviour ſaith to the Phariſes, *How can you ſpeake good things, ſeeing you are evill? Matth.*12.34. Hence is confuted the popiſh doctrine of free-will, that a man of his owne power is apt to chuſe that which is good. *Iacobs* ſonnes abounding with malice, could not ſpeake peaceably to *Ioſeph*; nor the Phariſes being a generation of vipers, could ſpeake well of Chriſt: for an evill tree cannot bring forth good fruit, *Matth.*7.18. *Muſcul.*

4. Confut. *Our election unto life not by works.*

Verſ.6. *Heare this dreame, &c. Ioſeph* obtained this great favour with God, to have the preeminence over his brethren, not by any merit or worthineſſe in himſelfe, but of Gods meere grace and favour toward him: for as yet *Ioſeph* had not ſhewed his faithfullneſſe and chaſtity in *Potiphars* houſe. The purpoſe of God then to exalt *Ioſeph*, revealed in theſe dreames, went before any merit of *Iosephs* part, *Calvin.* So alſo Gods free and gracious election, in ſetting us apart to everlaſting ſalvation, is without all reſpect of works in us, as the Apoſtle teacheth, *That the purpoſe of God might remaine according to election, not by works, &c. Rom.*9.11.

5. Confut. *Againſt the Sadduces, of the immortality of the ſoule.*

Verſ. 21. *Let us not kill him*, or *verbatim*, *ſmite his ſoule.* Hence the Sadduces did inferre, that the ſoule is not immortall, becauſe it may be ſmitten and killed: But *Auguſtine* anſwereth this objection, *That here by the word ſoule, the life is underſtood, the effect, by the efficient*; as in *Iob*, *where Satan is forbidden to touch his ſoule, that is, his life*; for otherwiſe concerning the nature and ſubſtance of the ſoule, it cannot be killed, according to the words of our Saviour, *Feare not thoſe, which after they have killed the body, cannot kill the ſoule, Matth.*12.

6. Confut. *Sheol in this place not taken for hell.*

Verſ. 35. *I will goe downe into the grave mourning, &c.* 1. The word *ſheol* here uſed, is neither to bee tranſlated *gehenna*, hell, the place of torment after this life, as the Chalde and ſome Hebrewes; for *Iacob* did not ſuppoſe that *Ioſeph* was in hell, or that he ſhould goe thither. 2. Neither is it taken here for *Limbus patrum*, the dungeon of darkneſſe, where the ſoules of the fathers remained till Chriſts comming, as *Perer.* and other popiſh writers: for that place of reſt and joy where *Lazarus* was in *Abrahams* boſome, could be no part or member of hell, where there is no joy to be found. 3. Wherefore it is better tranſlated the grave, and cannot be otherwiſe in this place underſtood, as even now ſhall appeare.

The divers ſenſes of that word *ſheol.*

But becauſe *Pererius* here fighteth with his owne ſhadow, and goeth about to prove that *ſheol* in the Scripture is not alwayes taken for the grave, but ſometime for hell properly, as though the proteſtants ſo affirmed, that the word was never found uſed for hell: I will firſt ſet downe the divers acceptations of the word *ſheol* in Scripture. I find therefore that this word is uſed in foure ſeverall ſenſes. 1. It is taken for *hell* metaphorically, that is, for the deepe plunging in extreme ſorrow, miſery, and danger, as *Pſal.*86.13. *Thou haſt delivered my ſoule from the nethermoſt hell.* 2. It is taken for the locall place of hell properly, as *Proverbs* 15. *Hell and deſtruction are before the Lord.* 3. It ſignifieth the grave, *Prov.*30.16. *The grave and the barren wombe* are reckoned among thoſe things that are never ſatisfied: where *Pererius* will have the word taken for hell, not the grave; for the grave, ſaith he, is ſoone filled and ſatisfied: it holdeth not above one body. *Contr.*1. This is a very childiſh anſwer, ſeeing the Wiſe man ſpeaketh not of any one particular grave, but of the condition of the grave in generall, which is never ſatisfied with dead bodies, but receiveth more ſtill: as in the ſame place, ſaying, *The earth cannot be ſatisfied with water*, he meaneth not any ſeverall peece or lumpe of earth, which may be ſoone drenched with water, but of the quality & nature of the earth in generall. 2. So that in this ſenſe the grave is rather *ſheol*, than hell, becauſe it is more craving: for to hell goe none but the wicked, but the grave receiveth the bodies of all both good and bad. 4. *Sheol* is taken to ſignifie the lower, deepe, and remote parts of the earth, as without any relation to the place of puniſhment, as *Pſal.*139.8. *If I aſcend into heaven thou art there, if I lie downe in hell, thou art there alſo, ſic Mercer.*

7. Confut. *Againſt Pererius expoſition of that place, Pſal.*16.10.

Further, whereas *Pererius* allegeth that place, *Pſal.*16.10. *Thou wilt not leave my ſoule in hell*, to ſhew that *ſheol* is taken for hell: it ſhall not be amiſſe by the way to examine the ſenſe of this place, whereof there are three expoſitions.

Firſt, ſome by *ſoule, nepheſh*, underſtand the dead body, as it is taken, *Levit.*21.1. *Let none be defiled among the dead*; the word is *nopheſh*, ſoule. *Genebrard* a popiſh writer thus confuteth this opinion, denying that *nepheſh* is in this place taken for the body, but by a *metonymie* it ſignifieth the exequies and funerall duties performed to the ſoule of the dead.

Nepheſh taken in *Leviticus* for a dead corps.

Contra. Though we alſo approve not the former expoſition of *nepheſh* in this place; and that reverend man that ſo tranſlated, *Act.*2. hath himſelfe in that point altered his tranſlation, in his laſt edition of his annotations upon the new teſtament: yet *Genebrard* had no reaſon to deny the word to bee ſo taken, *Levi.*21.1. for 1. beſide that the Iſraelites had no ſuch cuſtome to uſe any ſuffrages or exequies for the ſoules of the dead, and therefore *nepheſh* can ſignifie no ſuch thing. 2. The defiling was by

touching the dead, *Levit.*22.4. or by going to the dead, *Levit.* 21.11. but the ſoules of the dead cannot be touched, neither could the ſuffrages for the ſoules, but the preſence of the bodies pollute them. 3. The Levites are forbidden to defile themſelves with the dead, ſaving their fathers and mothers, and other of their neare kindred, *Levit.*22.2. But it is not like that they ſhould have beene forbidden to pray, or offer ſuffrages for any but their owne kindred; yea the high Prieſt is forbidden to defile himſelfe for his father and mother, *verſ.*10. Let them ſay alſo that he was forbidden to pray for the ſoule of his father and mother, if any ſuch thing had beene in uſe then: therefore *Genebrards* expoſition is vaine, and without any good ground.

Secondly, *Pererius* and other of that ſort, doe take *hell* here for that locall place and region of ſoules, where they imagine the fathers to have remained before the comming of Chriſt: and *Pererius* beſt reaſon is, becauſe the Prophet maketh a manifeſt diſtinction betweene the ſoule and body of Chriſt, and hell, and the grave, ſaying, *Thou ſhalt not leave my ſoule in hell, nor ſuffer thy holy one to ſee corruption, Perer. in cap.*13. *numer.*100.

Contra. 1. Here is no diſtinction of divers parts, but an explanation of the ſame thing in divers words, according to the uſe of Scripture: ſo that what is firſt ſaid ſomewhat darkly, *Thou wilt not leave my ſoule in grave,* is afterward more plainly declared; that is, *Thou wilt not ſuffer thy holy one to ſee corruption.* 2. That ſuch locall place of hell cannot be here underſtood, may appeare by theſe reaſons out of the text it ſelfe; 1. That place where Chriſts ſoule was not left, and it was impoſſible he ſhould be holden of it, God looſed the ſorrowes of, *Act.*2.24. but God looſed not for Chriſt the ſorrowes of hell, which he felt not after his paſſion, *Ergo,* Chriſts ſoule was not left in hell. 2. The not leaving of Chriſts ſoule in hell, was the cauſe why his fleſh did reſt in hope, *verſ.*26,27. the not leaving of his ſoule in the locall place of hell cauſed not his fleſh to reſt in hope, but the not leaving of it in the grave, and the not ſeeing of corruption: for their ſoules which are left in hell ſhall alſo returne to their bodies, and bee raiſed together with them, *Ergo.* 3. That hell where Chriſts ſoule is not left, is the place where corruption is to be ſeene; for ſo one clauſe of the ſentence is expounded by the other: but in hell there is no corruption, *Ergo.* 4. *David* when he ſaid, *Thou ſhalt not leave my ſoule in hell,* ſpake of Chriſts reſurrection, *Act.*2.31. but the not leaving of Chriſts ſoule in the infernall hell, concerneth not the reſurrection of Chriſts body, *Ergo, David* meaneth not that hell.

The third expoſition therefore is, which I preferre before the reſt, that Chriſts ſoule, that is, his life or perſon ſhould not be left in the grave: and ſo this place of the Pſalme may bee expounded by the like, *Pſal.*89.48. *What man liveth and ſhall not ſee death? ſhall hee deliver his ſoule from the hand of hell, or the grave?* here the Pſalmiſt himſelfe expoundeth hell to be death, where the ſoule, that is, the life, lieth as it were hid and buried, as *Pſal.*88. 3. *My life draweth neare to the grave, ſic Paul. Fag. annotat. in Chaldaic. paraphraſ. in Pentateuch.*

8. Confut. *Iacob goeth mourning to the grave, not to hell.*

BUt whereas *Pererius* yet further in this place concerning *Iacobs* deſcending, &c, would have hell and not the grave underſtood, for all goe not downe to the grave: and *Iacob* did thinke that *Ioſeph* was not in the grave, being ſuppoſed to be torne of wilde beaſts: the contrary ſhall now appeare.

1. This is a friuolous objection, for the grave is not onely a pit or a hole made for the dead, but any place where the body falleth to duſt and corruption: as *Iob* deſcribeth it, *chap.*17. *verſ.*13. *The grave ſhall be my houſe, verſ.*14. *I ſhall ſay to corruption thou art my father, verſ.*16. *They ſhall lie together in the duſt:* thereof even *Ioſeph* alſo, though he had beene torne of wilde beaſts, and rotted upon the earth, ſhould have had his grave. 2. In ſaying all goe not to the grave, he manifeſtly contradicteth the Scripture, as is before alleaged, *What man ſhall deliver his ſoule from the hand of the grave? Pſal.*89.48. 3. Hell in the old Teſtament is not taken otherwiſe than for a place of torment and puniſhment: but neither *Iacob* nor *Ioſeph* went to any ſuch place. 4. This hell *Iacob* went unto with his gray head or haires, *Gen.*42.38. but the grave, not hell, is the place for gray haires. 5. Laſtly, that *Sheol* here ſignifieth the grave, it is the opinion of *Ab. Ezra,* whom *Eugubinus, Cajetanus, Oleaſter, Vatablus* follow: and among the Proteſtants, *Fagius, Mercer,* with others.

6. *Places of morall obſervation.*

1. Obſerv. *That parents be not partiall in their loves toward their children.*

Verſ.4. *Ioſephs brethren hated him, becauſe they ſaw that their father loved him.* *Ambroſe* noteth this to have beene an over-ſight in *Iacob,* for preferring one of the brethren before the reſt: who if he in *Ioſeph* loved and preferred his vertue ſhould rather have concealed his affection: for as hee well ſaith, it is no marvell if brethren fall out for houſes and land, when *Ioſephs* brethren hated him for a coat, *Ambr. lib.*2. *de Ioſeph.* Wherefore parents may learne how inconvenient a thing it is to bee partiall toward their children, and by immoderate love toward ſome, to exaſperate and provoke the reſt: which the Apoſtle giveth warning of, *Fathers provoke not your children to wrath, Eph.*6.4.

2. Obſerv. *A pitifull man will firſt offer himſelfe to them that are in miſery.*

Verſ.15. *WHat ſeekeſt thou?* Herein appeareth the great courteſie and humanity of this ſtranger, that ſeeing *Ioſeph* wandring in the field, firſt moveth the queſtion to him, and bringeth him into his way, *Muſcul.* which teacheth us, that we ſhould offer our helpe to them that are in errour and miſery, and not expect till we be by much ſuit and earneſtneſſe importuned: therefore a mercifull man is deſcribed to have a good eye, *Prov.*22.9. whoſe eye firſt pitieth, and preventeth his eare: this condemneth

their

their hard hearts, that are ſo farre off from offering their helpe to their brethren, that they ſtop their eares againſt the complaint of the poore.

3. Obſerv. *Gods will even by mens reſiſtance doth take more ſpeedy effect.*

Verſ. 20. *THen will we ſee what will become of his dreames.* *Gregory* here hath a good note, *Inde voluntatem Dei peragunt, cum immutare contendunt; Men often doe moſt of all fulfill the will of God, when they ſeeme moſt to ſtrive againſt it*; as *Joſephs* brethren, by conſulting to kill, and afterwards in ſelling him, thought to have prevented his dreames: but all this wrought in the end for *Joſephs* preferment and advancement, *Greg. lib. 6. moral.* thus the Apoſtle ſaith, *All things worke together for the beſt to them that love God, Rom. 8. 28.*

4. Obſerv. *Diſſention among the wicked profitable.*

Verſ. 21. *BVt when Ruben heard, &c.* *Ruben* onely diſſented from his brethren, and ſo *Joſeph* was delivered: the diſſention then among the evill is often profitable to the ſervants of God: as the diviſion betwene the Sichemites and *Abimeleck* was a meanes to bring that tyrant to his end, *Iud. 9.* and *Paul* eſcaped by that contention which aroſe betweene the Phariſies and Sadducees, *Act. 23. Perer.*

5. Obſerv. *Againſt the ſecurity of ſinners.*

Verſ. 25. *THen they ſate them downe to eat bread.* Such was the ſecurity of *Iacobs* ſonnes, that while *Joſeph* mourned in the deepe cave without hope of life, they gave themſelves to eating and drinking: as the Prophet *Amos* noteth the ſecurity of ſinners, alluding to this example; *They drinke wine in bowles, but no man is ſorry for the affliction of Ioſeph, Amos 6. 8.* and the Wiſe man ſaith, *It is a paſtime for a foole to doe wickedly, Prov. 13. 23.*

6. Obſerv. *Sin in the end bringeth no profit, but ſhame and confuſion.*

Verſ. 26. *THen Iudah ſaid, what availeth it if we ſlay our brother? &c.* Like as *Iudah* diſſwadeth his brethren from this cruell murther, becauſe they ſhould in the end reape no advantage by it: ſo every man that is tempted to any ſinne ſhould ſo reaſon with himſelfe, that no gaine is like to come unto him by the ſinfull act of adultery, theft, lying, extortion, or ſuch like, but ſhame and confuſion in the end, and the diſpleaſure of God, as the Apoſtle ſaith, *What fruit have you of that whereof you are now aſhamed? 16. 21. Muſcul.*

CHAP. XXXVIII.

1. *The Method or Argument.*

THis Chapter hath three parts; the firſt concerneth the marriage of *Iudah*, with the birth of his three ſons, from *verſ.* 1. to 6. The ſecond ſheweth the wickedneſſe of *Iudah* his two eldeſt ſons, *Er* and *Onan*, from *verſ.* 6. to 10. The third declareth the inceſt of *Iudah* with *Thamar*. 1. The occaſion thereof, becauſe *Iudah* kept not promiſe in giving unto her *Selah* his youngeſt ſonne, *verſ.* 11. 26. 2. The manner thereof, the diſguiſing of her ſelfe, and taking a pledge of *Iudah*, from *verſ.* 14. to 24. 3. The ſentence of *Iudah* againſt her, with the diſcovery of his ſinne, *verſ.* 24. to 27. 4. The birth of *Phares* and *Zarah*, with the manner thereof, *verſ.* 27. to the end of the Chapter.

2. *The divers readings.*

v. 1. *Whoſe name was Iras. S. Hirah. cat.* — *S.c.*

v. 2. *Whoſe name was Sabath*: the Septuag. make it the name of the woman, uſing the feminine gender. *S. whoſe name was Suah. cat.* that is, *Iudahs* wives fathers name. — *S.c.*

the daughter of a merchant. C. of a Canaanite. cat. cenagnan ſignifieth alſo a merchant. — *C. ap. f. pr.*

v. 5. *She ceaſed to beare. H. Iudah was at Chezib when ſhe bare him. cat. cazab* ſignifieth to lie or deceive: the Latine tranſlator ſo readeth, becauſe ſhe deceived *Iudahs* expectation in bringing forth no more. — *H. cor. ap. f. pr.*

v. 8. *Ioyned to her. H.C. take her to wife. S.B. doe the office of a kinſman to her. G.P. marrie her in the brothers right. T.* ſo the word *jabam* ſignifieth. — *T.r.*

v. 9. *He ſhed his ſeed upon the ground. H.S. corrupted his way upon the ground. C. ſpilled it upon the ground. B.G. corrupted it by ſhedding upon the ground. T. heb. ſhacath*, to corrupt. — *C. cor.*

v. 12. *Many yeares expired. H. after many dayes. S.C.T.P. in proceſſe of time. B.G.* — *H.c.*

v. 12. *Suah Iudahs wife. S. the daughter of Suah, Iudahs wife. cat.*

after his griefe receiving comfort. H. being comforted. S.C. having left mourning. G.B. comforted himſelfe T.P. heb. — *T.P.r.*

v. 14. *Did decke herſelfe in the gates of Enan. P.S. ſate downe in Petath-Enaim. C. in an open place. B. in a croſſe way, in bivio. T.C.H. heb. in the doore of the eyes. T.B.* not *in the doore of the fountaines*, as *P.G. gneen*, ſignifieth both an eye and a fountaine. — *T.H.r.*

v. 14. *And had not taken him for her husband. H. ſhe was not given unto him to wife. cater.* — *H.c.*

v. 15. *She had covered her face, leſt ſhe ſhould be knowne. H. and he knew her not becauſe ſhee had covered her face. cat.* — *H.S.ad.*

v. 16. *He went in to her. H. he turned to the way toward her. cat.* — *H.a.*

v. 18. *Thy*

L.C.r. v.18. *Thy bracelet.* H.S.B. *thy cloake.* H.P. *kercheffe or napkin, ſudarium.* T.C. *he. pethil,* ſignifieth both.

S.H.e. ſimil. ver. T.r. T.B.G.r. v.20. *By the hand of his ſhepherd the Adullamite.* H.S. *by the hand of his neighbour.* G. *of his friend. cet. rogneth,* a ſhepherd: *regnah,* a friend. *a kid out of the flocke.* B.H. *a kid from the goats.* S.C. *a kid of the goats.* G.P that is, *a ſucking kid.* T. v.23. *She cannot challenge me of a lie.* H. *leſt we be mocked.* S.C. *leſt we bee aſhamed.* B.G. *contemned.* P.T. *heb. Buz,* to contemne, deſpiſe.

T.P.r. v.29. *Why is the partition, maceria, broken, becauſe of thee.* H.S. *how great ſtrength is in thee, that thou ſhouldeſt prevaile?* G. *wherefore haſt thou rent a rent upon thee?* E. *how haſt thou broken the breach upon thee?* G. *how haſt thou broken through, the breach is thine or upon thee?* T.B. *heb.*

3. The explanation of doubtfull queſtions.

QUEST. I. *Why this hiſtory of Iudah his inceſt is inſerted.*

Verſ. 1. AT *that time Iudah went downe from his brethren, &c. Moſes* inſerteth the ſtory of *Iudah* and of his line. 1. To ſhew the prerogative of that tribe of whom our Saviour ſhould come after the fleſh, *Marlorat.* 2. To ſet forth the great humility of Chriſt, that youchſafed to take his fleſh even of ſuch a generation as was at the firſt propagated by inceſtuous birth, *Calvin.* for in Chriſt there was all riches of grace, who needed not to be made noble by his ſtocke, nor yet were the infirmities of his progenitors any diſparagement to him. All precedent ſlips and errours in them were cleanſed and purified in his holy and unſpotted conception. 3. This narration of *Iudahs* inceſt doth ſerve to abate the pride and inſolencie of the Jewes, who boaſt ſo much of their petigree; and they are not aſhamed to tell our Saviour to his face, that they were not borne of fornication, *Ioh.*8.41. *Perer.* 4. This ſtory hath ſome coherence and ſimilitude with that which followeth in the next chapter, though the event is not like: for here *Thamar* ſoliciteth *Iudah,* there *Potiphars* wife *Ioſeph*; but *Iudah* ſheweth his incontinencie, *Ioſeph* his chaſtity, *Mercer.*

QUEST. II. *At what time theſe things were done here reported of Iudah*

BUt at what time this hiſtorie was done, here recorded, ſome queſtion there is: 1. Neither is this narration wholly ſet downe by way of *recapitulation,* as *Auguſtine* thinketh, *queſt.*128. *in Gen.* as though it went before *Ioſephs* ſelling into Egypt: for *Iudah* was not above foure or five yeares elder than *Ioſeph*; for *Iudah* was the fourth ſonne of *Leah,* and hee and *Ioſeph* were borne within the compaſſe of ſeven yeares, *Gen.*31.31. Now *Ioſeph* being ſeventeene yeare old when he was ſold into Egypt, *Iudah* then not exceeding 22. yeares, could not have ſonnes marriageable, as *Er* and *Onan* were. 2. Neither is *Pererius* opinion to be received, that all this fell out after *Ioſeph* was ſold: for from that time till *Iacobs* going downe to Egypt, when *Ioſeph* was 39. yeare old, are but 22. yeares, in which time *Iudah* could not bee a grand-father as he was: for his ſonne *Phares* had two ſonnes, *Ezron* and *Hamul,* that went downe with *Iacob* into Egypt. And to ſay that either of theſe two ſonnes were borne in Egypt, is to contradict the Scripture that ſaith, they went downe into Egypt with *Iacob, Gen.*46.26. or to ſay that *Iacobs* going downe muſt be taken for all the time of his life and abode in Egypt, which was ſeventeene yeares, is to ſpeake improperly, and to pervert the courſe of the ſtory. 3. Wherefore the beſt ſolution is, that part of this chapter was fulfilled before *Ioſephs* captivity, part followed after; and *Iudah* muſt be ſuppoſed to have taken a wife at twelve or thirteene, *Mercer. Iunius* thinketh at ſeventeene yeares, (I would rather take fourteene or fifteene yeares betweene both;) and *Er* muſt be about ten yeares of age when *Ioſeph* was ſold, *Iun.* who alſo tooke a wife at the like age of twelve or thirteene yeares, *Mercer.* which will fall out about the twenty five or twenty ſix yeare of *Iudahs* age: then *Er* and *Onan* might die in one yeare, *Selah* might be expected ſome three yeares, *Perer.* then the yeare following might *Thamar* have her two twins, about the thirty yeare of *Iudah*; *Pharez* keeping the ſame time of marriage might have his two ſonnes, but very young, when *Iacob* went downe to Egypt, in the 44. yeare or thereabout of *Iudahs* age. *Iunius* thinketh that *Iudah* begat *Pharez* at the age of thirty foure, and was fifty yeares old when he went downe into Egypt: but that cannot be, for *Iudah* was not above five years elder than *Ioſeph,* who was then but 39. yeares old: for *Iudah* was *Leahs* fourth ſon, who together with *Ioſeph* were borne in the ſecond ſeven yeare of *Iacobs* ſervice with *Laban.* 4. And leſt it might ſeeme ſtrange that *Iudah* and his ſonnes were married and had children ſo young; this is not affirmed without the like preſident in Scripture: for wee finde that *Ahaz* father to *Hezekiah,* was but eleven yeares old when hee was borne; for *Ahaz* was but thirty ſix yeares old when hee died, 2 *King.*16.2. and *Hezekiah* immediately ſucceeding in the kingdome, was 25. yeare old, 2 *King.*18.2. It cannot be ſaid that there was an *interregnum* betweene them, that the kingdome lay void a certaine ſpace: for in the twelfth yeare of *Ahaz* over Judah, began *Hoſhea* to reigne in Samaria nine years, 2 *King.*17.1. and *Ahaz* reigned ſixteene years, 2 *King.* 16.2. Now in the third yeare of *Hoſhea* began *Hezekiah* to reigne, 2 *King.*18.1. If then in thoſe dayes when mans age was much ſhortned, his nature decayed, and ſtrength abated, they had iſſue ſo ſoone, it is not improbable but that ſuch untimely mariages might be in uſe in *Iudahs* time, when their life was longer, and their ſtrength greater. 5. But where it is ſaid, *About that time Iudah went downe:* it muſt not be referred exactly to that particular ſeaſon which went immediately before, but indefinitely underſtood of the whole courſe of that hiſtory of *Iacobs* children after their returne out of Meſopotamia, while *Iacob* dwelt in Sechem, where he remained eight yeares: which I rather thinke with *Mercer.* than that this

Iudah and his children married very young.

was

was done after *Iacob* was come to *Iſaack*. *Aben Ezra* ſheweth the like, *Deut.* 10.7. where it is ſaid, that at the ſame time when the children of Iſrael departed from Gudgodah, *The Lord ſeparated the tribe of Levi*: whereas *Levi* was ſeparated the ſecond yeare after they came out of Egypt, but they departed from Gudgodah in the 40. yeare: wherefore theſe words *the ſame time*, muſt be referred to the whole time of their peregrination in the wilderneſſe, not to that particular time of departing from Gudgodah. And ſo likewiſe in this place, *ex Mercer.* Or further, theſe words *about that time*, may be underſtood by a *ſynecdoche*, the part being taken for the whole: becauſe ſome of theſe things here recorded (though not all) might fall out in that inſtant, or not long after, as the ſtrange death of *Er* and *Onan*, and the inceſt of *Iudah*, which might happen about the 24. yeare of *Ioſeph*, *ex Mercer.*

QUEST. III. *Why Iudah went downe, and whither.*

Verſ. 1. *IVdah went downe, &c.* 1. That is, he deſcended into ſome lower Countrey, it may bee out of Sechem: not as ſome Hebrewes, that he was fallen from his greatneſſe, becauſe he gave counſell to have *Ioſeph* ſold, and was the cauſe of his fathers long griefe, *Mercer.* 2. What was the cauſe of his going from his brethren is not expreſſed, whether for deteſtation of the horrible murther committed by *Simeon* and *Levi* upon the Sichemites, or for the abundance of cattell which he had. But it is like that he often came and went to his brethren, as appeareth by the ſtory of *Ioſephs* ſelling into Egypt, whereunto *Iudah* adviſed: he alſo went downe with his brethren into Egypt for corne. 3. This Adullam was a towne in the tribe of *Iudah*, whither afterward *David* did flie, 1 *Sam.* 22.1. *Hierom* ſaith, that in his time there was a village of that name ſome ten miles from *Eleutheropolis*, *Muſcul.*

Adullam the name of a village in the tribe of *Judah*.

QUEST. IV. *Of Iudahs overſight in marrying a woman of the Canaanites.*

Verſ. 2. *IVdah ſaw the daughter of a man called Suah.* 1. This was not the name of *Iudahs* wife as the Septuagint reade, *verſ.* 12. but of his wives father. 2. Neither was this *Suah* a merchant as the Chalde paraphraſt readeth, and the Hebrewes follow the ſame, to cover the infirmities of their fathers: although the word *Covagnan* ſometime be uſed *appellatively* for a merchant, *Prov.* 31.24. But he was a Canaanite: as we reade the like of *Simeon*, that he had his ſonne *Saul* by a Canaanitiſh woman, *Gen.* 46.10. *Mercer.* 3. No marvell then if *Iudah* matching into the curſed ſtocke of *Canaan*, whoſe land was promiſed to *Abraham* and his ſeed, which *Iudah* could not be ignorant of, had no good ſucceſſe in his children the fruits of this marriage, who alſo were accurſed of God, *Calvin.* 4. *Iudah* ſaw this woman, he tooke her and went in to her; all was done in haſte: ſo that his affection carried him headlong, his judgement did not guide him, *Muſcul.*

QUEST. V. *Er and Onan whence and upon what occaſion ſo called.*

Verſ. 6. *IVdah tooke a wife to Er his firſt-borne.* 1. Though *Iudah* tooke him a wife without the conſent of his father, yet he will not have his ſonne ſo to doe, *Muſcul.* 2. Whence he is called *Er* it is not certaine: ſome will have it to ſignifie *watchfull*. *Auguſtine* doth interpret it *pelliceus*, to have his name of skinne or leather, ſuch as *Adam* was cloathed with, in token of his tranſgreſſion, *lib.* 22. *cont. Fauſt. cap.* 84. *Iſaack Caro* will have all theſe three ſonnes to be named from *Ioſephs* calamity: *Er*, becauſe *Ioſeph* was in a manner deſolate, or deſtroyed, of *gnariri*: *Onan*, of the griefe of their father: *Shelah*, of the errour which *Iudah* committed in ſelling of *Ioſeph*. *Ramban* thinketh *Onan* to be ſo called of the paine of his mother in travell, as *Rachel* called *Benjamin Ben-oni*; and *Shelah* of his mothers errour, in ceaſing to beare afterward. But if it bee lawfull to uſe conjectures, I thinke upon what occaſion ſoever they had theſe names given at the firſt, that the event anſwered their names; for *Er* was ſolitary without children; *Onan* had a lamentable end; and about *Shelah Iudah* committed a great errour with *Thamar*. 3. *Iudah* gave *Er* his name, the mother named the other two: not that as the Hebrewes note, the father did alwayes name the firſt-borne, the mother the reſt: for as we ſaw before in *Iacobs* ſonnes, ſometime the father, ſometime the mother indifferently gave the name, but not without the conſent of the father, *Mercer.* 4. Concerning *Thamar*, ſome Hebrewes would have her the daughter of *Sem*, the high Prieſt *Melchiſedeck*, becauſe *Iudah* judgeth her to be burned, according to the law of the Prieſts daughter committing fornication, *Levit.* 21.8. but ſeeing *Sem* died ten yeare before *Iacob*, (he lived not to the 50. yeare of *Iacobs*, as *Mercerus*) it cannot be that *Thamar* a childe-bearing woman ſhould bee his daughter, *Iacob* being at the leaſt an hundred yeare old. It is like ſhe was a Canaanitiſh woman, *Luther.* and a vertuous woman, that did leave and forſake the idolatry of her Countrey to worſhip the true God, *Perer. ex Pholone.*

Thamar whether the daughter of *Sem*.

QUEST. VI. *Of the ſinne of Er what it was.*

Verſ. 7. *NOw Er was wicked in the ſight of the Lord.* 1. The wickedneſſe of *Er* was not as *Auguſtine* ſuppoſeth, in being given to oppreſſion or cruelty, *lib.* 22. *cont. Fauſt. cap.* 34. but it is like to be the ſame ſinne of unnaturall luſt which *Onan* committed, as may be gathered both by the likeneſſe of the puniſhment, as by the phraſe, that he was wicked in the ſight of God, as it is ſaid of the Sodomites, *Gen.* 13.13. his ſinne was not ſecret, as *Toſtatus*, but it was a ſinne very hainous and grievous againſt the order of nature, and inſtitution of God: for he abuſed himſelfe, and ſpoiled his ſeed, not becauſe he would not have any iſſue by a Canaanitiſh woman, as *Mercer.* for then he needed not to have maried her; but rather as the Hebrewes conjecture, that hee might long enjoy the beauty and favour of *Thamar*, which would be impaired by bearing of children, or ſome ſuch like cauſe. 2. So then this ſinne was againſt nature, which is diverſly commited: either alone, when men doe vitiouſly procure and provoke their ſeed; or with others, either of a divers kinde, as with bruit beaſts, or with the ſame kinde but not the right ſex, as with the male, or with the right ſex that is the female, but not in due manner, which was the ſinne of *Er* and *Onan*. 3. This ſinne of *Er* was againſt the order of nature, uſing the act of generation for pleaſure onely,

Unnaturall luſt how many wayes committed.

onely, and not for generation: it was against God, whose institution he brake; against his wife, whom he defrauded of the fruit of her wombe; against himselfe, in preventing his issue; against mankinde, which should have beene increased and propagated, *Perer.* 4. Yet *Onans* sinne was not lesse than *Ers*, as *Augustine* thinketh, who maketh *Er* of that sort of wicked men that doe evill to others; *Onan* of that kinde that doe no good to others: but herein *Onan* exceedeth the wickednesse of *Er*, both because he was not warned by his brothers example; as *Daniel* reproveth *Belthasar* because his heart was not humbled by the fall of *Nebuchadnezer* his father, *Dan.*5.22. As also for that *Onan* committed this sinne of envie against his brother, to whom hee should have raised seed, whereas *Er* did it not of envie, but of an immoderate desire of pleasure, *Perer.*

Er or *Onan*, whether the greater sinner.

QUEST. VII. *Whether in any case it were lawfull by Moses law for one to marry his brothers wife.*

Vers. 8. IVdah said, &c. *goe in to thy brothers wife.* Here a question is moved, whether it were lawfull by *Moses* law for the brother to marry his brothers widow, to raise up seed to his brother. 1. *Philo* thinketh that it was not onely lawfull among the Israelites, but that it was the custome so to doe among the Canaanites, and that the Judges of the Countrey did give *Thamar* to *Onan*, after the death of his brother *Er*, but the contrary is evident out of the text; for *Iudah* and not the Judges of the Countrey gave *Thamar* to *Onan*: And I thinke rather that it was a custome received among the fathers, and afterward confirmed by *Moses* law, than any usage learned of the Canaanites, whose fashions they were not to imitate. 2. Neither doe I thinke with the Hebrewes, that *Iudah* was the first that brought in this kinde of marriage, though hee be first mentioned, but that he had received that custome from other of the fathers. 3. Wherefore it seemeth that *Moses* gave liberty to the next brother to take the wife of his brother that departed without issue, and not to the next removed kinsman onely that was without the compasse of the Levitical degrees: and so some expound that law, *Deut.*25.5. *sic Genevens.* upon that place: *D. Fulk. in 6. Mark. annot.* 2. But the other sense approved by *Mercerus*, *Calvin*, *Iunius*, which understand it of the naturall brother, seemeth more probable for these reasons: 1. Because the first president of such marriages is taken from this place, where one naturall brother succeedeth another in taking his wife. 2. The word used in the law, *Deut.*25.5. *jabam*, signifieth not to doe the office of a kinsman, but of a brother; for the word is used first in this place where it so signifieth; from hence then the originall sense of the word must be taken. 3. The words of the law are, *If brethren dwell together*; now naturall brethren and such as are properly so called, are more like to dwell together than kinsmen removed, who in a large sense are so called brethren. 4. This law is so interpreted in the Gospell, where it appeareth by the Saduces question of seven brethren that successively tooke the one the others wife, *Matth.*22. that it was so practised. 5. It is the opinion of *Philo* and the Hebrewes, as we heard before, who are best acquainted with their owne lawes, that naturall brethren used so to doe.

Moses Law, *Deut.*24.5. whether to be understood of the naturall brother.

4. Now the objections on the contrary part are easily answered. 1. It is objected that *Levit.*18.16. the brother is forbidden to marry his brothers wife. *Answ.* This is a particular exception from that generall law, that unlesse in this case onely to raise seed to the brother, it was utterly unlawfull to take the brothers widow; which was not to uncover her shame, but rather to take away her shame in that shee remained childlesse by his brother, and it was honourable to the dead in reviving his memory. So wee see in other cases that the Lord made some particular exception from his generall lawes: As the making of the Cherubims over the Arke was an instance against the second commandement; the Israelites robbing of the Egyptians against the eighth commandement; *Phinehes* killing of the adulterer and adultresse against the sixth commandement.

2. *Ob.* The practice of this law, as appeareth, *Ruth* 4. where *Boaz* not a brother but a kinsman taketh the wife of the dead, sheweth the meaning thereof. *Answ.* We deny not but where there was no brother nearer, there the next kinsman further off did the duty of the brother; and so was it practised upon *Ruth*.

3. *Ob. Iohn* Baptist simply reproveth *Herod* because he tooke his brothers wife, *It is not lawfull for thee* (saith *Iohn*) *to have thy brothers wife*, *Mark.*6.18. *Answ.* It is certaine that *Herods* brother had issue by his wife *Herodias*, whose daughter danced before *Herod*; and therefore in this case it was not lawfull: so that *Herod* tooke not *Herodias* for any such purpose to raise seed to his brother, but of an immoderate lust.

4. *Ob.* Why then should it not be lawfull still in this case to marry the brothers wife dying without issue? *Answ.* This law of *Moses* was partly ceremoniall and typicall, in preserving the right of the first-borne, whereby was prefigured the spirituall birth-right in the Messiah, which never should have end: partly politicall, in maintaining the distinction of families in their tribes: whereof the ceremonie is now abolished, which onely concerned that people, *Iun. in Deut.*25. *vers.*5.

QUEST. VIII. *Whether Thamar or Iudahs sinne was greater.*

COncerning this act of incontinencie which *Iudah* committed with *Thamar*, 1. We refuse the opinion of *Rab. Simeon*, who altogether exempteth *Thamar* from any fault, because she onely desired issue for the hope of the Messiah to be borne of *Iudah*: for this mystery was not as yet revealed, *Perer.* 2. It is certaine that *Iudahs* sinne was greater than *Thamars*, both in that he brake promise with her concerning *Selah*, as also in that he companied with her not for any issue but carnall lust: though he were afterward preferred before his brethren, this no more excuseth his fault than if *Davids* adultery joyned with murther should bee defended, because hee was preferred before his brethren, of whose seed the Messiah should come. 3. *Thamars* sinne was lesse than *Iudahs*, yet a sinne, as *Augustine* noteth; *Non eam justificatam, sed magis quam se justificatam dicens*; *Iudah* saith, *She was not righteous, but more righteous than*

than he, lib. 22. cont. Faust. cap. 62. Yet her fault is extenuated by these circumstances, as *Ambrose* noteth: *Non alienum præripuit thorum*; *She did not usurpe upon anothers bed:* she stayed till *Iudah* was a widower: she did it not of an inordinate lust, *Sed successionis gratia concupivit*; *She onely desired to have issue: Et ex ea familia quam delegerat*; *And by that family which she had chosen:* and further, after she knew her selfe to be conceived with childe, she put on her widowes garments againe, and so continued. 4. Yet *Thamars* sin in some respect was greater than *Iudahs*; because she wittingly committed incest with her father in law, but *Iudah* ignorantly, *Luther*. Notwithstanding all circumstances considered, *Iudahs* fault was the greater: and so he doth justifie her in respect of himselfe. 5. But whereas *Ambrose* further noteth, that shee stayed till *Selah*, to whom she was espoused, was dead, therein is an errour: for *vers.* 14. it is given as a reason why *Thamar* attempted this thing, because *Selah was now growne*, and of age, *and she yet not given unto him*: he was then at this time alive. Beside, *Selah* is numbred among those sons of *Iudah* that went downe with *Iacob* into Egypt: and onely *Er* and *Onan* of *Iacobs* sonnes are said to have died in the land of Canaan, *Gen.* 46. 12. *ex Perer.*

QUEST. IX. *How it came to passe that Iudah discerned not Thamar by her voice.*

Vers. 15. HE *judged her to be an whore, for she had covered her face, &c.* 1. Not as some reade, she had coloured or painted her face, whom *Aben Ezra* doth not without cause reprove. 2. Neither is this a reason why *Iudah* did thinke she was an harlot, because she was vailed, as *Iunius*, *Calvin*, for harlots use not to be so modest, but it is given as a reason why *Iudah* did not know her, *Mercer*. 3. And whereas it may seeme strange that *Iudah* did not know her by her voice, the reason is, that being wholly given over to lust, and intending no other thing, he greatly regarded not the sight of his eyes, or hearing of his eares, *Luther*: As also it was a just judgement of God upon him, to strike him with such a stupidity, as not to discerne her, *Mercer. Geneven.*

QUEST. X. *Whether Iudah were a Iudge.*

Vers. 24. BRING *her forth and let her be burnt, &c.* 1. *Iudah* giveth not sentence against *Thamar*, either as being appointed a Prince and Judge among the Canaanites, as *Tostatus*, *Cajetanus*: for it is not like they would suffer a stranger to be a Judge and ruler among them, as the Sodomites answer *Lot*, *Gen.* 19, 9. neither as chiefe in the familie had he power of life and death over those of his charge, as some thinke: for neither doe we reade that any father of families did execute any such justice in their families: and *Iacob* was the chiefe father of these families; and therefore it is most like that *Iudah* giveth advice that *Thamar* should be brought forth to the place of justice, and proceeded against according to the custome and law of that Country, *Mercer. Iun.* 2. But whereas she is adjudged to the fire: this was not because she was *Melchisedecks* daughter, the Lords high Priest, as the Hebrewes imagine, for he died ten yeares before *Iacob* was borne, who was now above 100. yeare old: and therefore *Melchisedeck* could not have a daughter so young to beare children: neither was this punishment arbitrary in *Iudah*, and inflicted without law according to his pleasure, *Burgens.* for *Iudah* had no such authority there: nor yet as *Lyranus* and *Tostatus*, was she worthy of the fire, because she had committed not simple fornication, but adultery, because she was by law obliged to the third brother, and so in a manner espoused: for it was not adultery for the widow of the brother to marrie with some other than the surviving brother: else *Naomi* would never have advised her daughters in law to get them other husbands in their owne Country, *Ruth.* 1. 9. But I rather thinke that *Thamars* adultery was in this, that she had played the whore, whereas *Iudah* had betrothed and espoused her to *Selah*: and that *Iudah*, who never was minded to give *Selah* to *Thamar*, fearing lest he might die also, as is evident, *vers.* 11. was very forward to take this occasion to be rid of *Thamar*, that *Selah* might not marrie her. 3. But herein appeareth *Iudahs* too much rigour and injustice, that before the matter was examined gave sentence: and was partiall (the truth being knowne) in his owne cause: and further, it was a savage part to put to death a woman great with childe, which is contrary both to divine and humane lawes: for it is written, *Deut.* 24, 16. *The fathers shall not bee put to death for the children, nor the children for the fathers*: but if *Thamar* had now died the infant had died with her. The Romans had a law, that the execution of a woman with childe should be deferred till she had brought forth: the same also was practised among the Athenians, *Ælian. lib.* 5. And therefore *Claudius* the Emperour is noted for his cruelty, that spared not to put to death women with childe, *Perer. ex Dion. lib.* 57.

Why *Thamar* is a judged to be burned.

Iudahs his rigorous oversight in adjudging a woman great with childe to the fire.

QUEST. XI. *Wherefore the Midwife useth a red threed, and what colour it was of.*

Vers. 28. THE *midwife bound a red threed, &c.* 1. It is so rather to be read than with *Oleaster*, a twine or double threed: the word *sani* here used commeth indeed of *sanah*, that signifieth to *double*, which is rather to be referred to the double die and colour, than the double matter, *Iun.* *Tostatus* also is much deceived here, that taketh it not for a red, but a blacke colour twice died, *ex Perer.* 3. The Midwife tied this red threed as a marke of the first-borne, because he first put forth his hand: and the purple colour very well agreeth to the birth-right or eldership, *Musc.*

QUEST. XII. *Whence Pharez was so called, and whereof he is a type.*

Vers. 29. HOW *hast thou broken thy breach upon thee?* 1. *Hierome* is deceived, that of this word *pharatz*, that signifieth to breake or divide, thinketh the Pharises to have taken denomination: whereas they had their name rather of *Pharas*, which signifieth to disperse or separate: because they were separate from other in profession of life, and their apparell, *Mercer.* 2. This story hath bin diversly allegorized by the fathers: some by *Pharez* understand the beleeving Gentiles, by *Zarah*, the Israelites: and by the red threed, their bloudy circumcision & sacrifices, *sic Iren. Cyril.* Some contrariwise will have *Phares* to signifie the Jewes, *Zarah*, the beleeving Gentiles, *Chrysost.* 3. But this *Phares* is more fitly a type and figure

figure of Christ, who hath broken downe the partition wall, and hath broken the power of hell and death, *Mercer*. And by this strange and extraordinary birth, the Lord would have *Iudah* and *Thamar* admonished of the sin which they had committed, and to be humbled thereby, though he in his mercie had forgiven it, *Calvin*.

4. *Places of Doctrine.*

1. Doct. *The difference betweene the apparelling of widowes and wives.*

Vers. 14. *She put her widowes garment off, &c.* It seemeth that it was the use in those dayes for widowes to be knowne from wives by their mourning and grave apparell: in which case more is permitted to women that are married, whom the Apostle alloweth to adorne themselves with comely and sober apparell, without pride or excesse, 1 *Timoth.* 2. 9. to please and content their husbands: but widowes having no husbands to whose liking they should apparell themselves, ought not to decke themselves to please other mens eyes, *Luther*.

2. Doct. *Friendship ought alwayes to be joyned with pietie.*

Vers. 20. *Iudah sent a kid by the hand of his friend.* This *Hirah Iudahs* friend did performe an evill office, in being as it were a broker for *Iudah*; who should neither have requested any dishonest or uncomely thing of his friend, nor the other yeelded unto it: love, truth, and piety, ought not to be separated, as Saint *Iohn* saith, *Whom I love in the truth*, *Epist.* 3. 1. *Muscul.*

3. Doct. *Adultery in former times punished by death.*

Vers. 24. *Let her bee burnt.* We see that even among the Canaanites adultery was judged worthy of death: for *Iudah* inventeth no new kinde of punishment, but speaketh according to the law and custome of that Countrey: So the Lord himselfe said to *Abimelech* that had taken *Sarai* unto him, *Behold thou art but a dead man for this, &c. Gen.* 20. 3. Now although this law as peculiar to that Countrey, bindeth not now neither in respect of the kinde of death (for by *Moses* law onely the Priests daughter if she played the whore was burned, *Levit.* 21. 9. the rest were stoned:) nor yet in the inequality of the law: for the women offending were burned, the men escaped, as appeareth in *Iudah*, *Calvin*. whereas both adulterers and adulteresses are alike guilty: and though then there was greater cause of keeping their seed uncorrupt for preserving of their lives, and the distinction of families, in which respect it may be thought somewhat of the former rigour and severity may be abated: yet this example condemneth the security and connivence of magistrates in these dayes in the punishing of this sinne, when as faults of lesse nature are more severely censured than adultery. And whereas the president of our Saviour is urged by some for the mitigation of the punishment of adultery, because he would not condemne the woman taken in adulterie, it doth not serve their turne: for this mercie Christ shewed, not to cleare or exempt the adulteresse, leaving her to the magistrate, but partly to shew that he came not to be a judge in such causes, as neither in other like businesses, as dividing of the inheritance, *Luk.* 12. 14. partly by this example he would teach what is to be required in the person of an accuser, not to bee guilty of that crime whereof he accuseth others.

Why Christ condemned not the adulteresse, *Ioh.* 8.

5. *Places of Confutation.*

1. Confut. *That it is not lawfull upon any occasion to marrie the brothers wife.*

Vers. 8. *Goe into thy brothers wife.* Because in this place, as also *Deut.* 25. 5. it is permitted to natu-rall brethren to marry the wives of their brother deceased; *Bellarmine* inferreth that the Law, *Levit.* 18. 16. that a man should not marry his brothers wife, was but a judiciall law, not grounded upon the law of nature, and abrogated by Christ: and that it is not simply evill so to doe, for then it could not be made lawfull by circumstance, *Bellar. de matri. cap.* 27.

Contra. 1. For a man of a lustfull and uncleane minde to take his brothers wife is against the law of nature, and was never lawfull: but in this case onely, to marry her in obedience to the law, and to revive the memory of the dead, was not against the law of nature. 2. If it had, God who is above nature, and who giveth law unto nature, might in this case grant an indulgence and dispensation for those times. 3. Like as then to kill was simply evill and forbidden in the commandement, yet in the zeale of Gods glory to kill the wicked, as *Phinehes* did the adulterer and adulteresse, and *Samuel* the king of Ameleck, was lawfull and commendable: so notwithstanding that law in *Levitieus* which forbiddeth the discovering of the shame of the brothers wife, *Levit.* 18. 16. that is, of a filthy and uncleane desire to marrie her; it might be lawfull to doe it onely in this case, to shew obedience to the law, and love to the dead in raising up seed unto him, which was not to discover their shame, but rather to cover it, in that the brother departed had by this meanes an heire to keepe his memory, the woman had issue which was childlesse before. 4. That this law which forbiddeth to marry the brothers wife, was not abrogated by Christ, appeareth by *Iohns* reprehension of *Herod*, that it was not lawfull for him to have his brothers wife, *Mark.* 6.

2. Confut. *Against the Anabaptists, of the lawfull power of magistrates.*

Vers. 24. *Let her be burnt.* This maketh against the opinion of the Anabaptists, who deny that the Magistrate among Christians hath power to put any to death. And lest it might be thought onely lawfull in the Old Testament and not in the new, the Apostle confirmeth the same, saying, that the power beareth not the sword for nought, and that he is the minister of God to shew revenge upon those that doe evill, *Rom.* 13. 4. Now whereas the Anabaptists object that place, *Matth.* 5. 38. *Yee have heard*

that

that it hath beene said, an eye for an eye, a tooth for a tooth : but I say unto you, resist not evill, &c. Where Christ (they say) restraineth this power of revenging evill, given by *Moses* to the Magistrate : the answer here is readie, that although this rule was first given to the Magistrate, yet the Scribes and Pharises corruptly applied it to private revenge : so that our Saviour in this place disanulleth not the law of *Moses*, but speaketh against their corrupt glosses upon it.

6. *Places of Exhortation.*

1. Observ. *How life is to bee counted a blessing.*

Vers. 6. *ER was wicked, &c. and therefore the Lord slew him :* Length of daies then simply and in it selfe is a blessing of God, and the extraordinarie shortning and cutting off the daies, is a curse : *the blondie and deceitfull man shall not live out halfe his daies, Psal.* 55. 24. yet this is to be understood with certaine conditions and limitations : 1. In respect of the times, for long life more apparantly was accounted a blessing under the old testament, when the people were fed and nourished with temporall promises: but under the Gospel we must looke to spirituall : 2. Generally upon all the blessing of long, and judgement of short life is not shewed. It sufficeth, that for the demonstration of Gods mercie in the one, and of his justice in the other, some are exemplified : 3. Short life is a blessing, when men are taken away from troubles to come, as *Abiah* was of *Ieroboams* house, 1 *King.* 14. 13. And long life is a curse, when it bringeth shame and dishonour with it, as is seene in *Cam, Calvin.*

2. Observ. *Not to post over the fault to others.*

Vers. 11. *HE thought thus, lest he die as well as his brethren : Iudah* layeth all the fault upon *Thamar*, as though her marriage had beene unluckie, whereas it was wholly in his sonnes. Thus *Adam* posted over his fault to *Eve*, but wee are taught hereby to examine our selves, and to finde out our owne sinne, *Muscul.*

3. Observ. *The proneneſſe of our nature to sinne.*

Vers. 16. *HE turned to the way towards her.* Wee see in *Iudah*, what mans nature is, without the direction of grace : how prone and readie hee was to commit this sinne, and so carried headlong into it, that hee spared not to give her his best ornaments for a pledge, his Ring, Kercheffe, and Staffe, *Musculus.* Therefore that exhortation of Saint *Paul* is necessarie : *Flie from the lusts of youth, and follow after righteousnesse, faith, love,* 1 *Tim.* 2. 22.

4. Observ. *To feare God more than men.*

Vers. 23. *LEt her take it to her, lest we be ashamed : Ioseph* feareth more the shame of the world in this case, than the displeasure of God, as many doe, which are given to the filthie sinne of uncleanenesse, *Calvin.* But wee should remember what our Saviour saith, *Feare not them which kill the body, but are not able to kill the soule, &c. Matth.* 10. 28.

5. Observ. *After repentance, wee must not fall into the same sinne againe.*

Vers. 26. *SO he lay with her no more.* In this *Iudah* is to bee commended, that having committed a sinne of ignorance, hee would not fall into the same willingly againe, *Muscul.* so true repentance, worketh a detestation of the sinne repented of : and godly sorrow bringeth a great care with it, 2 *Cor.* 7. 11.

CHAP. XXXIX.

1. *The Method or Argument.*

THis chapter setteth forth partly the prosperous estate of *Ioseph*, in his master *Potiphars* house ; partly his affliction and humiliation, in being cast into prison.

In the first, 1. Wee are to consider the cause of *Iosephs* prosperitie, the blessing of God, *Vers.* 1, 2, 3. 2. The effect thereof, the favour of his Master, who committed all to his hand, to *Vers.* 7. 3. *Iosephs* faithfulnesse againe to his Master, in refusing to be entised to folly by his Mistresse, whereto two reasons induced him, the favour and goodnesse of his Master, the feare of God, *Vers.* 8, 9.

In the second, 1. Is set forth the cause of *Iosephs* imprisonment, the false accusation of his mistresse, with the probable shew thereof, in detaining first, and then producing his vesture, *Vers.* 10. to 19. 2. Then is set forth the affliction of *Ioseph*, in being shut up in prison with the other malefactors, *Vers.* 19, 20.

3. The qualifying of his affliction, in that the Lord so worketh with *Ioseph*, that hee found favour also with the keeper of the prison, *Vers.* 21, 22, 23.

2. *The divers readings.*

v. 1. *One of Pharaohs Lords. B. Courtiers. T. Princes. C. Eunuch. cet.* see further, for the divers readings of this word *seris*, and *tabach*, *Gen.* 37. 36. *qu.* 29. *qu.* 30. *T. B. s.*

At the hand of the Arabians. C. Ismaelites. cet. *C. c.*

v. 2. *And the word of God was an helpe to Ioseph. C. and the Lord was with Ioseph. cet.* *C. ass.*

v. 4. *And he pleased him. S. served or ministred to him. cet. shereth, to minister.*

H.det. v. 6. *He left all he had in Iosephs hand, cæt.* only the Latine wanteth this clause, *he knew nothing else. H. he knew*
T.C.r. *nothing with himselfe:* that is, which hee had. *S. P. he tooke account of nothing with him. G. hee knew no-*
thing with him. C. T. so also the Heb.

H.c. v. 7. *After many dries. H. after these words. S. P. C. after this. B. after these things. G. T. heb. dabar, a word, a thing.*

Sleepe with mee. H. S. lie with me.

T.C.r. v. 9. *There is nothing in the house, which is not in my power. H. there is not in this house. S. there is none in the house greater than I. G. B. hee himselfe is not greater in the house than I. C. T.* heb.

H.S.alt. v. 10. *He refused to commit adulterie. H. he would not sleepe with her, that he might lie with her. S. he consented not to lie with her, or be in her cõpanie. cæter.*

C.c. v. 11. *Ioseph entered the house, to examine his accounts. C. to doe some businesse. cæt.*

H.c. v. 13. *When she saw, &c. that she was despised. H. that he was fled out. cæt.*

H.c. v. 16. *For a proofe of the matter, the cloake laid up she shewed to her husband returning home. H. she laid up the garment with her, till her husband came home. cæter.*

S.ad. v. 17. *And said, let mee sleepe with thee. S.* the rest have not this clause.

H.cor. v. 19. *Giving too much credit to the words of his wife. H. when he heard the words of his wife, which she told him, saying, after this manner did thy servant to me. cæt.*

T.r. v. 20. *Hee cast him into prison. S. into the place of munition or strong place. S. into the prison house. G. B. P. into the round tower. T. sahar,* a round tower.

H.c. v. 22. *Whatsoever was there done, was under him. H. whatsoever they did there, that did hee. cæt.*

3. *The Explanation of doubtfull questions.*

QUEST. I. *The meaning of their words, saving of the bread which he did eat.*

Vers. 6. HE *tooke account of nothing, saving only of the bread, &c.* 1. This is neither to bee understood of *Ioseph*, that hee had no other reward for all his service at his Masters hand, but the bread which he did eat, for it is not like that his Master would deale so hardly with him, having committed all to his charge. 2. Neither by this phrase is expressed *Iosephs* parsimonie and sparing diet, that hee would not eat of *Potiphars* delicates, yet was faire and well-favoured: as the like wee read of *Daniel*, *Dan.* 1. For this clause is to be referred to *Potiphar*, not to *Ioseph*, *saving only of the bread which hee did eat.* 3. And yet wee refuse the conceit of R. *Salomon*, who by *bread* here understandeth *Potiphars* wife: for that is a forced and improper sense. 4. Neither with *Aben Ezra*, doe wee so expound it, as though *Ioseph* was excluded from medling with his masters meat and drink, because it was an abomination to the Egyptians to eat with the Hebrewes: for it is said before, *vers.* 4. that *Ioseph* found *favour in his Masters sight, and served him*, that is, waited and attended upon his person. 5. Wherefore the meaning is no more but this, that *Potiphar* freely committed the whole charge to *Ioseph*, taking no account of him: but was secure, and cared for nothing, hee did only eat and drinke, and take such things as were provided for him, without any more care, *Mercer. Iun.*

QUEST. II. *How long Ioseph served in Potiphars house.*

Vers. 7. AFter *these things, &c.* 1. The Latine translation readeth, *after many yeares:* which although it be true, yet it is not agreeable to the words of the text. 2. *Ioseph* spent many yeares in *Potiphars* house: for first he was as a common servant in his Masters house, *vers.* 2. Then his master having a great liking of him, made him one of his owne ministers or servants to attend his owne person, *vers.* 4. Lastly, hee made him ruler of his house, *Iunius.* 3. It should seeme then, that *Ioseph* served 10. or 11. yeares in *Potiphars* house, before hee was cast into prison, from the 17. yeare of his age, till hee was 27. he might be three yeare in prison, for two yeares after that the chiefe Butler was set at libertie, *Pharaoh* dreamed, *Gen.* 4. 2. And *Ioseph* for expounding his dreame, was advanced, being then 30. yeare old, *Gen.* 41. 46. *Mercer. Perer.*

QUEST. III. *What stayed Ioseph from committing this great sinne.*

Vers. 9. HOw *can I doe this great wickednesse, and sinne against God?* 1. Like as the wicked, accustomed to doe evill, cannot doe that which is good: as is said of *Iosephs* brethren, that they could not speake peaceably unto him, *Genes.* 37. 4. So the righteous established by the grace of God, cannot doe evill, not in respect of their free-will, which by nature is prone enough to evill, but because Gods grace stayeth them: so that they cannot doe it, because they know they ought not, *Perer.* 2. Three things stay *Ioseph* from committing this sinne; the feare of God, the love of his Master and his liberalitie toward him, and the dutie of the wife toward her husband, *Mercer.* 3. Three things in respect of God ought to keepe us from sinning. 1. The reverence of his Majestie, which seeth and beholdeth all things. 2. The consideration of his mercie and benefits received. 3. The feare of his judgements, *Perer.*

QUEST. IIII. *Of Iosephs invincible chastitie.*

Vers. 12. HE *left his garment in her hand and fled, &c.* 1. Forraine histories make honorable mention of divers, famous for their chastitie: as *Ælianus* of *Amabæus* the harper, that having a most beautifull wife, yet abstained from her; and of *Diogenes* the Tragicall writer, that did the like. *Valerius Maximus* writeth of one *Spurina* a faire young man, who of purpose disfigured and mangled his face, because he would not be desired of women: and of *Hippon* a woman of Greece, that cast her selfe into the sea to save her chastitie: But chaste and constant *Ioseph* farre exceedeth them all. 2. For being in his youthfull yeeres, when lust most rageth, of the age of 27. and often sollicited, and of no meane

woman,

woman, but of the ladie of the house, he could neither be intised by her promises, nor overcome by her threats, as it is like shee did threaten to accuse him falsely to her husband, and so seeke his death: neither the opportunitie or secrecie of the place could move him: for *Potiphar* and all his servants were absent, in solemnizing some festivall day, and his wife staied at home, fayning her selfe sicke, as *Iosephus* conjectureth: neither the impudencie of the woman, that laied violent hands upon him, and strugled a good while with him, till the servants were returned, could conquer his chastitie. 3. Hee was not therefore so faire without, as he was faire and comely within: *pulchrior in luce cordis, quam facie corporis, fairer in the light of his soule, than in the face of his bodie, Augustine*, 4. In whom appeare foure principall vertues: his temperance, in not being inticed, no not by his Mistresse: his justice, in not yeelding to doe this wrong and dishonour to his Master: his fortitude, in not suffering himselfe by many attempts and assaults to be overcome: his prudence, in choosing rather at once to reject her, and leave his garment, than to keepe her in suspence, *Rupertus*.

QUEST. V. *How it came to passe that Ioseph was imprisoned; not put to death.*

Vers. 20. *After this manner did thy servant unto me; and Iosephs Master tooke him, and put him in prison.*

1. That is an obscure colection of *Rasi*, that *Potiphars* wife being in bed with her husband, shewed how *Ioseph* would have done unto her: it is not like that shee stayed so long to make her complaint: but as *Iosephus* thinketh, she sitting weeping and mourning, told her tale as soone as her Lord came in: 2. In that *Potiphar* casteth *Ioseph* into prison, and killeh him not; I neither thinke with *Perer*, that it proceeded of his Masters love toward him; nor with *Musculus*, that hee was committed to custodie there to be kept, till he received the sentence of death. But I rather with *Chrysostome* ascribe it to Gods providence, who so wrought in *Pharaohs* heart, that hee had no such purpose to put *Ioseph* to death, as also *Iosephs* innocencie might appeare, for the which cause the chiefe keeper under *Potiphar* shewed him favour. 3. It seemeth that *Ioseph* was put into a dungeon, *chap.* 40. 15. The word *Sohar* signifieth a round vaulted house, such was this where the Kings prisoners lay bound, and whither *Ioseph* was sent, not of favour as some thinke, but for more sure keeping: and there hee lay bound with fetters, as it is in the *Psal.* 105. 18. *They held his feet in the stockes, and hee was laid in irons.*

Iosephs manner of imprisonment.

4. *Places of Doctrine.*

1. Doct. *The prosperitie of the righteous must bee ascribed to Gods providence.*

Vers. 2. *THe Lord was with Ioseph and he prospered: Iosephs* prosperitie is ascribed to Gods providence: the world useth to impute such things to chance and fortune: but wee must looke toward God the author of our prosperous state, and moderator of our afflictions, *Calvin.* That wee may say with *David, Whom have I in heaven, but thee, and I have desired none in the earth with thee? Psal.* 73. 25.

2. Doct. *Why adulterie is called a great sinne, and against God.*

Vers. 9. *HOw can I doe this great wickednesse, and sinne against God?* Adulterie is called a great sinne; as *Abimelech* saith to *Abraham, What have I offended thee, that thou hast brought upon mee and my kingdome this great sinne? Gene.* 20. 9. It is a great sinne; because there is dishonor done to the husband, whose bed is defiled: the children are wronged, who are illegitimate being gotten in adulterie: the woman also breaketh her faith and vow made to her husband: and this sinne is specially said to be against God, who is the author of holy wedlocke: whose institution is by this meanes violated and broken: as *David* therefore saith, *Psal.* 51. 4. *Against thee, against thee onely have I sinned, Muscul.*

3. Doct. *Feare of evill report must not make us leave our dutie.*

Vers. 12. *HE left his garment and fled. Ioseph* did choose rather to keepe his innocencie, though it were with infamie and false report: for as according to S. *Pauls* rule, wee must not doe evill, that good may come of it, *Rom.* 3. 8. So wee must not leave off to doe good, though evill doe insue upon it. Wee ought to use all meanes to have good report, but rather than wee should hazard our faith and innocencie, wee must arme our selves with *Ioseph*, to *passe by honour and dishonour, by evill report and good report*, 2 *Cor.* 6. 8.

5. *Places of confutation.*

1. Confut. *Against Merits.*

Vers. 21. *THe Lord was with Ioseph, and shewed him mercie, &c.* Although *Ioseph* feared God, and was a vertuous man; yet this favour which he found is ascribed to Gods mercie, not to any merit or worthinesse in him: for although the Lord rewardeth his innocencie and integritie by this means, yet was it in mercie, *Calvin.* So *Iacob* before acknowledged all to be of Gods mercie, *Gen.* 32. 10. *I am not worthie of the least of all thy mercies:* and *Gene.* 33. 10. *God hath had mercie on me, and therefore I have all things.*

2. Confut. *Against the descension of Christ into Limbus patrum.*

Vers. 22. *ANd the keeper committed all the prisoners to Iosephs hand, &c. Pererius* here maketh *Ioseph* a type and figure of Christ; that as the prisoners were committed to his charge, whom he was a great comfort unto, and prophesied unto some of their deliverance, so Christ, descending to hell, delivered from thence those which were there bound in prison. *Contra.* Beside that such devised allegories are but simple grounds of matters of faith, such as the Papists make the descension of Christ to *Limbus patrum* to be: this comparison betweene *Ioseph* and Christ hath small agreement in this point. 1. *Ioseph* was put into the dungeon, as a prisoner himselfe: I hope they will not say, that Christ was as a prisoner in

hell. 2. *Ioseph* delivered none, but foreshewed the deliverance of some: but Christ must be a deliverer. 3. Some of these prisoners were not delivered, but condemned: but Christ (they say) harrowed that hell, to the which hee descended, and delivered all.

6. *Places of Morall observation.*

1. Observ. *Families and kingdomes blessed for the righteous sake.*

Vers. 5. *THe blessing of the Lord was upon all that hee had in the house, and in the field.* Thus wee see that God blessed *Potiphars* house for *Iosephs* sake: as *Laban* prospered because of *Iacob*: thus houses, families, cities, and kingdomes are blessed, because of the people of God: the world therefore hath reason to make much of them, as *Potiphar* did of *Ioseph*, not to hate, and deride them, as the fashion of this untoward age is.

2. Observ. *Beautie a deceitfull gift.*

Vers. 6. *IOseph was a faire person. Ioseph* by occasion of his beautie and favour, was in great danger, to have beene supplanted and inticed to evill: which teacheth us, that although favour and beautie bee a precious gift from God, and as the Poet could say, *gratior est pulchro veniens è corpore virtus: vertue hath a better grace, that shineth from a beautifull face*: Yet there are better gifts to bee desired, which bring no such inconvenience: as the Apostle saith, *desire you the best gifts*, 1 *Cor.* 12. 31, *Muscul, Calvin.*

3. Observ. *The three engines and weapons of harlots.*

Vers. 7. *HIs Masters wife cast her eyes upon Ioseph.* Wanton women have three principall weapons that they fight with: *prima adulteræ oculorum tela sunt, an harlots first engines are her eies*, as here *Iosephs* Mistresse first casteth her eies upon him: *secunda verborum*: The second, are her inticing words, as here shee impudently saith, *come lie with mee*, *Ambrose*: The third, is their impudent behaviour, and continuall solliciting: as here this unshamefast woman did day by day, move and provoke *Ioseph*, *Vers.* 10: *ex Perer.*

4. Observ. *The occasion of evill to bee avoyded.*

Vers. 10. *HE hearkened not unto her, to lie with her, or bee in her companie. Ioseph* would avoid all occasions, that might draw him into the least suspition of evill, *Muscul.* So the Apostle saith, *Abstaine from all appearance of evill*, 1 *Thess.* 1. 22. He that will not be inticed to adulterie, drunkennesse, and such like, must shunne and avoid the companie of such.

5. Observ. *The unstable affections of the wicked.*

Vers. 14. *SHee called to the men of the house.* This wicked womans love, was turned into hatred: such was *Amnons* filthie love, or lust rather, toward *Thamar*, whom he hated as much after his uncleane act, as hee doated upon her before, 2 *Sam.* 13. 15. Such are the affections of the wicked, variable, inconstant, inhumane, unstedfast.

6. Observ. *God visiteth his children even in prison.*

Vers. 21. *THe Lord was with Ioseph, and shewed him mercie, &c.* Though *Ioseph* was closed up in the darke dungeon, yet God was his light and comfort: as it is in the Psalme, *Unto the righteous ariseth light in darkenesse*, *Psal.* 102. 4. *Visitat deus & in carcere suos*, *God doth visit his, even in prison*: as Christ saith in the person of his members, *I was in prison, and ye did not visit mee*, *Matth.* 25. Thus God visited *Paul* and *Silas* being fast in the stocks in the inner prison, when at midnight they sung a Psalme unto God, *Act.* 16. 25.

CHAP. XL.

1. *The Method or Argument.*

THis chapter sheweth first, what favour *Ioseph* found for the time present at the hands of the keeper, and how he was set over the other prisoners, *vers.* 1. to *vers.* 5. Secondly, how by the interpretation of certaine dreames he made away for his deliverance, and preferment following: where first the dreames are rehearsed unto him; the dreame of *Pharaohs* chiefe Butler apart, as also the dreame of the chiefe Baker: then *Ioseph* expoundeth the dreames: the interpretation of the one was good, of the other unhappie: lastly is shewed, the divers successe of these dreames, according to *Iosephs* interpretation, *vers.* 19. to the end.

2. *The divers readings.*

H. ad. v. 1. *It happened that two Eunuches offended. H.* the rest have not this clause: but onely, *that the Butler and Baker offended.*

S. ad. *The chiefe Butler and chiefe Baker. S.* The Butler and Baker, *cæt.*

T. r. v. 1 *The Butler and Cooke. T. Butler and Baker. cæt. aphah*, signifieth to bake, and to seeth and dresse meat: it appeareth, v. 17. that he had charge of the Kings meat.

T. r. v. 2. *Phardoh was angrie with them. H. angrie with his two Eunuches. S. two princes. C. officers. G. B. Courtiers.*

Courtiers. T. Saris, signifieth both and *Eunuch*, and gelded man, as likewise a principall officer, or man in authoritie. *S.det*

v.3. *He sent them into the prison of the Captaine of the souldiers. H.C. of the chiefe steward. G.B. præfecti satellitum, master of the guard. T. principis lanionum, the chiefe slaughter-man. P.* see before, *chap.* 37.36. of the divers readings, of the word *tabach*.

v.3. *In the place where Ioseph lay. S. lay bound. cæt. the house of them that were bound, where Ioseph lay bound. G. the round tower. T. Sohar, a round vaulted place.* *T.r.*

v.5. *They dreamed both a dreame the same night. H. both one dreame in one night. S. every one his dreame. cæter.* *H.S.c.*

Their visions were of their dreame. S. each mans dreame of a divers interpretation. S. according to the interpretation thereof. cæt. *S.B.c.*

The Butler and Baker of the King of Egypt, which were bound in prison: all have this clause but the Latin. *H.det.*

v.13. *Pharaoh shall remember thee C. remember thy service. H. thine office. S. number thy head, or leavie thine head. T. lift up thy head. B.G.P. heb.* *T.r.*

v.16. *Three baskets of meale. S. filled with principall or white bread. C. three white baskets. G.P. three white wicker baskets. B. baskets full of holes. T. chur*, signifieth *white*, and *full of holes*. *diverſ. fgi. T.r.*

v.17. *All kinde of baken meats for Pharaoh. cæt. all kind of meats dressed by the art of coquerie. T.* see before, v.1.

v.23. *He forgot his interpreter. H. remembred not Ioseph, but forgot him. cæt.* *H.det.*

3. The explanation of doubtfull questions.

QUEST. I. *What the offence was of Pharaohs chiefe Butler and Baker,*

Vers.1. *THe Butler offended, &c.* 1. This Butler and Baker that offended, were not the under officers, and therefore they which were set over them were punished, as *R. Ephraim Carus* thinketh: for it had not beene justice to punish one for an others fault: but the same parties, which offended were committed. 2. Neither was this their offence, because *Pharaoh* found a flye in the cup, and a little stone in the bread, as some Hebrewes imagine; it is not like that so wise a Prince would punish so small offences with death: some thinke they had attempted the chastitie of *Pharaohs* daughters, but it is most like, that it was some conspiracie or treason against the life of *Pharaoh*, as we reade in the booke of *Esther*, that two Eunuchs conspired against *Assuerus*, *Mercer*.

QUEST. 2. *How the chiefe Butlers head is said to be lift up.*

Vers.13. *WIthin three daies shall Pharaoh lift up, or leavie thy head, &c.* 1. *Iunius* exposition here is too curious; that referreth this to that use and custome of tables made with rowes and ranks of holes, with pegges, against the which were written the names of the officers with their ministerie and services: and that this peg is called the head, and the boord or table, the base, or seat, to the which the peg should be removed: which signified the restoring of him to this place againe. 2. I had rather with *Mercerus*, understand by lifting up or leavying the head, the numbering of him among the rest: as the phrase is used, *Exod.* 30.12. *When thou liftest the head of the children of Israel*, that is, takest the summe of them. 3. But we neede not search further, than with *Musculus*, to take the plaine and ordinarie sense; who by lifting up or leavying the head, understandeth his advancement, and restoring to his former condition: as the head of *Ioachim* King of Iudah is said to be lift up, when he was delivered out of prison, 2. *King.* 25.27.

QUEST. III. *Whether Ioseph offended in making request to the Butler to remember him.*

Vers. 14. *HAve me in remembrance, &c.* 1. The Hebrewes doe reprehend *Ioseph*, for trusting to this meanes of his deliverance, & say that for this cause he was chastised with two yeares longer imprisonment: to the same purpose writeth *Augustin. serm.* 82. *de temp.* But although *Ioseph* was content to use the meanes which was offered, yet there is no doubt he relied upon Gods providence still, & therefore *Ioseph* is here reprehended without cause. 2. Neither doth he make sale of his spirituall and prophetical gift, requiring this as a reward and recompence for this good tidings. But by this he sheweth the certaintie of the Butlers good successe and favour with the King, that if he made but mention of him to *Pharaoh*, he might be delivered: neither doth he aske this as a reward, but taketh this occasion to do himselfe good: for it is lawfull for a man to use all honest meanes for his libertie, as the Apostle saith, *Art thou called being a servant, care not for it, yet if thou canst be free use it rather*, 1 *Cor.* 7.21. *Calvin.* 3. It may be that *Ioseph* was somewhat too confident upon this meanes, as though this were the way that God had appointed for his deliverance; and therefore God would exercise *Iosephs* patience still; so that *Ioseph* failed not in diffidence and distrust, in betaking himselfe to the meanes: but rather herein, that he limiteth Gods providence, both for the meanes, and the time, that even now, and by this meanes, he hasteth to be delivered, *Calvin. Mercer.*

QUEST. IIII. *How Ioseph is said to be stollen away.*

Vers.15. *I Was stolen away by theft out of the land of the Hebrewes.* 1. This theft was not committed by the Ismaelites, who bought *Ioseph* for their money but by his owne bretheren: who committed a theft two waies, both because they sold a freeman, not taken in battel, nor brought into bondage, which by *Moses* Law was punished with death, *Exod.* 21.16. and in that they did robbe their father of his child, *Perer.* 2. *Hebron* is not here meant by the land of the Hebrews, as *Ramban*, because that was the principall place of abode, for *Abraham*, *Isaack*, and *Iacob*: but the land of Canaan is thus

Canaan why called the land of the Hebrewes

thus called, where the Hebrewes dwelt: which *Ioseph* so calleth, rather than Canaan, because he abhorred to be counted of that nation, *Mercer.*

QUEST. V. *How the chiefe Baker his head is said to be lifted up, or leavied.*

Vers. 19. WIthin three daies Pharaoh shall take thine head from thee, or leavie thine head off from thee, &c. 1. *Junius* readeth thus, *Pharaoh numbering thee, shall cause thee no more to be numbered:* and hee referreth it as before, to the removing or taking away of his pegge (which he taketh for his head) out of his hole or place in the table: but this seemeth to be too curious. 2. Neither with some other, doe I thinke, that the chiefe Baker was beheaded, for the text saith, he was hanged upon a tree, which needed not, if he were first beheaded. 3. Some make the meaning of the phrase to be this, that *Pharaoh* would take away his life from him: and the Latines say, *capite plecti*; to lose the head, that is, to be put to death: hence they are called *capitall crimes*, that are punished by the losse of the head, or life, *Mercer.* 4. The most reade, shall take thine head from thee: but he was hanged, not beheaded. 5. Some thinke he was first beheaded, and then hanged, as the manner is yet in some countries, *Osiand.* But in that the Butlers head was lift up as well as the Bakers, *vers.* 20. this phrase doth not shew his punishment, for then the effect, *vers.* 20. should not answer to the prophecie. 6. Some vnderstand it of his hanging, that his head was lift up upon him: as our Saviour calleth his hanging upon the crosse, his exaltation or lifting up, *Ioh.* 3.14. *Pelican.* But this cannot be the meaning, because the same phrase is used both of the Butler, and Baker. 7. This therefore is the sense, that *Pharaoh* should lift up his head aloft out of prison, and cause his name to be rehearsed, and so his head to be leavied among the rest of his servants, and take cognizance of both their causes, but the one he should hang, and restore the other: So *Ioseph* doth foretell unto them three things: whereof the first, the leavying of the head, and examining their cause, is common to them both: the other two things are peculiar to either: the Butler shall be restored to his office, and minister the cup to the King, *vers.* 13. the Baker shall be put from his office, and no more reckoned or leavied among the officers, and be hanged: this then is the true reading of the words, *Pharaoh shall leavie thine head from upon thee*: that is, that no more leavying or reckoning be *made upon thee:* which words may be supplied by the contrarie, *vers.* 13. and the expo sition of the præpositions, *ghal* used there, to thine office, and (*meghal*) *from off* expressed here, doe insinuate as much: so also the same word *meghaleca, from off thee,* is used in the end of this *verse*: and *Deut.* 8.4. *Thy garments did not waxe old* (*from off thee*): that is, to be no more upon thee, and so to be used by thee.

QUEST. VI. *Whether Ioseph used any preamble to his interpretation.*

Vers. 19. THe birds shall eate thy flesh. 1. It is like that *Ioseph* being to deliver so hard an interpretation of the Bakers dreame, did use some preface to excuse himselfe, as *Philo* bringeth him in thus speaking, *Utinam tale somnium non vidisses, &c.* I would thou hadst either not seene this dreame, or not declared it to me: and it is not vnlike, but that *Ioseph* used some such preparation as *Daniel* did when he was to expound *Nebuchadnezzars* dreame, *The dreame be to them that hate thee, and the interpretation thereof to thine enemies, Dan.* 4.16. 2. This hanging of malefactors upon a tree, seemeth to have beene an ancient punishment, and it was counted a most ignominious death: and therefore Saint *Paul* setteth forth the great humilitie of Christ, that humbled himselfe even to the death of the crosse, *Philip.* 2. The Latine translator readeth, he shall hang thee on the crosse: which kinde of death was used also among the Romanes: as *Tully* saith, *Facinus est vincire civem Romanum, scelus verberare, quid dicam in crucem tollere;* It is a great offence to binde a Citizen of Rome, a greater to beate him, the greatest to set him on the Crosse, *Cicer. Verrem.* 7. 3. Such as were hanged to death among the Israelites, by the law were to be taken downe and buried the same day, *Deut.* 21.23. But it seemeth, that this use was not observed among the Gentiles, but their bodies did hang to be meate to the foules of the ayre, *Perer.* which may be noted, as a great judgement of God, when the Lord suffereth his owne image in man to be so defaced, and his flesh to be given for meate to the foules and beasts, whose flesh is appointed to be mans food: as the Lord threatned against *Ieroboam* and his house, that they which died in the Citie should be eaten of dogges, they which died in the fields should be devoured of the foules of heaven, 1 *King.* 14.11. *Musc.*

The hanging on the crosse an ancient punishment.

QUEST. VII. *Whether lawfull to keepe the memorie of the birth-day.*

Vers. 20. PHaraohs birth-day. 1. This was a very ancient custome to celebrate the birth-daies of Kings and Princes; both among the Medes and Persians, as witnesseth *Xenophon, lib.* 1. as also, such was the use among the Romans, as *Gellius* maketh mention of an Epistle written by *Augustus* to *Caius: Celebrasse me sexagesimum & quartum natalem meum;* That he had celebrated the 64. yearely day of his nativitie. 2. Yet doe wee not reade of any of the righteous in the Scripture, that kept their birth-day, but rather cursed it as the beginning of sinne and sorrow, as *Iob* did. *cap.* 3. and *Ierem. cap.* 20. only we reade of this *Pharaoh*, and *Herod* the tyrant, that kept a memorie of their birth-daies, *Perer.* yet it is not vnlawfull to celebrate the memoriall of the nativitie daies of Kings, and other worthy men and women, so that we take heede of superstition, in giving the honour of such daies unto men, as the Church of Rome doth: and that we abuse not such daies, to prophanesse and wantonnesse, as the Heathen did: but only thereby take occasion to give God thankes for such worthy instruments, which he in mercie raised up to the Church or Common-wealth. *Calvin. Mercer.*

4. *Places*

4. Places of Doctrine.

1. Doct. *The interpretation of dreames, and the revelation of ſecrets belongeth only to God.*

Verſ.7. *Are not interpretations of God?* That is, you are deceived to thinke that your wiſe men, ſorcereſe, and Aſtrologers of Egypt, can interpret your dreames: the revealing of ſecrets, and foreſhewing of things to come, belongeth to God; and the Lord will raiſe you up one to interpret your dreame. *Nebuchadnezzar* confeſſed thus much, ſaying to *Daniel*, *Thou art able to ſhew me the interpretation, for the ſpirit of the holy Gods is in thee*, *Dan.*4.18. The wiſe man alſo ſaith in the *Proverbs*, *It is the glorie of God to conceale a thing ſecret.*

2. Doct. *Prophets knew no more than was revealed unto them.*

Verſ.13. *Within three daies ſhall Pharaoh lift up thine head.* God revealed to *Ioſeph*, the very time wherein the chiefe Butler ſhould be ſet at libertie, within three daies: which *Ioſeph* conjectured, not as ſome thinke, becauſe of the three branches: for that might ſignifie three moneths, or yeares, as well as three daies: neither becauſe *Pharaohs* birth-day was within three daies: But it was God only that revealed this interpretation to *Ioſeph*: yet did not *Ioſeph* know the time of his owne deliverance: So we ſee, that the Prophets knew no more than was revealed unto them: they ſometime could foretell what ſhould befall others, and yet foreſawe not what was appointed for themſelves: as the man of Iudah, that propheſied againſt *Ieroboams* altar, was ignorant of his owne calamitie, 1 *King.*13.

3. Doct. *Miniſters that ſowe ſpirituall things, may reape temporall.*

Verſ.14. *Have me in remembrance.* *Ioſeph* was worthy to have this kindneſſe ſhewed him, that had beene an interpreter and meſſenger of ſo good tidings: according to the ſame rule, it is lawfull for the Miniſters of God, the interpreters of the word, that ſowe ſpirituall things to the people, to reape temporall, *Muſcul.*

5. Places of confutation.

1. Confut. *The interpretation of Scripture muſt be taken from the ſpirit of God, ſpeaking in Scripture.*

Verſ.8. *Are not interpretations of God?* As God by the ſpirit of God did interpret the ſecret of this dreame: ſo the interpretations of the ſecrets of Gods word proceede from the ſpirit of God: as our Saviour interpreted the Scriptures to the two diſciples, and opened their mindes to underſtand them, *Luk.*24.45. wherefore we are not to depend upon the tradition of the Church, opinion of fathers, conceite of Pope and Cardinals, for the underſtanding of the word, but wee muſt ſeeke to the ſpirit of God ſpeaking in the Scriptures, *Muſcul.*

Gougis arma. 308

2. Confut. *Againſt the ſuperſtitious feſtivall of the virgine Marie.*

Verſ.20. *Pharaohs birth-day. Perer.* taketh occaſion hereby to iuſtifie the practice of the Church in celebrating the birth-daies of three, of our Saviour, the virgine *Marie*, and *Iohn* Baptiſt, *in Gen.c.*40. *numer.*11.

Contra. 1. The Nativitie of our Saviour is worthily celebrated: becauſe in himſelfe he was the rareſt birth that ever came into the world, being without ſinne; and in reſpect of us, the moſt beneficiall, by whome our redemption and everlaſting ſalvation was purchaſed. 2. The nativitie of *Iohn* Baptiſt is ſolemnized, as a matter indifferent, by the Church, not to the honour of *Iohn*, but to the praiſe of Chriſt, whoſe forerunner he was: and we finde mention made in Scripture, of his ſtrange and extraordinarie birth. 3. But the Nativitie of the virgin *Marie*, is a ſuperſtitious ſolemnitie, becauſe they conſecrate it to the honour of the virgine: it is blaſphemous, in that they hold her to have beene without ſinne, which prerogative is onely peculiar to our bleſſed Saviour: it is alſo vaine, falſe, and frivolous, becauſe there is no mention made of it in Scripture.

6. Places of exhortation.

1. Obſerv. *Of the ſlipperie ſtate of Courtiers.*

Verſ.2. *Pharaoh was angrie againſt his two officers, &c.* Theſe two were principall officers in *Pharaohs* court; yet ſuddenly caſt out of their Princes favour: wherein wee ſee the ſlipperie ſtate and condition of Courtiers, who are to day in favour, to morrow in diſgrace, as *Haman* was with *Ahaſſuerus*, *Muſcul.* Little doe men conſider, that ambitiouſly deſire to be great in Court, how ſoone their faire weather may be overcaſt with clouds.

2. Obſerv. *Compaſſion toward the afflicted.*

Verſ.7. *Wherefore looke ye ſo ſadly to day? Ioſephs* humanitie appeareth, that firſt offereth himſelfe to theſe men in miſerie, to comfort and cheare them up: as our Saviour asked the two diſciples walking by the way, why they were ſo ſad, *Luk.*24.17. and to *Marie Magdalene* he ſaid, *why weepeſt thou? Iohn* 20.15. ſuch ready compaſſion ſhould we ſhew to them that are in heavines, *Marlorat.*

3. Obſerv. *No man to preſume beyond his ſtrength and gifts.*

Verſ.8. *Tell me them now, &c.* *Daniel* having received a greater gift of interpretation, was able both to tell the King what he had dreamed, which was gone from him, and the interpretation of it, *Dan.*28. *Ioſeph* preſumeth not beyond his gift, but firſt deſireth theſe dreames to be rehearſed unto him: whereby we learne, that every man conſider his ſtrength and gift from God, and put not himſelfe forward

ward beyond that, *Calvin.* this is that which the Apoſtle ſaith, *that everie man underſtandeth according to ſobrietie, as God hath dealt the meaſure of faith, Rom* 12.3.

4. Obſerv. *Carnall men heare the word for worldly profit.*

Verſ.16. *When the chiefe Baker ſaw that the interpretation was good, &c.* Hee deſired an interpretation of his dreame, not becauſe hee had a minde to bee inſtructed thereby, but for that he expected ſome good alſo: So many men make ſemblance of ſome love toward the preaching of the word, not of any conſcience, but onely ſeeking thereby their pleaſure and proſperitie: which miſſing of, then they depart heavie and ſad, as the rich young man did goe from Chriſt, *Mark.* 10. *Calvin.*

5. Obſerv. *Miniſters muſt not be afraid to denounce Gods judgements.*

Verſ.19. *Within three daies ſhall Pharaoh take thine head. Ioſeph* ſheweth himſelfe a faithfull meſſenger, that would not conceale the interpretation from the Baker, though he knew it ſhould not bee welcome: ſo it is the dutie of faithfull Miniſters, not to feare to denounce the judgements of God to his people, though they have ſmall thankes for their labour, *Calvin.* As the Prophet *Michaiah* did frankly and freely deliver his meſſage to wicked *Ahab*, 1 *King.* 22.

6. Obſerv. *Courtiers all for themſelves.*

Verſ.23. *The chiefe Butler did not remember Ioſeph.* Here wee have a right patterne of a temporizing Courtier, who partly for feare to move the King, partly being addicted to his profit, to ſerve his owne turne, would make no mention of *Ioſeph*, *Muſcul.* The like minde was at the firſt in *Eſther*, who fearing the Kings diſpleaſure, refuſed to make ſute for her people, but *Mordechai* rouſed her up from that court-like ſleepe, and awaked her, *Eſther* 4.

CHAP. XLI.

1. *The Method or Argument.*

IN this chapter wee have ſet forth, 1. The dreames of *Pharaoh*, both tending to one and the ſame end, *verſ.* 1. to *verſ.* 8.

2. The interpretation of the dreames. 1. The occaſion of ſending for *Ioſeph* by the narration made by the Butler, of that which had happened in priſon, *Verſ.* 9. to *Verſ.* 16. 2. The repetition and rehearſall of *Pharaohs* dreames to *Ioſeph*, *Verſ.* 17. to *Verſ.* 25. 3. The interpretation it ſelfe, together with the counſell and advice of *Ioſeph*, *Verſ.* 28. to *Verſ.* 37.

3. The exaltation and proſperitie of *Ioſeph*: whereunto belongeth, 1. The authoritie committed unto him by *Pharaoh*, *Verſ.* 38. to *Verſ.* 42. 2. The great honour given unto him, *Verſ.* 42, 43. 3. The changing of his name, 46. 4. His marriage and children, *Verſ.* 50.

4. The accompliſhment of the deames. 1. In the ſeven plentifull yeares, *Verſ.* 49. 54. 2. Then in the yeares of famine, beginning, 54 to the end.

2. *The divers readings.*

Sam.ſ.pr. T.r. v. 2. *In a medow. B. G. C. P. in fenne ground. H. in achi. S. in the reed. T. achu* ſignifieth *graſſe*, and *reed*: it is like they ſtood among the reed, becauſe the leane kine ſtood by them in the brinke of the river, where ſedge and reed did grow, *Exod.* 2, 3.

H.alt. H.det. v. 7. *Devouring all the beautie of the former. H. and the thinne eares devoured the ſeven ranke and full eares. cat.*

Behold, it was a dreame: all have this clauſe, but the Latine.

T.Gr. v. 11. *Wee both ſaw a dreame, a preſage of things to come. H. every one ſaw according to his dreame. S. wee dreamed each man according to the interpretation of his dreame. C. G. P. each mans dreame of a ſundrie interpretation. B. each mans dreame agreeable to the interpretation. T.*

H.det. v. 14. *And they offered him to him, to whom hee ſaid. H. hee came to Pharaoh, then Pharaoh ſaid to Ioſeph. cat.*

S.c. T.B.r. v. 16. *Without God, health ſhall not bee anſwered to Pharaoh. S. not from my wiſedome, but from the face of God, ſhall peace be anſwered to Pharaoh. C. without me ſhall God anſwer proſperous things to Pharaoh. H. G. not I, but God ſhall give Pharaoh an anſwer for peace. B. it is not in my power, but God, &c. T. beſids mee. P. bilgnad, beſide, without.*

H.alt. v. 20. *Having devoured the former, they ſhewed no token of fulneſſe. H. and when they had eaten them up, it could not be knowne, that they had eaten them up. cat.*

H.S.s. v. 22. *I ſlept againe. H. S. I ſaw againe in my dreame. cat.*

v. 26. *Are ſeven yeares. S. ſeven yeares of plentie. cat.*

H.cor. v. 28. *Which ſhall be fulfilled in this order. H. this is the thing that I have ſaid to Pharaoh. G. this is the word that I have ſaid to Pharaoh. That God hath ſhewed to Pharaoh, what he will doe. cat.*

C. alt. v. 38. *Who is full of Gods ſpirit. H. in whom the ſpirit of prophecie is the face of God. C. in whom the ſpirit of God is. cat.*

v. 42. *Araied him with ſilke garments. C. H. S. P. of fine linnen. G. of raines. B. veſtis xylinas, garments of fine cotten, or goſſipin. T. heb. ſheſh, ſilke.*

v. 40. *At thy word shall all the people bee ruled. C. B. bee obedient. H. S. shall kisse thee on the mouth. T. P. shall bee armed at thy word. G.* some derive the word of *shaeach*, to move or run up and downe: some of *nashack*, to kisse: some of *neshek*, armour: so I take the last reading to bee best, with *Mercerus*; for though in those countries, to *kisse* was a signe of obeisance, and therefore it is said in the second Psalme, *kisse the sonne lest hee bee angrie*: yet to kisse the mouth was a signe of love, rather than of feare and obedience, *Cantic.* 1. 1. *G.s.*

v. 43. *And they cried before him, Abrech. G. P. tender father. B. this is the father of the king. C. that they should bow the knee before him. H. T. heb, barac, to bow the knee*: so readeth *Mercer, Oleaster.* the Septuag. omit this word. *T. H.s. S. det.*

v. 44. *Without thee shall no man lift up his hand. S. his hand or foot. cæt. his hand to take armour, or foot to ride upon an horse. C.* *C. ad.*

45. *And hee called him in the Egyptian tongue, the Saviour of the world. H. the man to whom secrets are revealed. C. Saphinath, paaneach. cæt.* *H. c. & ad.*

v. 45. *Priest of Heliopolis: H. S. Priest of On. B. Prince of On. cæt. coken, a Prince, or Priest.* *diversi sig.*

v. 47. *The corne Was bound in handfuls. H. the earth brought forth handfuls of aboundance. S. brought forth great store. G. great store to lay up, B. to lay up in barnes. P. the inhabitants gathered the corne into barnes. C. the earth brought forth by handfuls. T. heb.* hee referreth it, not to the binding of sheaves, as H. or laying up in barnes, as B. C. but to the aboundance, that they had of every seed or graine an handfull: which seemeth also to bee the meaning of the Septuagint. *C.r. T. S.r.*

v. 54. *In all the world the famine prevailed, and the famine was in all Egypt. H. in all lands the famine prevailed, but in all the land of Egypt was food. cæt.* *H. cor.*

v. 57. *That they might qualifie the evill of their want. H. because the famine was sore in all lands. cæter.* *H. cor.*

3. The Theologicall Explanation of doubtfull questions.

QUEST. I. *How long Ioseph was in prison, and where wee must begin the computation of these two yeares.*

Vers. 1. *After two yeares Pharaoh dreamed, &c.* 1. I neither thinke with *Iosephus* and *Mercerus* that these two yeares must bee accounted from the beginning of *Iosephs* imprisonment, and that he was but two yeares in the whole in prison: for the beginning of this chapter best agreeth with the end of the former, where mention is made of the Butlers restitution to his place: so then two yeares after that *Pharaoh* dreamed, *Iun.* 2. Yet doe I not thinke, that these officers were an whole yeare in prison, as some conjecture, and that *Ioseph* and they were imprisoned much about one time: for the keeper of the prison, would not at the first give *Ioseph* charge of such prisoners, till hee had experience of his fidelitie: I rather thinke, that *Ioseph* was in prison some time before, and that hee was there a whole yeare before the chiefe Butlers deliverance, and two yeare more after, three in all.

QUEST. II. *Why Pharaoh dreamed, and where.*

Vers. 1. *Pharaoh dreamed, &c.* 1. The Hebrewes note, that it is not here added, *Pharaoh* King of Egypt, till afterward, when *Ioseph* was advanced, by whose prudence and wisdome hee so governed, that then hee was worthie the name of a King, and not before: but this is some what curious. 2. This dreame is shewed to *Pharaoh*, because it belongeth to the office and dutie of a king to provide for his people. 3. This river was not a streame issuing out of *Nilus*, as *Iun.* But *Nilus* it selfe, which is usually called by the name of the river, *Exod.* 2. 3. and because *Nilus* doth water the plaine of Egypt, where they have no raine, and so maketh it fruitfull, it serveth fitly to decipher the seven yeares of plentie, *Mercer.*

QUEST. III. *The difference betweene the dreames of Pharaoh and Nebuchadnezzar.*

Vers. 8. *Pharaoh told them his dreames, but none could interpret, &c.* 1. *Nebuchadnexzars* dreame which hee dreamed, *Dan.* 2. was unlike to this of *Pharaoh*: for hee had forgotten his dreame, not as some thinke, because hee slept with full stomacke, but God so disposing: but *Pharaoh* very well remembreth his dreame: there *Nebuchadnezzar* commanded to slay the wise men, but *Pharaoh* of a more gentle nature spareth them. 2. Neither did any of them attempt to give an interpretation of *Pharaohs* dreame, as that hee should beget seven daughters, and burie seven sonnes: or that he should subdue seven Kingdomes, and seven other should rebell: as some of the Hebrews conjecture: but they were all mute, and could say nothing: God had blinded them: for otherwise it had beene an easie matter, by the full eares to understand plentie, *Mercer.* 3. It seemeth that *Pharaoh* was no proper name, but common to the Kings, as *Cæsar* is to the Emperours: for the Butler useth it in the third person, *vers.* 10. as if wee should say, the Kings majestie, *Iun.* and it had beene an uncivill thing to call the King by his proper name, *Mercer.*

The soothsayers blinded.

Pharaoh a common name to the Kings of Egypt.

QUEST. IIII. *Whether Pharaoh in his dreame had an interpretation of it.*

Vers. 15. *I Have heard say of thee, that when thou heerest a dreame, &c.* 1. *Iosephus* further addeth, that *Pharaoh* did gently intreat *Ioseph*, tooke him by the hand, and bade him not to be afraid, but truely declare unto him his dreame, whatsoever it signified, good or evill. 2. This is likely and probable, but that other conceit of *Iosephus* hath no probabilitie, that *Pharaoh* together with his dreame had the interpretation thereof shewed him in his sleepe: for it is like, that *Pharaoh* then would have spoken of it to *Ioseph*. 3. *Pharaoh* seemeth to have none other opinion of *Ioseph*, but as of a cunning soothsaier and conjecturer of dreames: and such was the opinion received of *Ioseph* afterward, as *Trogus Pompejus*, whom *Iustine* alleageth, writeth of him, that he did learne in Egypt art-magike, and other points of their learning: therefore

Ioseph knew not *Pharaohs* dreame aforehand, as *Peretius*.

therefore *Ioseph* of purpose maketh mention of God, who without any art or skill in *Ioseph*, should by his mouth give the interpretation of the dreame. 4. And whereas he saith, *God shall answer for the wealth of Pharaoh*, *Ioseph* thus saith, not as knowing the dreame alreadie by revelation from God, as *Peretius* thinketh: but he ignorant as yet of the dreame doth not propheſie, but wiſh proſperitie to *Pharaoh*, and ſo inſinuateth himſelfe by this dutifull comprecation, *Mercer. Iun. Muſcul.*

QUEST. V. *Of the thrice repeating of theſe dreames, and the reaſon thereof.*

Verſ. 20. *And when they had eaten them up, &c.* 1. This is reported ſomewhat diverſly by *Pharaoh* than it was before expreſſed: not to this end, as ſome Hebrewes imagine, that *Pharaoh* would trie by theſe meanes *Iosephs* cunning, whether hee could rehearſe the dreame aright: But whereas theſe dreames are thrice repeated, by *Moſes*, *Pharaoh*, *Ioſeph*, the ſame words are not every where kept, but the ſenſe: as we ſee the like, *Gen.* 24. where *Abrahams* ſervant ſomewhat diverſly in words reporteth the hiſtorie of *Rebeckahs* comming forth and behaviour towards him. 2. But ſome Hebrewes are yet more abſurd, that whereas theſe dreames, of ſeven kine, and ſeven eares, betokening 14. yeares, ſeven of plenty, and ſeven of famine, are thrice repeated in this chapter, they make thrice 14. yeares: whereas theſe dreames though often rehearſed, are but one prophecie and tend to the ſame end, *Mercer.*

QUEST. VI. *Why Pharaohs dreames were doubled.*

Verſ. 25. *Pharaohs dreames are one.* 1. They are one in ſignification, but divers in reſpect of the viſion, *Iun.* 2. The Hebrewes thinke, that *Ioſeph* by this ſpeech would excuſe the Egyptian ſoothſayers, why they could not expound the dreames, becauſe it was hard to find out the interpretation, ſeeing theſe dreames being divers did portend but one thing: and beſide, they take theſe to be naturall dreames, whereas *Ioſeph* ſheweth they were of God. But *Ioſeph* doth not inſinuate himſelfe into the love and affection of theſe Magicians, whom hee knew to be profeſſors of Idolatrie and ſuperſtition, but doth faithfully diſcharge this dutie committed unto him. 3. Now although the dreames had one meaning, yet they were doubled, not for any ſuch cauſe as *Lyranus* & *Toſtatus* imagine, to ſhew the two cauſes of fertilitie, good ſeed ſignified by the eares, and good tillage by the oxen: but *Ioſeph* himſelfe rendreth two reaſons thereof, *verſ.* 33. the certaintie of this thing, and the ſpeedie accompliſhment thereof.

QUEST. VII. *Ioſeph, not Pharaoh, the Prophet.*

Verſ. 25. *God hath ſhewed Pharaoh what he is about to doe.* 1. Though theſe viſions were ſhewed to *Pharaoh*, yet becauſe he underſtood them not, *Ioſeph* is rather to be counted a prophet, that interpreted them, than *Pharaoh* that underſtood them not: for it is one thing to have a repreſentation of things objected to the phantaſie, another to have the mind lightned to underſtand them. 2. And whereas God is ſaid to doe this, it was not an ordinarie plentie, or famine, procured by naturall meanes, but extraordinarie ſent of God: although I denie not, but that there might be a concurrence of ſome naturall meanes: for Nilus overflowing, if it be moderate, cauſeth plentie in Egypt; if it be ſkant, bringeth ſterilitie and barrenneſſe. *Pliny* ſheweth that the full increaſing of Nilus is ſixteene cubits high: *in duodecem cubitis famem ſentit, &c. if it overflow under 12. cubits, famine followeth, and in 13. cubits there is* ſcarcitie: 14. *cubita hilaritatem afferunt*, 15. *ſecuritatem*, 16. *delicias*. 14. *cubits in the overflowing bring chearefulneſſe*, 15. *ſecuritie*, 16. *plentie*: he further ſheweth, that the greateſt increaſe was of 18. cubits under *Claudius*, the ſmalleſt of five cubits in the *Pharſalean* warre: *lib.* 5 *c.* 9. It might be that Nilus in the ſeven plentifull yeares overflowed 16. cubits or above, and ſo made the ground fruitfull; and in the ſeven deare yeares exceeded not 12. cubits, or was much under, and ſo cauſed drineſſe and barrenneſſe: *ex Perer.*

This plentie and famine not procured by naturall cauſes.

The increaſing of Nilus in the yeares of plentie, how many cubits.

QUEST. VIII. *Ioſephs wiſdome in counſelling to have a chiefe officer appointed for corne.*

Verſ. 33. *Let Pharaoh provide for a man of underſtanding, &c.* 1. *Ioſeph* doth not onely foretell the calamitie to come, but provideth a remedie for it; ſo could not the vaine Aſtrologers, and *Apolloes* oracles, if ſometime they gheſſed at things to come, they could not tell how to helpe it, *Mercer.* 2. *Ioſeph* doth not give this counſell ambitiouſly, as ſeeking his owne honour, as the Hebrewes thinke, for as yet he was ignorant of his advancement: but God directed him by his ſpirit, to give this advice, that it might be a way to his exaltation. 3. This office here invented by *Ioſeph*, to have a care to provide food for the people, grew afterwards to be very honourable: and from the Egyptians, it is like the Romans tooke this invention: the firſt officer among them, who was called *præfectus annonæ*, the chiefe ſteward for proviſion, was L. *Minutius*, what time there was ſuch a famine in Rome, that many peoplecaſt themſelves with their heads covered into Tyberis: *Pompey* the great, after many honourable triumphs was choſen to this office; who having made great proviſion in Affrica, being ready to take ſhip, ſtaid not, though a great tempeſt aroſe, thus ſaying, *navigandi neceſſitas eſt, vivendi non eſt neceſſitas*: There is great neceſſitie to ſaile, (for the Citie was at that time in great want) but there is no neceſſitie to live: *ex Perer.*

QUEST. IX. *Why Ioſeph adviſed to have the fift part taken.*

Verſ. 34. *Take up the fift part of the land, &c.* 1. Hee meaneth the fift part of the fruits of the land, which was done at the Kings charge: for it is not like that he tooke away the fift part from the owners, though afterward it was made a law, but it was bought with the Kings money, *Mercer. Iun.* 2. *Raſi* following *Onkelos*, readeth, let them defend the land of Egypt againſt the famine, by ſetting the people a worke to gather the corne: becauſe the word is ſo taken, *Exod.* 13. 18. where it is ſaid the Iſraelites came up armed, girt under the fift rib: but this reading is improper; and that the fift part is underſtood, appeareth by the law of the fift part reſerved to *Pharaoh*, *Gen.* 47. 24. 3. The fift part was thought ſufficient, for it is like beſide that other rich men, following the Kings preſident, laid up ſomewhat in ſtore alſo, and in the yeare of famine ſomewhat might grow, though not much, and they made greater

ſpare

spare in the time of scarcitie, *Perer. Mercer.* 4. *Iosephs* prudence appeareth, in preserving the corne so long for seven yeares: which was not done by using sand and quicksilver, as *Ramban* supposeth: but as *Philo* well conjectureth, by laying up the corne in the straw: for by this meanes it would keepe long sweet, and the poore might be imployed in threshing of it out, as also they had straw for their cattell, *Perer. ex Philon.* How the corn was preserved.

QUEST. X. *Of the ring, fine linnen, and other ensignes of Iosephs honour.*

Vers. 42. *PHaraoh tooke off his ring, &c.* 1. *Plinie* is here in an errour, that the use of rings came not up before the Trojane warre, whereas *Ioseph* was honoured of *Pharaoh* with a ring, who was six hundred yeare before the ruine of Troy. Likewise the same author saith, that the Egyptians used no rings to seale with, *lib.* 33. *c.* 1. Whereas it is most like, that *Pharaoh* gave this ring to *Ioseph* for that use: as *Assuerus* gave *Haman* his ring to seale letters in the Kings name, *Esther* 3. 9. 2. It is like that *Ioseph* went apart, till *Pharaoh* had consulted with his Nobles, who all by their silence gave consent, that *Ioseph* was the fittest man. 3. These then were the ensignes of *Iosephs* honour: the King giveth him a ring, then he is araied with fine linen, or white silke, whereof there was great store in Egypt, which was made of certaine cotten or bombasine that came of the Gossipon tree, called Xilinon, *Jun. Perer.* The third signe of honour was a golden chaine, which was in great request afterward among the Romans: the fourth was *Iosephs* riding in the second chariot, appointed for him, that was the Viceroy next in authoritie to the King. *Assuerus* caused *Mordechai* in token of honour & of the Kings favour, to ride upon his horse, *Esther* 6. And in the same place *Mordechai* is adorned with the like ornaments, as with royall apparell, and a princely diadem, and proclamation to be made before him, as was here before *Ioseph*. So King *Balthazar* promiseth the like reward to him that could interpret the writing, that he should be clothed with purple, and should have a chaine of gold about his necke, and be the third ruler in the kingdome, *Dan.* 5. 7.

QUEST. X. *The great authoritie committed to Ioseph.*

Vers. 44. *I Am Pharaoh &c.* 1. This is not an oath, as some think, that *Pharaoh* sweareth by his honour: but he onely reserveth unto himselfe the Kingly name and majestie, as before, *vers.* 40. *onely in this throne will I be above thee.* 2. In that he saith, none shall lift up his hand without thee, it is to be understood, not of private, but of the publike affaires of the kingdome, *Mercer.* 3. The Hebrewes here note, that as *Ioseph* before humbled himselfe and said, *without me shall God make answer to Pharaoh*, so now he is exalted: and *Pharaoh* saith, *without thee shall no man lift up his hand, &c.*

QUEST. XI. *Of the change of Iosephs name, and the signification of it.*

Vers. 45. *PHaraoh called Iosephs name, Zaphnath-paaneah, &c.* 1. These are neither Hebrew words, as *Ramban* thinketh: for although the first may be derived from *tsaphan*, which signifieth to hide, yet the originall of the other in the Hebrew tongue cannot be found, *Mercer. Hierome* thinketh it signifieth, *Saviour of the world*, in the Egyptian tongue, whom *Eugubinus* followeth: but it is most like that it signifieth the revealer of secrets, as *Iosephus Onkelos*, the Septuag. Some thinke he was a Prince rather, as the Chalde translateth, than Priest of On: because the priests of all other were most superstitious, *Iun.* This On was not the Citie (No) mentioned *Ezech.* 30. 16. which is Alexandria, but rather Heliopolis, as *Hierome*: the chiefe Citie of the regiment of Heliopolis, *Ptolemie* calleth Onium. Of the citie On.

4. *Asenath* cannot be the daughter of *Dina Iacobs* daughter, as the Hebrewes dreame, being an Egyptian woman: *Ioseph* marieth the daughter of an Idolater, because he could not take a wife of his fathers kindred, being in a strange countrey: so also did *Iacob* marrie *Labans* daughter that was an Idolater, and *Moses* a Madianitish woman, whom afterward they converted to the true worship of God, as *Ioseph* did his wife: and this might well be a type and figure of the calling of the Idolatrous Gentiles, *Mercer.* Why *Ioseph* marieth the daughter of an Idolater.

QUEST. XII. *Potiphars, Whether two of that name.*

THe daughter of Potipherah. 1. We refuse here the opinion of *Hierome*, that thinketh this *Potiphar* to have beene the same whom *Ioseph* before served: and we hold that to be one of the fables of the Hebrewes, that this *Potiphar*, *Iosephs* master, having a purpose to use *Ioseph* to incontinencie, was stricken of God with drinesse and withering in his secret parts, and afterward became a Priest. 2. I rather preferre *Augustines* judgement, who upon these reasons rather thinketh, that this was a divers *Potiphar* from the other: 1. Because it had beene much for *Iosephs* honour, that his master, whose servant he was, did now bestow upon him his daughter, and therefore *Moses* would not have concealed it. 2. The other *Potiphar* is the Captaine of *Pharaohs* souldiers, this Priest of On two offices much unlike. 3. This On or Heliopolis, was about twentie miles distant from Memphis the Kings Citie, but the other *Potiphar* was a continuall officer in *Pharaohs* house: thus *Augustine qu.* 136. *in Gen.* 3. *Chrysostome* thinketh, that they were two divers men, but of one name, *hom.* 63. *in Gen.* But it is evident, that their names also differ: for the first is called *Potiphár*, the second with the letter *ain*, in the end *Potipherang*; besides, it is not like that *Ioseph* would marrie the daughter of that adultéresse and wanton woman, whose evill manners hee had experience of, *Mercer. Muscul.*

QUEST. XIII. *To what end mention was made of Iosephs age.*

Vers. 46. *IOseph was thirty yeares old, &c.* Mention is made of the age of *Ioseph* for divers reasons. 1. By this it may be gathered how long *Ioseph* was a servant in Egypt, from 17. to 30. yeares, the space of 13. yeares, whereof 3. he spent in prison, the rest in service, *Mercer.* 2. But *Ioseph* for his thirteene yeares service, was recompenced with 80. yeares of libertie, prosperitie and honour, for he lived till he was 110. yeares old: which may also be a figure of the everlasting reward of the Saints, which they shal receive for their short and momentanie afflictions here, *Perer.* 3. This observing of *Iosephs* age helpeth

towards

towards the Chronologie of *Iacob* and *Iosephs* age; for hence it is gathered, that *Ioseph* nine yeares after, when the seven plentifull yeares were past, and two of famine, was thirty nine yeares old, and *Iacob* at that time, an hundred and thirty yeares old: then it will follow that *Ioseph* was begotten in the 91. yeare of *Iacobs* age, foureteene yeares after his comming into Mesopotamia: for *Ioseph* was borne in the end of the second seventh yeare of *Iacobs* service: so that *Iacob* was 77. yeares old when hee went first into Mesopotamia, *Perer.* 4. *Iosephs* age is expressed, that it might appeare what wonderfull graces hee had received of God at those yeares: of chastitie, of patience, of pietie, of wisdome, of knowledge, of secrets, of policie, and government. It is said that *Iulius Cæsar*, beholding the picture of *Alexander* in *Hercules* temple at Gades, lamented that hee had done no worthy exploit at those yeares, wherein *Alexander* had conquered the whole world. But *Ioseph* here at the same age of thirty, had shewed more true wisdome and vertue, than either of them both, *Perer.* 5. Likewise by this president of *Ioseph*, made a governour at thirty, wee see that at this age a man is fit for publike imployment: *David* at that age began to reigne, *Ezechiel* then prophesied, *Ezech.* 1.1. Christ began to preach, and *Iohn* Baptist, *Mercer.* 6. Lastly, *Iosephs* age is expressed, to shew how mightily the Lord wrought with him, that the grave counsellers and Elders of Egypt were content to give place to his youth, and be advised and ruled by him, *Calvin.*

Iacob and Iosephs yeares compared together.

At 30. yeares a man fit for publike imployment.

QUEST. XIIII. *What food Ioseph laid up, where and how.*

Vers.48. *Laid up food in the Cities.* 1. It is not like that *Ioseph* gathered of all other fruits and provision, as *Ramban* thinketh, but onely of corne: for other food could not have beene so well kept: and the next verse sheweth that food (*ochell,*) was gathered, namely, (*bar,*) wheat, *Mercer.* 2. *Iosephs* wisdome appeareth, that provideth barnes for every Citie, that they should not need to travaile farre for food, but have it provided at home. 3. Where it is said *till he left numbring*: it is like that *Ioseph* observed order, in laying up of the corne, and kept a talie of it: he numbred it, not of *curiositie* as *David* numbred the multitudes of his people, but in a provident forecast, to see what quantitie would suffice for every place, *Muscul.*

QUEST. XV. *Whether indeed Ioseph had forgotten his fathers house, as it seemeth by the name of Manasses formed of the word Nashah, to forget.*

Vers.51. *God hath made me forget all my labour and my fathers house:* 1. I doe not thinke with *Calvin*, that this is to be imputed to *Ioseph* as a fault, that would commit to oblivion his fathers house being entangled with this great honour and prosperitie: for how could hee forget his father, or fathers house, unlesse he should together abandon his faith and religion, and forget Gods covenant made to his father and his seed? 2. Neither doth it helpe the matter to say with some, that he did not forget his father, but his brethren, who are understood by his fathers house. 3. Nor yet is this spoken by way of comparison, that in respect of this great honour, his fathers house, his kindred, and education was nothing: as *Mercer.* 4. But the words doe expound themselves: he speaketh of the labour, and affliction, and great indignitie which he received at his brethrens hand, in his fathers house, the remembrance and griefe whereof, his great preferment and honour in Egypt allayed and mitigated, *Iun.* 5. But whereas it will be demanded, if *Ioseph* had not forgotten his father, how came it to passe, that he remembred him not all this while, nor sent unto him, seeing *Memphis* the kings Citie, was not above 40. mile distant from *Hebron*, where *Iacob* dwelt: It may be answered, that whether by reason of *Iosephs* long affliction before, in which time he might thinke his father to be dead, or in respect of his most busie and troublesome imployment in the 7. yeares of plentie, or because he would yet conceale his kinred, he might forbeare to enquire after them, it was the speciall worke of Gods providence so disposing, that his brethren should first seeke unto him, and bow before him, that his dreames might take effect, *Mercer.*

How it was wrought that *Iacob* had notice all this while of *Iosephs* being in Egypt.

Augustine further thinketh, that God so disposed, that *Ioseph* all this while sent not to *Iacob* being not above 300. mile from him, that *Iacob* by this meanes might be exercised with sorrow: *Voluit Deus isto modo parva peccata Iacob in hoc seculo igne tribulationis consumere: God would by this meanes with the fire of tribulation purge Iacobs sinnes in this world: ser.* 82. *de tempor.* But *Augustine* is deceived in the distance of Mephis from Hebron, which was rather 50. than 300. miles: for the Patriarkes could not carrie their corne so farre upon their beasts.

Thom. Anglicus and *Pererius* thinke that *Ioseph* had a revelation, how his brethren should come downe to Egypt to buy corn: But if this were so, it is not like, that *Moses* would have omitted it.

Theodoret thinketh that God so disposed, that *Iacob* knew not of *Iosephs* being in Egypt, lest he might have redeemed him from thence, and so the occasion of the Israelites going downe into Egypt should have beene prevented: this opinion and the first I preferre before the rest.

QUEST. XVI. *When Egypt began to be affamished, and what other countries beside.*

Vers.55. *At the length all the land of Egypt was affamished, &c.* 1. For the first two yeares of famine, the dearth was not felt in Egypt, because private men might have laied up in store at home for themselves: therefore the Latine text is here very corrupt, that in the former verse, where the true reading is, *in all the land of Egypt was bread*, readeth, *in all the land of Egypt was famine.* 2. Where the famine is said to be in all lands, we must not understand all the countries in the world, but these countries next adjoyning which came thither for corne, *vers.*57. and so the Hebrewes especially apply it to be spoken of the countries, *Phenice, Palestina, Arabia*, which doe border upon Egypt. 3. Some Hebrewes affirme, that *Ioseph* before he would sell the Egyptians corne, moved to have them circumcised, and that there was much altercation about it: It is like that he circumcised his owne two sonnes, and instructed the Egyptians in the true worship of God; but that he urged them generally to circumcision, being not of the seed of *Abraham*, to whom that ceremonie appertained, is not like, *Mercer.* 4. *Ioseph* is said, *vers.*

v.56. to *breake* to the Egyptians, that is, to sell them food: for so the word *shabar* signifieth: either because it breaketh famine, or because it is broken and ground to make bread of: or rather because they made their bread in thin cakes, and so used to breake, not to cut it, *Mercer*. The phrase to breake bread whence taken.

4 *Places of Doctrine.*

1. Doct. *God only the disposer and foreteller of things to come.*

Vers. 25. *GOd hath shewed Pharaoh, what he is about to doe.* God therefore is not an idle beholder or foreteller of things to come, but a doer and disposer of them: which overthroweth the opinion of the heathen, that ascribe the actions of men, some to fatall necessity, as the Stoikes, some to fortune or chance, as the Epicures: but the Scripture telleth us, that *whatsoever pleaseth God, he doth in heaven and earth, Psal.* 135. 6. Further, we see that onely God, that worketh in the world, can foretell the things that are done in the world, as the Prophet joyneth them both together: *Shew the things that are to come hereafter, &c. doe good or evill, &c.* 41. 21. therefore neither spirits nor any other creatures, that are not able to dispose things done in the world, have the foresight or knowledge of things to come.

2. Doct. *Repetitions of the same thing in Scripture not vaine.*

Vers. 32. *THe dreame was doubled, because the thing is established with God, &c.* Hence then it is evident, that repetitions in the Scripture, are not vaine *tautologies* and superfluous *battologies*, but that they are set downe for more certaintie; for which cause this dreame was doubled to *Pharaoh*, *Mercer*. like as Saint *Paul* saith, *Philip.* 3. 1. *It grieveth me not to write the same things unto you, and for you it is a sure thing.*

3. Doct. *The holy Ghost proved to be God.*

Vers. 38. *CAn we finde such a man as this, in whom the spirit of God is? Augustine* noteth this to be the third place in Genesis, where mention is made of the spirit of God: the first is, *Gen.* 1, 2. *The spirit of God moved upon the waters:* the second, *Genes.* 6. 3. *My spirit shall not alwaies strive with man*, the third in this place, *quæst.* 134. *in Gen.*

4. Doct. *The mutability and change of time.*

Vers. 54. *THen began the seven yeares of famine to come, &c.* After the yeares of plenty follow the yeares of famine: so after peace commeth warre, after health sickenesse; nothing is permanent or of long continuance here, *Muscul.* as the wise man saith, *There is a time for every purpose under heaven, &c. a time to weepe, a time to laugh, a time to mourne, a time to dance, Eccles.* 3. 14.

5. Doct. *Of the lawfulnesse of rich apparell and other ornaments in men of honourable place and calling.*

Vers. 42. *PHaraoh tooke off his ring. Ioseph* commeth forth adorned with these complements of honour, a ring, gold chaine, fine linnen, riding in the second charriot. So that such ornaments are not to be condemned in men of honourable place and condition, if these two rules be observed: that neither such things be ambitiously sought and desired; as here this great honour was offered to *Ioseph* by *Pharaoh*, of him not begged: and that they be not used to ostentation and vaine glory. And for the lawfulnesse of rich apparell, and ornaments of gold in men of high place, to shew their authority, and the more to keepe the people in feare and obedience, the testimonie of our Saviour may suffice, *Mat.* 62. 9. *Salomon in all his glory was not arayed like one of these.*

5. *Places of Confutation.*

1. Confut. *Against superstitious shaving*

Vers. 14. *AND he shaved him, &c. Ioseph* was shaved, not only to cleanse himselfe from the filthinesse and smell of the prison, but because it was not the fashion of that country to come before the king, with long and disordered haire, *Mercer*. This was a civill use of shaving: they placed no religion in it, as the Popelings of Rome doe. Hom. Et wore sweet

2. Confut. *The vulgar Latine not wholly Hieromes translation.*

Vers. 43. *THey cryed before him, Abrech.* This *Hierome* taketh to signifie a tender or young father of *Abh*, father, and *rech*, tender, delicate, *tradition in Gen.* yet the Latine translation under *Hieromes* name, readeth otherwise: *They cried before him, that all should bow their knees:* whence it is evident, that the vulgar Latin was not wholly of *Hieromes* doing: beside it is very corrupt in divers places, as *vers.* 54. for *in all the land of Egypt was bread*, the Latine hath, *in all the land of Egypt was famine.* 366 378 132 The Latine corrupt.

3. Confut. *Against the popish prohibition of the marriage of Ministers.*

Vers. 50. *HE gave him to wife Asenah, daughter of Potipherah, prince or priest of On.* The word *cohen* signifieth both a priest and a prince: the Chalde readeth, *prince*, others *the priest. H. S.* But because the priests were in great authority in Egypt, and as from the Philosophers they chose Priests, so out of the priests they made princes, *Mercer*. I thinke he was both priest and prince, that is, the chiefe and principall priest. This sheweth that among the Egyptians, their priests were married and had children: so also was it lawfull in the old testament for the priests, and in the new for the Apostles to be married: and never forbidden in the Church of God, till Antichrist began to set in his foot, and his adherents, to teach the doctrine of devils, &c. *forbidding to marry, and commanding to abstaine from meats*, as the Apostle saith, 1 *Tim.* 4. 1, 3.

4. Confut. *Against the superstitious restraint of marriage among Hebrews and Romanists.*

Vers. 50. NOw unto *Ioseph were borne two sonnes, before the yeares of famine came.* The Hebrews note from hence, that all the time of famine *Ioseph* abstained from the company of his wife, because his children were borne before the famine came: and that it is unlawfull for the man and wife to come together in the time of famine, or any other common calamitie: as they would gather out of *Ioel* 2.16. *Let the Bride groome goe forth of his chamber, and the Bride out of her bride-chamber, &c. Contra.* 1. It followeth not because *Ioseph* had no children borne in the time of the famine, that therefore he came not to his wife all that time: as though it is to be imagined, that the Patriarkes, when they had no children borne, abstained from their wives. 2. True it is, that the man and wife, according to the counsell of the Apostle, should sometime sequester themselves for fasting and prayer: but it must bee onely for a time and with consent, lest Satan tempt them for their incontinency, 1 *Cor.* 7. 5. they must not then defraud one another for many moneths, or many yeares. Not much unlike to this Jewish conceit, is the Popish restraint of marriage in the time of Lent, for the holinesse of the time, as they imagine, as though marriage were a pollution, either of time, place, or person.

6. *Places of exhortation and morall use.*

1. Morall. *To cleanse our selves when we come before God.*

Vers. 14. HE *changed his raiment, and came before Pharaoh.* As *Ioseph* changed his outward raiment, and put off his filthy clothes when he came into the Kings presence; so ought wee to cleanse our hearts and sanctifie our soules when we appeare before the Lord, *Mus.* as the Preacher saith, *Take heed to thy foot when thou entrest into the house of God, Eccles.* 4 17.

2. Morall. *Not to glory in our gifts, but to referre all to the praise of God.*

Vers. 16. VVIthout me God *shall answer. Ioseph* doth extenuate his owne gifts, detracteth from himselfe, and giveth the glory to God: so wee should not rejoyce in any thing that is in us, but acknowledge every good gift to be from God; for (as the Apostle saith) *Neither he that planteth, nor he that watereth is any thing, but God that giveth increase*, 1 *Cor.* 3.7.

3. Morall. *Gods speciall care in providing for his Church.*

Vers. 16. GOd *shall answer for the wealth of Pharaoh.* Though God had great mercy upon *Pharaoh* and all Egypt, in forewarning them of the great famine to come, that they might aforehand make provision for it: yet Gods speciall care and providence watched over his Church in *Iacobs* house, that they might be preserved, as *Ioseph* himselfe acknowledgeth, *God sent me before you to preserve your posterity in this land, Gen.* 45.7.

4. Morall. *Wisdome not to be despised though cloathed in rags.*

Vers. 15. I *Have heard say of thee thou canst interpret, &c.* Though the Butler before making mention of *Ioseph*, for feare rather than of love, lest by others it might have beene made knowne to *Pharaoh*, how *Ioseph* had expounded his dreame in prison, did in tearmes disgrace him, saying he was a young man, a childe in a manner, an Hebrew, who were an abomination to the Egyptians, and a servant or bondslave, *vers.* 12. yet *Pharaoh* disdaineth not to take counsell of him: we should not then dispise wisdome though cloathed with rags, nor contemne the graces of Gods spirit in poore and base men to the world, *Mercer. Musc.* Thus saith the Prophet, *There was found a poore and wise man, and he delivered the City by his wisdome, Eccles.* 9.15.

5. Morall *Famine is unsatiable.*

Vers. 10. THe *leane kine did eat up the seven fat kine, &c. and it could not be knowne that they had eaten them.* When God sendeth the judgement of famine, there is not onely an outward want, but there is also a greedy appetite within, that cannot be satisfied, and that which is eaten is not seene in the body: as these seven leane kine were never the fuller nor fatter, though they had swallowed up the seven fat and well liking kine: so the Prophet saith, *He shall snatch at the right hand and be hungry, and eat at the left hand and not be satisfied, Isay* 9.20. This judgement God sendeth upon men for abusing of plentie: and he which eateth and drinketh of wantonnesse more than sufficeth, is justly punished with a greedie and doggish appetite, that never can have enough.

6. Morall. *Men of gifts must be called to publike office.*

Vers. 38. CAn *we finde such a man as this, in whom is the spirit of God?* *Pharaoh* thinketh *Ioseph* a fit man for government, because he was indued with the graces of the Spirit: So none should bee called to place of rule and oversight in Church or Common-wealth, but such as are thereunto fitted and furnished with convenient and sufficient gifts: as *Numb* 11.17. those Elders which were chosen to beare part of the burden with *Moses*, received also part of his spirit.

7. Morall. *The Kings office to provide for the want of his people.*

Vers. 55. THe *people cried to Pharaoh, and he said, goe to Ioseph.* Although the people knew that the King had deputed *Ioseph* the chiefe officer for corne, yet they make their complaint to the King. It then belongeth to the King to provide for the necessities of the people, and to see that his officers doe their duty: so the woman in time of famine cried to the King, *Helpe my Lord, O King*, 2 *King.* 6.27.

CHAP.

CHAP. XLII.

1. *The Method or Argument of the Chapter.*

IN this chapter, first is set downe the comming of Israels sonnes into Egypt, wherefore they came, to buy food, *vers.* 1, 2. which of them came, all but *Benjamin*, and why? lest he should die by the way, *vers.* 4.

Secondly, the manner of their entertainment in Egypt, is described, from *vers.* 7. to *v.* 26. 1. *Ioseph* dealeth roughly with them in charging them to be spies, *vers.* 7. to 16. then in detaining *Simeon*, and binding him before their eies, till such time as they brought *Benjamin*, *vers.* 20. to 24. other interlocutory speeches are inserted, of the Patriarkes among themselves, in confessing their sinne toward their brother, *vers.* 21. 2. *Ioseph* sheweth this kindnesse to his brethren, in causing their money to bee put in their sacks mouth, *vers.* 25.

Thirdly, their returne home is expressed. 1. What happened in the way as they went, that in opening of their sacks they found their money. 2. The report and narration to *Iacob* of their manner of handling and entertainement in Egypt. 3. The refusall of *Iacob* to send his sonne *Benjamin* with them, although *Ruben* earnestly perswaded him.

2. *The divers readings.*

v. 1. *Why are yee negligent, or sloathfull? H. S. C. why gaze yee, or looke ye one upon another? P. G. T. P. heb.* — *S. C. H. c.*
v. 2. *Buy us necessaries from thence. H. buy us food. S. G. corne. B. buy us from thence. T. C. P. heb.* — *T. G. r*
v. 4. & 36. *Lest he take hurt by the way. H. be sicke by the way. S. die in the journey. C. G. lest destruction befall him. B. T. P. ason*, destruction, death. — *H. S. ad.*
v. 7. *He considered, what he should say unto them. C. he made himselfe strange unto them. cæter.* — *C. c.*
v. 9. *Ye are come to consider the passages of the land. S. to see the weakenesse or nakednesse. cæter.* — *S. c.*
v. 11. *We are peaceable men, and intend no evill. H. we are peaceable and no spies. S. we meane truly, and are no spies. B. G. we are true or honest men, and no spies. C. T. P. heb cun*, right, true. — *S. H. al.*
v. 16. *By the health of Pharaoh. H. S. by the life of Pharaoh. C. B. G. so may Pharaoh live. T. P. heb.* — *T. r.*
Yee shall be carried away. S. ye shall be in bonds. cæt.
v. 19. *Carry the corne, which ye have bought for your houses. H. carrie the corne which ye have bought. S. carrie the corne, which faileth in your houses. C. carry corne for the famine of your houses. G. to put away the famine of your houses. B. P. carry corne, the famine whereof is in your houses. T. carry corne of the famine of your houses heb.* — *S. cor.* — *T. C. r.*
v. 25. *To fill their sacks with corne. H. B. G. to fill their vessels or instruments with corne. C. T. P. calah*, a vessell. — *T. G. r.*
v. 30. *Put us in prison as spies of the countrey. S. G. tooke us for spies of the countrey. cæter.* — *S. G. c.*
v. 33. *take victualls necessary for your houses. H. take corne which ye have bought for your houses. S. take food to put away the famine of your houses. B. G. B. take corne, that failed in your houses. C. take that whereof there is a famine in your houses. T. take the famine of your houses. heb.* — *T. C. r.*
v. 34. *Ye may receive him that is kept in bonds. H. I will deliver your brother. cæt.* — *H. cor.*
v. 35. *They every one found the bundels of money. H. they and their father, &c. cæt.*
v. 36. *Simeon is in bonds. H. Simeon is not. cæt.* — *H. cor.*
v. 36. *All these evils are fallen upon me. H. all these things are upon me. S. C. against me. cæt.* — *H. cor.*
v. 38. *My gray haires to hell. H. C. old age to hell. S. to the grave. B. G. T. P. sheol*, the grave. — *T. B. G. r.*

3. *The explanation of doubtfull questions.*

QUEST. I. *How they are said one to gaze on another.*

Vers. 1. WHy gaze ye? 1. Not as though they set a good face upon the matter, and would not be knowne to want, because of the Canaanites among them. 2. Neither doth this phrase shew any contention or strife among them: as straining curtesie, who should seeke out first. 3. Nor yet did they one gaze and stare upon another, musing to see how they were altered and changed with famine. 4. But the simple meaning is, that they stood as men amazed, not knowing what to doe: to the same purpose the Septuagint translate, *why are yee idle? &c. Mercer.*

QUEST. II. *How the Patriarkes descend into Egypt.*

Vers. 2. GEt ye downe. 1. The Hebrews note is curious, who out of the word *redu*, goe downe, the letters whereof, make 210. doe gather the time of the abode of the Israelites in Egypt. 2. It is not like that they went downe into Egypt of purpose to seeke out *Ioseph* whom they had thither sold, as repenting of their fact. 3. But God so directed *Iacob*, that he sendeth them thither, that *Josephs* dreames might take due effect: for now they all humbling themselves to *Ioseph* for food, doe reverence to his sheafe, as *Ioseph* formerly had dreamed, *Mercer.*

QUEST. III. *How Ioseph could know his brethren, and not be knowne of them.*

Vers. 7. *When Ioseph saw his brethren, he knew them, &c.* 1. He knew them at the very first sight of them, not as the Hebrews imagine, because all strangers, that came for corne, gave up their names before they came into the citie, who they were, and from whence they came. 2. Neither needed *Ioseph* of purpose disguise himselfe in his habite as some of them again think, not to be discerned of his brethren: for they presled upon him unawares among others, that came for corne. 3. Therefore it was an easie matter for *Ioseph* to know his brethren, because they were at mans estate when they sold him, *Mercer.* and *Ioseph* might take specially view of them, when they did so afflict him: as men beset of theeves take speciall notice of them, *Muscul.* and by one, *Ioseph* might know another, whereas if hee had seene them asunder, it had not beene so easie; their speech also was the same, nothing altered, *Perer.* 4. But *Ioseph* was not knowne of them: he was altered in stature, countenance, and voice, being but a child of 17. yeares when they sold him: his imprisonment and afflictions might much alter him. Likewise his princely state and pompe tooke away all suspition and surmise from his brethren, that he was *Ioseph*: as also he spake not unto them in hebrew, but by an interpreter.

QUEST. IV. *Wherefore Ioseph speaketh roughly at the first to his brethren.*

Vers. 7. *He spake to them roughly.* *Ioseph* thus dealeth with his brethren for divers reasons. 1. That by this meanes they might be brought to the knowledge of their sinne committed against him: for men by afflictions learne to know themselves: as these also did, *vers.* 21. *Mercer.* 2. The more roughly they were handled at the first, the more acceptable was the favour shewed afterward, and the benefit appeared so much the greater, *Augustin. qu.* 46. *in Genes.* 3. By this meanes *Ioseph* came to the knowledge of his fathers state and *Benjamins*, for he might feare, seeing onely *Benjamin* wanting, lest they had of malice against *Ioseph*, wrought some evill against him, being his only brother by his mother. *Chrysost. hom.* 64. and *Calvin*.

QUEST. V. *What Ioseph meaneth by the weakenesse of the land.*

Vers. 9. *Ye are spies, and are come to see the weakenesse of the land.* 1. By the weakenesse of the land, we neither understand with some, the idlenesse and slothfulnesse of the people: although the Egyptians, by reason of the overflowing of Nilus which made the grounds fruitfull, were much given to sloth. 2. Nor yet with *Aben Ezra* doe we expound, the *nakednesse*, to be the secrets of the land, because the naked parts are secret. 3. Nor with the Septuagint, *vestigia*, the waies or passages into the country. 4. But the weake places, were the unwalled and undefenced townes, as the Latine, which *Mercerus* alloweth, readeth, *immunita loca*, places without defence. And that this specially belongeth to spies, *Moses* sheweth, who giveth this charge to those which were set to spie out the land of Canaan: *Consider the land, what it is, and the people that dwell therein, whether they be strong or weake, many or few, whether the land be good or bad, whether they dwell in tents or walled townes, Numbers* 13.19,20.

QUEST. VI. *Why they alledge that they were all one mans sonnes.*

Vers. 11. *We are all one mans sonnes, &c.* 1. It is not like, as the Hebrewes conjecture, that these ten brethren did disperse themselves, at their entring into Egypt, and every man tooke a sundry way to seeke *Ioseph*, and that they confessed so much unto him, whereupon hee tooke occasion to say they were spies: for concerning *Ioseph*, they supposed that he was dead, *vers.* 13. But *Ioseph* doth thus charge them rather, because they came in that company as conspirators: and therefore they goe about to excuse the matter, for their comming so together. 2. Wherefore their meaning is this, 1. That the cause of their so comming in one company was, for that they were brethren, and so much the more unlike to be spies because they came together, whereas spies use to disperse themselves, *Mercer.* 2. And seeing they are brethren, it is like that their father would have imployed his servants rather than sonnes in such a businesse, *Muscul.* 3. And seeing it was a capitall crime and danger to be a spie, it is unlike that one man would hazzard all his children at once, *Iun.*

QUEST. VII. *Whether Ioseph made a lie, and so offended, in charging his brethren to be spies.*

But now whereas *Ioseph* against his owne knowledge chargeth his brethren to bee spies, seeing they came for corne, how was not this a fault in *Ioseph*, so to dissemble? 1. I neither will yeeld this to have beene an infirmity in *Ioseph* with *Calvin*. 2. Neither with some, excuse this fact, and say it was, *iocosum mendacium*, a pleasant lie, or in sport. 3. Much lesse was it a purposed lie, as though *Ioseph* should sweare to it, by the life of *Pharaoh*: for by that oath hee affirmeth not that they are spies, but bindeth them to bring their brother *Benjamin*. 4. Wherefore I thinke rather that *Ioseph* used here no lie at all. 1. But not in that sense, as R. *Salomon* taketh it, as though *Ioseph* had called them spies one way, because they searched the next way into the land of Egypt out of Canaan, and that they understood *Ioseph* another way: for *Ioseph* expoundeth himselfe that he meaneth spies properly, that they came to see the weakenesse of the land. 2. Neither doth he speake in the opinion of others, that they are counted spies, but this thrice urging of that word, sheweth that he spake as from his owne judgement. 3. Neither doth he speake figuratively, turning his finger to himselfe, and that they spied out his weakenesse, and abused his youth and simplicity, when they sold him to the Ismaelites, as *Rupertus*. 4. But I rather thinke, that *Ioseph* thrice spake, not *assertive*, by way of assertion, or affirmation, but *probative and tentative*, by way of question to trie them, which was no lie nor dissimulation at all: as neither was that in our Saviour, that to make triall of his disciples humanity, made shew as though he would have gone further, *Luke.* 24.

QUEST.

QUEST. VIII. *Whether Ioſeph had before forgotten his dreames.*

Verſ. 9. *And Ioſeph remembred the dreames, which he dreamed of them.* 1. Not that *Ioſeph* had either made ſmall account before of his dreames, ſeeing the contrary event in his impriſonment and other afflictions. 2. Or that proſperity had made him to forget his former viſions. 3. But now, when he ſaw his dreames to take effect, he doth more lively remember them, & better underſtandeth them than before, as it is ſaid of the diſciples, that they underſtood not thoſe things, which were ſaid of Chriſt at the firſt, but after hee was glorified, then they remembred that they were written of him, *Iohn* 12. 16. *Calvin.*

QUEST. IX. *Whether Ioſeph ſweareth by the life of Pharaoh, or therein did wel.*

Verſ. 15. *By the life of Pharaoh you ſhall not goe hence.* Firſt ſome excuſe *Ioſeph* here, admitting this to be an oath. 1. Becauſe in effect he did ſweare by God, who was the author of *Pharaohs* health and life. 2. Some againe doe extenuate his oath, that he ſware in effect by nothing, as *Socrates* uſed to ſweare by a *gooſe*, or *dog*, *Zeno* by the *Caper tree*, to ſhew the vanity of the heathen that uſed to ſweare by their Gods: but it is not like, that *Ioſeph* ſet ſo light by the health of *Pharaoh*, as *Auguſtine* well noteth: *an bono & fideli ſervo vilis fuerit ſalus Pharaonis?* 3. Some would excuſe it, becauſe *Ioſeph* was not in good earneſt, but did all this in a friendly kind of diſſimulation: but as it is not lawfull to lie in jeſt, ſo much leſſe to ſweare in jeſt.

Secondly they that denie this to have beene an oath, 1. Some ſay it was but a vehement kind of obteſtation, as *Moſes* calleth heaven and earth to witneſſe, *Deut.* 30. 19, and as a man may conteſt by his faith, by his head, and ſuch like, *Calvin.* But yet this will not helpe, for our Saviour condemneth, whatſoever in our ſpeech is uſed beſide yea, or nay, *Math.* 5. that out of *Deut.* is a patheticall compellation of the creatures to be witneſſes againſt the people of their ingratitude and diſobedience, which is much unlike this caſe here. 2. Some hold this ſpeech of *Ioſeph* to be an execration: as if he ſhould ſay, he wiſhed *Pharaoh* no otherwiſe to live, than he would doe as he ſaid, *Thom. Aquinas.* But *Ioſeph* was more reverent and reſpective of *Pharaohs* health and life. 3. *Iunius* ſaith it is a conſtant kinde of affirmation uſed both among Chriſtians, and others: and will have it like to thoſe aſſeverations, 1 *Sam.* 2. 26. *O my Lord* (*Anna* ſaith to *Eli*) *as thy ſoule liveth*, and *Abner* ſaith to *Saul*, *as thy ſoule liveth* (O king) *I cannot tell*, 1 *Sam.* 17. 55. and as the uſe was to ſweare by the ſoule of the Emperour, as he alleageth out of *Vlpianus*: But herein I cannot conſent unto that learned man: for in thoſe phraſes, they alwayes either proteſted by themſelves, in the firſt perſon, as 2 *King.* 6. 31. *God do ſo to mee, and more alſo*: or by thoſe to whom they ſpeake, in the ſecond perſon, as in the examples given in inſtance: and therefore the caſe is not all one with this: And concerning that uſe, to proteſt by the Emperous ſoule, though it continued under Chriſtian Emperors, yet it is certaine that it was taken up before in the time of Idolatry, when they aſcribed divine honours to their Emperors. 4. Wherefore I rather incline to thinke, that this kind of ſpeech, to ſay, by the life of *Pharaoh*, was uſed commonly in Egypt as an oath, partly of flattery, partly of ſuperſtition, in aſcribing too much to their Kings: which uſe they ſeeme to have derived from the Hebrewes, that as they uſed to ſweare *vivit dominus*, *the Lord liveth*, ſo they, *Pharaoh liveth*: and the Hebrewes write, that to this day it is a law among the Egyptians, that he which falſly ſweareth by the kings head in a pecuniarie matter, ſhall be put to death, *Perer.* yea and the imperiall law is, that he which did commit perjury, ſwearing *per genium Imperatoris*, by the ſoule or ſpirit of the Emperour, ſhould be beaten with clubs, and it ſhould be written over his head ἐπιορκεῖν μὴ ὄμνυε, ſweare not raſhly, *Iun. ex Vlpian.* But yet *Ioſeph* in this place of purpoſe ſweareth not, but by the common uſe and cuſtome ſpake as the reſt did, as it appeareth by his twice uſing of the ſame words together: like as in our Engliſh tongue, many ſuddenly will ſay (*Mary*) having no intent to ſweare: which notwithſtanding at the firſt (I thinke) was taken up as an oath by the name of *Marie*: And beſide *Ioſeph* doth conforme himſelfe of purpoſe to the Egyptian phraſe, that his brethren ſhould not ſuſpect him to be an Hebrew, which they might eaſily have done, if he had ſaid, *as the Lord liveth*: Therefore although *Ioſeph* may be ſomewhat herein excuſed, yet can he not be cleared or juſtified, but that living among a ſuperſtitious people, he was ſomewhat polluted alſo by their manners, *Mercer. Geneveſ. annot.* in the great Bible: and ſo *Ioſephs* brethren did take it, that he charged them with an oath.

QUEST. X. *Whether Ioſeph did forſweare himſelfe.*

Verſ. 16. *By the life of Pharaoh yee are but ſpies.* It might ſeeme that *Ioſeph* here did forſweare himſelfe, becauſe they were indeed no ſpies. 1. It doth not ſatisfie to ſay, he did not forſweare, becauſe there is no mention made directly of God: for though we ought onely to ſweare by the name of God, yet he that ſweareth falſly by any other thing, forſweareth himſelfe: It ſeemeth it was the Phariſes doctrine, that a man might ſweare by other things as well as God, ſo they did not forſweare: but our Saviour, not miſliking their caution againſt forſwearing, ſheweth further, that it is not lawfull ſo much as to ſweare at all, by the heaven or earth, by the head, &c. *Math.* 5. 34. 2. Neither ſufficeth it to ſay that *Ioſeph* did ſweare in jeſt, not in good earneſt, and therefore forſweareth not: for an oath is not to be uſed in ſport, but we muſt ſweare in judgement, *Ierem.* 4. 2. that is, adviſedly. 3. Wherefore to exempt *Ioſeph* from perjurie, firſt he ſaith, *by the life of Pharaoh, ye ſhall not goe hence, except your youngeſt brother come hither*: this was performed, for they did not all goe, but left one bound to be a pledge for the reſt: Againe hee ſaith, if they failed in bringing their brother, *by the life of Pharaoh they were ſpies*: that is, as their words ſhould not prove true for the one, ſo they might very well bee ſuſpected for the other, and worthily held to bee ſpies: ſo *Auguſtine* well expoundeth, *Exploratores deputabimini*

merito mendacii vestri; You shall deserve by your lie to be counted spies, quæst. 139. *in Genes.* And againe they did in a manner take it upon them, to be counted spies, if it were not true which they said, *Mercer.*

QUEST. XI. *Why Simeon was taken and bound rather than any other.*

Vers. 24. HE *tooke Simeon from among them, and bound him.* 1. They did not choose *Simeon*, to be a pledge for the rest, but *Ioseph* tooke him. 2. Either because *Ioseph* had experience of his bloudy minde against the Sichemites, and so might hold him a principall agent in his affliction; and some hold that *Iudas Iscariot*, that betrayed our blessed Saviour, came of this *Simeon*. 3. Or because he would not assist *Ruben*, in delivering of *Ioseph*, being the next in yeares, and so they both joyning together might have swayed the rest. *sic Theodoret, quæst.* 102. *in Genes.* 4. Or rather, because he was the author of the conspiracie to kill *Ioseph*, and the first that let him downe into the pit, as *Philo* thinketh. 5. *Aben Ezra*, whom *Iunius* followeth, saith, *Ioseph* tooke *Simeon* for the rest, because he was the eldest, not *Ruben*, whom he spared for his kindnesse and brotherly affection toward him, though he committed him to prison with the rest at the first, lest he should have bewrayed himselfe. 6. And *Ioseph* knew *Simeon* to be of an unquiet and turbulent spirit, and therefore detained him, lest he might have hindered the motion for the bringing of *Benjamin*, *Muscul.*

Reub. eldest

QUEST. XII. *Who it was that opened his sacke in the Inne, and what sacke.*

Vers. 27. AS *one of them opened his sacke to give his asse provender, &c.* 1. Some say this was *Levi* that opened his sacke, some thinke it was *Ruben*, but it cannot be certainely gathered who it was. 2. One of them opened his sacke, not that great one wherein they carried their corne, as *Rambam*; for it is not like that they gave their asses wheat, neither yet was it the purse wherein they put their money, as *Mercer.* for he thereout tooke provender for his horse, but it was another lesser sacke, wherein they carried provision for their asses, *Iun.* and therefore another word is here used (*amthacath*, which signifieth a bag that is stretched out) than before, where that, wherein they carried their wheat, is called (*sach*) a sacke, the same in English and Hebrew. 3. And though they were in an Inne, it might be that there was no provender to be had, but such as they had brought; the word is *malon*, a lodging place, not like unto our Innes, where provision is made both for man and beast, *Muscul.*

QUEST. XIII. *Whether one or all opened their sacks in the Inne.*

BUt whereas one of them is here said to open his sacke, and finde his money, and the rest at home in the presence of their father, *vers.* 35. and yet *Gen.* 43. 21. they are all said to have opened their sacks in the Inne: for the solution hereof. 1. Some thinke, that indeed one of them did open his sacke in the Inne, and the rest at home: but they in reporting of it make but mention of the Inne, to be more compendious, *Iun.* or by a *synechdoche*, all are said to doe it, because one did, *Muscul.* or they joyne together, that which was done in the Inne, and the house. But none of these answers doe satisfie, for still the contradiction remaineth: for they thus say to *Iosephs* steward, *As we came to an Inne, and opened our sacks, behold, every mans money was in our sacks mouth, Gen.* 43. 21. then it must needs be that every mans sack was opened. 1. For it is not like, that after one had opened his sacke, and found his money, but that the rest, wondering at it, would trie whether they had theirs also. 2. To say that the rest of their money was not in the sacks mouth, but in the midst as some Hebrewes, and that therefore they opened their sacks againe at home, is against the text before alleaged, *every man found his mony in his sacks mouth.* 3. Beside as one opened his sacke to give his asse provender, so it is like the other did so also: for that one asse carried provender for all the rest, as *Mercerus* conjectureth, was neither likely nor possible. 2. Wherefore I thinke rather, that they all opened their sacks, and found their money in the Inne, and knit up their sacks againe, till they came at home, and then in the presence of their father emptied their sacks, that he might see also where the money was put.

Reconciliation of places.

QUEST. XIV. *Of Rubens inconsiderate speech.*

Vers. 37. SLay *my two sonnes, if I bring him not to thee.* 1. This was but a foolish offer of *Ruben*, for what satisfaction had it beene to *Iacob*, if *Benjamin* had miscarried, to kill two of his nephewes? and indeed it seemeth that *Ruben*, though the eldest, was not the wisest, as it is evident, by that his folly, in lying with his fathers concubine, for the which fact he lost his birthright, and it was given to *Ioseph*, 1 *Chron.* 5. 1. 2. Yet because *Iacob* had them in jealousie, for making away of *Ioseph*, *Ruben* by this speech would take all suspition from his father, of any hard measure to bee offered to *Benjamin*, *Calvin. Ruben* speaketh here but of two sons, whereas he had foure in all, *Gen.* 46. 9. either because two of them were but little ones, and the other therefore more deare unto him, *Mercer.* or because these two only were now in sight and present, when *Ruben* uttered this inconsiderate speech, *Iunius.*

4. *Places of Doctrine.*

1. Doct. *How the Iewes should be intreated at the hands of Christian Princes.*

Vers. 17. SO *he put them in ward, three daies.* *Rupertus* would have this proceeding of *Ioseph* against his brethren, to be a pattern for Christian Princes, how they should intreat the Iewes: that as *Ioseph* doth only imprison them, and handle them roughly, to bring them to knowledge and confession of their treachery against him: so Christian governors should not put the Iewes to death, but use them hardly, by laying taxes and impositions upon them, that at the length they may be brought to repentance

tance for their blasphemies against Christ: as it is in the Psalme, *Slay them not lest my people forget it, but scatter them abroad by thy power*, Psal. 59.12. *Rupert. lib. 9. comment. in Gen cap. 4.*

2. Doct. *Where the feare of God is not, there can be no true vertue.*

Vers. 18. *This doe and live, for I feare God, &c.* Ioseph biddeth them bee secure of his sincere and true dealing with him, because he feared God: so that true religion is the fountaine of vertue and honest dealing: they therefore that feare not God may for a while make a semblance and shew of honestie, but it cannot be in truth, where the ground of true religion is wanting: where therfore the feare of God is not, we cannot expect any vertuous action, as *Abraham* reasoned with himselfe when he sojourned in Gerar, *The feare of God is not in this place, and they will slay me for my wives sake*, Gen. 20.12.

3. Doct. *The guilt of sinne remaineth when the act is past.*

Vers. 21. *They said one to another, we have verily sinned against our brother.* By this wee learne, that although the *act* of sinne be done and past, yet the *guilt* and conscience of sinne may continue, as here the sinne which they had committed against *Ioseph* 22. yeares before, is revived, *Musc.* As the Lord said to *Cain, If thou doest not well, sinne lieth at the doore*, Gen. 4.7. It lieth lurking in the doore of the conscience, ready upon every occasion to assault us.

4. Doct. *The author of affliction, it commeth not by chance.*

Vers. 28. *What is this that God hath done unto us?* These men having a guilty conscience, thinke that God meeteth with them in every corner: yet this good perswasion they have, that nothing hapned to them by chance, as this, the finding of their mony in their sacks mouth, but they ascribe all to Gods providence, they make him the authour of their crosses and affliction, *Calvin.* As *David* in like manner saith, that the Lord bid *Shemei* curse him, 2 Sam. 16.11.

5. Places of Confutation.

1. Confut. *Saint Pauls prophecie of some that should give eare to the doctrine of devils, fulfilled in the Synagogue of Rome.*

Vers. 6. *They bowed their face to the ground before him.* Here *Iosephs* brethren unwittingly doe fulfill *Iosephs* prophecie, that they should fall downe unto him and doe him reverence: like as the Jewes did ignorantly accomplish many things in the passion of Christ, which were foretold by the Prophets: So also they which in these dayes give eare to the doctrines of devils in the Romish and Antichristian Synagogue, doe fulfill the prophecie of the Apostle, 1 *Tim.* 4.1. some of them of ignorance and simplicity, but their blinde guides of malice and obstinacie against the truth, *Musc.*

2. Confut. *Against Purgatory.*

Vers. 8. *Ioseph knew his brethren, but they knew not him. Augustine* propounding this question, how it came to passe that all this time of *Iosephs* prosperity he sent no word to *Iacob*, but he continued still mourning for his sonne, giveth this reason, *Quoniam sine ista minuta peccatis Iacob esse non potuit, volens Deus illa parva peccata in hoc seculo igne tribulationis consumere, &c. Because Iacob could not be without some small sinnes, God would by this meanes purge them with the fire of tribulation in this world, serm. 82. de tempor.* If small sinnes then (which they call veniall) bee purged in this world, then there is nothing remaining to be cleansed in purgatory fire afterward, which they say serveth to the purging, not of mortall, but veniall sinnes: and indeed *Iob* well sheweth that our purgatory fire is in the affliction and sorrow of this life, where he saith, *Exibo ut aurum, I shall come forth like gold*, Iob 23.10. And the Prophet saith, *That the Lords fire is in Sion, and his furnace at Ierusalem*, Isa. 31.9. it is not then in hell or Purgatory. I much muse that *Pererius* alleaging this sentence of *Augustine*, could not perceive how strongly it maketh against Purgatory.

3. Confut. *Against the swearing by Saints.*

Vers. 15. *By the life of Pharaoh ye shall not goe hence, &c. Thomas Aquinas* justifieth this fact of *Ioseph*, in swearing by the life of *Pharaoh*, and would warrant thereby the swearing by creatures, as namely by Saints: for an oath, saith he, is made two wayes, by *execration*, when some creature is produced, that God should shew his judgement upon if one sweare falsly, as when one sweareth by his head, or such like: the other way is by *contestation*, either *directly*, when the name of God is mentioned, or *indirectly*, when some creature is named in whom the truth should be manifested: so we sweare by the Gospell, wherein Gods truth is expressed: by Saints, that beleeved in the truth: so *Ioseph* sware by *Pharaoh*, a minister of Gods truth and justice, *Thom.* 2.2. *qu.* 89. *ar.* 6.

Con ra. 1. This subtill disputer doth justifie that kinde of oath, which is directly forbidden by our Saviour himselfe, as to sweare by the head, *Matth.* 5.36. *Neither shalt thou sweare by thine head:* wee may justly suspect him in the rest, when at the first he dare controll the holy doctrine of the Gospell. 2. Men use not to sweare by the Gospell, but upon it, when they lay their hands upon the book: for so we reade, that the Saints have used some visible ceremonie and rite in taking an oath: as *Abrahams* servant layed his hand upon his masters thigh, *Gen.* 24.3. *Iacob* did sweare unto *Laban* upon an heape of stones, but neither did the one sweare by his masters thigh, nor the other by the stones, but by the name of God, *Gen.* 24.3. *Gen.* 31.53. *Iacob* sware by the feare of his father *Isaack*: after the same manner is a booke used as a visible object for further evidence, in the ministring of an oath: but Saints are neither visible, nor present, and therefore the case is not alike. 3. It is also directly forbidden to sweare by any but by the Lord, *Deut.* 6.13. *Thou shalt feare the Lord thy God, and serve him, and sweare by his name*: and though [*onely*] be

How a booke is used in the ministring of an oath.

be not here found, yet our Saviour so interpreteth, *Thou shalt worship the Lord thy God, and him onely shalt thou serve, Matth.*4.10. and so consequently, by him onely shalt thou sweare. 4. Concerning *Iosephs* act, I have shewed before, *quest.*9. that although it may be somewhat qualified and extenuated, yet it cannot be justified: but it savoureth somewhat of the Egyptian manners, and seemeth to be against that place, *Zephan.*1.5. where the Prophet reproveth those that sweare by the Lord, and sweare by *Malcham*, that is, their King: whether they made the idoll, or a mortall man their King; both abuses are here reproved.

6. Places of Exhortation:

1. Observ. *The righteous not exempted from publike calamity.*

Vers. 1. I*Acob saw that there was food in Egypt, &c. Iacob* among the rest of the Canaanites tasted of the famine: whereby we see that the righteous are not exempted from publike calamities: as *Abraham* was pinched in like manner with famine, and constrained to goe into Egypt, *Gen.*13. for the kingdome which the righteous looke for is not of this world, *Muscul.*

2. Observ. *God at the first seemeth to deale hardly with his children, as Ioseph did with his brethren.*

Vers. 7. H*E spake to them roughly.* Like as *Ioseph* at the first seemed to handle his brethren hardly, yet inwardly he yearned in compassion toward them, and in the end shewed them great kindnesse: so the Lord dealeth with his children. When he humbleth them by affliction he seemeth unto them as an enemie, as *Iob* complaineth, that God counteth him as one of his enemies, *cap.*19.11. but in the end he sheweth his gracious favour, and fatherly affection, *Mercer.*

3. Observ. *Against the custome of swearing.*

Vers. 19. O*R else by the life of Pharaoh, &c. Ioseph* sweareth twice together: such a thing it is to have an evill custome: many that use to sweare are so accustomed to it that they cannot doe otherwise but sweare, *Calvin.* therefore we must take heed that sinne be not confirmed by customes: but as the Apostle saith, *Be not overcome of evill, but overcome evill with goodnesse, Rom.*12.21.

4. Observ. *As men measure to others it shall be mete to them againe.*

Vers. 21. W*E would not heare him, therefore this trouble is come upon us.* As they hardned their hearts against the pitifull complaint of their brother *Ioseph*, so they confesse it to bee just that now their suit is not heard. Thus it is just with God to pay men home in their owne measure: therefore let men take heed how they use their poore brethren hardly; the time may come that they may finde as hard measure at other mens hands: therefore let every man remember that saying of our Saviour, *That which yee would that men should doe to you, doe you unto them: this is the Law and the Prophets, Matth.*7.12.

5. Observ. *Affliction bringeth a man to repentance.*

Vers. 21. A*Nd they said one to another, we have verily sinned, &c.* We see the wonderfull and admirable effect of affliction, which bringeth a man to the knowledge of his sinne: it is the Lords plow wherewith we are made fruitfull: like to the helve which *Elizeus* cast into the water, which fetched up the iron in the bottome: so affliction raiseth up a sinner that lay drowned and mudded in his sinne.

Three notable fruits of affliction.

Affliction maketh us to know God.

Affliction bringeth us to know our selves.

Affliction teacheth us to know the world what it is.

Affliction hath three notable effects: it maketh us to know God, our selves, and the world: first it stirreth us up to thinke of God whom wee have offended, and to turne us to him by true repentance: as the Scripture testifieth of *Manasses*, that after the Lord had humbled him by affliction, then he knew that the Lord was God, 2 *Chron.*33.13. We are called to the knowledge of God three wayes; 1. By inspiration and inward motion wrought in us by God himselfe. 2. By the ministery of man, as either by their examples, or admonitions and instructions. 3. We are forced by the necessity of affliction, *Perer. ex Cassian.* And as the profiting by affliction is a signe of spirituall health: so the hardning of the heart under the crosse is a signe of desperate state, as the Prophet *Ieremie* saith, *Thou hast smitten them but they have not sorrowed, Ierem.*5.3.

Secondly, affliction causeth us to know our selves: 1. Our mortall and corruptible state, our vile and fraile nature, that weareth and wasteth away with trouble, anguish, and sickneſſe: as the Prophet *David* saith, *When thou with rebukes doest chastice man for iniquity, thou as a moth makest his beauty to consume, Psal.*39.7. 2. Beside, man by his affliction seeth his faults as in a glasse, and calleth to minde his former errours: as *David* saith, *Before I was afflicted I went wrong, Psal.*119.67.

Thirdly, affliction learneth us to know the world: 1. How vaine it is, as the Preacher saith, *Vanity of vanities, all is but vanity, Eccles.*1.2. 2. It sheweth the instability and mutability of the world, how suddenly men fall from riches to poverty, from health to sickneſſe, from honour to misery: as the Apostle saith, *The world passeth away and the lust thereof,* 1 *Ioh.*2.17. 3. Affliction layeth open the misery and trouble that is in the world: for man is borne to sorrow, as the sparks flie upward, *Iob* 5.7. that a man may say of the world and the pleasures thereof, with *Moses* in his song, *Their vine is the vine of Sodome, and as the vines of Gomorrha, their grapes are as the grapes of gall, their clusters be bitter, their wine is the poyson of Dragons, Deut.*32.32. 4. The deceitfulnesse of the world appeareth by affliction: how it deceiveth the hope of those that trust to it: like as *Lot* made choise of the pleasant fruitfull vale of Sodome, which was soone turned into a filthy lake and poole of brimstome. 5. Lastly, By affliction and tribulation wee know the world to be evill, wretched, and wicked, that there is no goodnesse in it; as the Apostle saith, *The whole world lieth in wickednesse,* 1 *Ioh.*5.29. *ex Perer.*

CHAP.

CHAP. XLIII.

1. *The Method or Argument.*

FIrst in this Chapter is declared the manner of *Iacobs* condiscending to send *Benjamin* into Egypt with his brethren: where we have, 1. *Iudahs* absolute denial to goe without him, *vers.*3,4,5. 2. *Iacobs* expostulating with his sonnes for confessing they had another brother, and their answer, *vers.* 6, 7. 3. *Iudahs* undertaking for *Benjamin*, *vers.*8, 9, 10. 4 *Iacobs* condescending, with his advice to take a present with them, and double mony, and his blessing of them, *vers.*11. to 15.

Secondly, this Chapter sheweth how they were entertained at *Iosephs* hand, 1. The preparation to their entertainment is set downe: to the which belongeth, 1. Their inviting to dinner, *vers* 16, 17. 2. Their conference with *Iosephs* Steward concerning their money, and his satisfying of them, *vers.*18, to 23. 3. The delivering of *Simeon*, *vers.*23. 4. They addresse themselves, and their present, *vers.*24 25.

2. The entertainment it selfe is declared in *Iosephs* friendly communication with them, *vers.*27. to 30. his tender affection, *vers.*30. bountifull feast, with the manner of it, *vers.*32. to the end.

2. *The divers readings.*

v.2. *The man did charge us with an oath. H.C. did testifie unto us with a witnesse or testimonie. S. did solemnly protest unto us. C.B.T.P. gunah, to protest, to witnesse. heb.* T.B.r.

v.5. *The man, as we have often said, did denounce unto us, saying. H. the man said unto us. cat.* H.ad.

v.7. *We answered him*, consequenter, *accordingly. H. we shewed him according to his question. S. according to the tenour of these words. S. according to the order of his words. C. the meaning of his words. T. according to these words. G. according to the mouth or face of these words. heb.*

v.8. *We and our little ones. H. we and you, and our substance. S. we and you, and our family. B.C. we and you, and our little ones. T.G. heb. taph*, a little one. H.det. S.cor.

v.9. *I will receive the childe. H.S. I will be surety, or undertake for him. cat.* H.S.c.

v.11. *Turpentine and almonds. H.C. turpentine and nuts. S. nuts and almonds. B.G. pine apples and almonds. P. nuts of the turpentine tree and almonds. T. boten*, the turpentine tree with the fruit. *heb.* T.r.

v.14. *That he deliver your brother that is in bonds. H. Your other brother. cat.* H.ad.

I shall be as one robbed of my children. H.B.I. as I have beene robbed of my children, shall be robbed. C.G. I, as I have beene robbed of my children, am robbed of my children. S.I. if I be robbed of my children, I am robbed. T. that is, he securely committeth the successe to God, being prepared to beare whatsoever happeneth: the like phrase is used, *Esther.*4.16. Tr.

v.16. *Benjamin his brother by the mothers side. S. Benjamin. cat.* without any addition. S.ad.

v.18. *They being terrified there. H. the men seeing they were brought into Iosephs house, were afraid. cat.* H.det.

v.18. *That he may cast some cavill upon us, and violently bring us into servitude. H. that he may cavill with us, and lay to our charge. S. that he may be Lord over us, and seeke occasion against us. C. that he may seeke occasion against us, and violently lay hands on us. B. that he may picke a quarrell against us, and lay somewhat to our charge. G. that he may beare us downe, and runne upon us. T. that he may roll himselfe upon us, and cast himselfe upon us. heb.*

v.25. *They heard that he must dine there. S. that they should eat bread there. cat.* S.mut.pers.

v.30. *His bowels were moved. H. enflamed. cat. camar*, to wax hot.

v.31. *They count such a feast prophane. H. because the cattell which the Egyptians worship, the Hebrewes eat. C. for that is an abomination to the Egyptians. cat.* H.c.inter.

v.35. *And were drunken with him. B. drunke plentifully with him. T. shacar*, to be drunken, or drinke freely. *heb.* T.r.

3. *The explanation of doubtfull questions.*

QUEST. I. *Whether all Iacobs family lived of the provision out of Egypt.*

Vers.2. *TVrne againe and buy us a little food, &c.* 1. *Iacob* stayeth not till all the bread was eaten up, for whereof should they then have lived till they went and came, but the provision was very neare spent, *Mercer.* 2. Neither is it to be thought that *Iacobs* whole family, which had some 200. or 300. persons (for there were 70. males which came out of *Iacobs* loynes, beside their wives, nieces, and servants) lived together of the wheat brought out of Egypt, but that in such great necessity there was a supply made with herbs, roots, acornes, and such like, *Calvin.* 3. *Iacob* speaketh of buying a little food, not as though he thought the famine to be at an end, but because in time of famine great parsimony is used, and a little made to goe a great way, *Muscul.*

QUEST. II. *Why Iudah prevaileth more with Iacob than all the rest.*

Vers.11. *THen Iacob said, if it must be so now, &c. Iudah* perswadeth more than the rest to have *Benjamin* goe with them, not in respect of the punishment which hee undertaketh, as though it were greater, *to beare the blame for ever*, which some make a type of everlasting punishment, whereas

Ruben

Ruben offered the present death of his two children, which was but temporary : but *Iacob* rather rejected that speech of *Ruben* as fooliſh and inconſiderate. 2. Neither doth *Iudah* perſwade in reſpect of his age, becauſe *Ruben* being not heard, and *Simeon* abſent, and *Levi* in diſgrace becauſe of the maſſacre of the Sichemites, *Iudah* was the next borne, *Muſcul.* 3. But *Ruben* was refuſed becauſe *Iacob* conceived evill of him for his inceſt with his fathers concubine : *Iudah* was reſpected for his wiſdome and gravity, of whom *Iacob* did foreſee that the Meſſiah ſhould be borne, *Mercer.* 4. As alſo *Iudah* watcheth his time when the proviſion was ſpent : ſo that *Iacob* was forced in reſpect of that preſent neceſſity to yeeld unto them, *Perer.*

QUEST. III. *Of Iacobs preſent.*

Verſ. 11. *TAke of the beſt fruits of the land, &c.* 1. For three cauſes *Iacob* doth counſell them to take a preſent with them: 1. To finde grace with the Lord of the Countrey. 2. To redeeme their brother *Simeon.* 3. To cleare themſelves of the ſuſpition of being taken for ſpies, *Philo.* 2. Though theſe gifts were not of any great price, yet *Iacob* hopeth that the good will of the giver ſhould be accepted, *Calvin.* 3. But the Hebrewes here are very ridiculous in their ſuperſtitious toyes, who preſcribe this verſe thrice to be ſaid in the City gates where any peſtilence or other deadly danger rageth, when one entreth, and ſo he ſhall be preſerved, *Mercer.* as though Gods wrath were appeaſed with balme, turpentine, almonds, ſuch as *Iacob* ſent for a preſent.

Hebrewes fond collections.

QUEST. IV. *Of the double money which they are bidden to carry with them.*

Verſ. 12. *TAke double money in your hand.* 1. Some thinke that they carried double money with them to buy corne with ; for *Iacob* might conjecture that the price of corne by reaſon of the exceeding dearth was enhaunced : and that beſide this double money they carried the other money which was found in their ſacks mouth, *Raſi, Bahai,* whom *Iunius* and *Muſculus* follow. 2. But I rather thinke with *Mercerus,* that the money which they were to reſtore, was part of this double money, and the other halfe was to buy corne: for ſo *verſ.* 15. it is ſaid they tooke twice ſo much money with *Benjamin* : there is mention made onely of double money.

QUEST. V. *Of Iacobs prayer.*

Verſ. 14. *GOd almighty give you mercy, &c.* 1. The word is *rachamim,* which ſignifieth bowels, and conſequently compaſſion : and ſo indeed God heard *Iacobs* prayer, for afterward, *verſ.* 30. *Ioſephs* bowels yearned, and his affection was moved at the ſight of *Benjamin, Muſcul.* 2. Where *Iacob* ſaith, that he may deliver your other brother, he meaneth not *Ioſeph,* as ſome thinke, but *Simeon* that was kept in bonds. 3. Some of the Hebrewes by theſe two, the captivity of *Simeon,* and the ſending away of *Benjamin,* doe myſtically underſtand the two captivities of the ten tribes, and of the two tribes, after the which there ſhould be no other : but they are deceived, for the Iewes are in captivity to this day.

Hebrews vaine confidence.

QUEST. VI. *The meaning of Iacobs words, if I am robbed, I am robbed.*

Verſ. 14. *IF I be robbed of my children, I am robbed.* 1. Not as though hee counted himſelfe robbed in a manner of all, when he loſt *Ioſeph,* as ſome Hebrewes expound. 2 Neither yet is this ſpoken in reſpect of all his ſons in generall, whom he now ſent away, as *Calvin.* 3. Nor yet doth *Iacob* thus complaine, either as deſpairing, or to make his ſonnes more ſollicitous and carefull, *Muſcul.* 4. Nor yet is this his meaning, that I ſhall be deprived of *Benjamin,* as I am already of *Ioſeph* and *Simeon,* and that *Iacob* did propheſie of *Benjamins* trouble about the cup, *Mercer.* 5. But this is the ſpeech of a reſolute man, that doth caſt the worſt : as if he ſhould have ſaid, well *Benjamin* ſhall goe, and if I be robbed, I am robbed, Gods will be done : as *Eſther* ſaith in the like manner, *If I periſh, I periſh, Eſther* 4. 16. *Imius.*

QUEST. VII. *Who Ioſephs ſteward was, and of the divining time.*

Verſ. 16. *WHen he ſaw Benjamin, he ſaid to his ſteward.* 1. *Ioſeph* knew not *Benjamin* (who was now 24. or 25. yeares old) otherwiſe than by ſeeing him with the reſt of his brethren, *Mercer.* 2. This ſteward could not be *Manaſſes Ioſephs* eldeſt ſonne, as ſome Hebrewes imagine, for he was not above ſix or ſeuen yeare old, and he could not at that age underſtand languages, as this man did; neither was he fit to manage the houſhold affaires. 3. *The men ſhall eat with me at noone :* it ſeemeth that they ſpent the morning in the weighty affaires, and at noone tooke their dinner : both for that the morning was the fitteſt time to diſpatch ſerious buſineſſe, and for that in thoſe hot Countreyes they uſed in the heat of the day to keepe their houſes, *Mercer. Muſcul.*

QUEST. VIII. *Of the manner of the feaſt which Ioſeph prepared for his brethren.*

Verſ. 32. *AFter they prepared for him by himſelfe, &c.* 1. *Ioſeph* made his brethren a feaſt, to ſhew his good will toward them, and to inſinnate, that the former proceedings with them was not of hatred : the Romans uſed ſuch kinde of feaſts, which they call *chariſtia,* to the which were invited none but kinſfolke, to continue love among them, and ſeeke reconciliation, if there had beene any breach of friendſhip, *Valer. Maxim. lib. 2. cap. 1.* 2. It ſeemeth that there were three tables provided, the firſt for *Ioſeph,* who ſate alone according to his ſtate, another for the Egyptians, the third for *Ioſephs* brethren, *Muſcul.* 3. The Egyptians refuſed to eat with the Hebrewes, not onely becauſe they were a proud people, and deſpiſed all other nations beſide themſelves ; but there was a more ſpeciall reaſon, becauſe the Hebrewes were keepers of ſheep, *Gen.* 46. 34. and ſo did eat of ſheepe and other cattell which the Egyptians worſhipped: and therefore *Moſes* ſaith to *Pharaoh,* that they could not offer in the land of Egypt that which was an abomination to the Egyptians: that is, to kill and ſacrifice ſuch cattell as they worſhipped, and to eat part thereof: thus the Chalde paraphraſt alſo expoundeth. 4. In that it is ſaid, *they ſate before him,* we ſee how ancient an uſe it is to ſit downe at the table, as before it is ſaid of *Ioſephs* brethren, *Gen.* 37. that they ſate downe to eat bread. 5. Likewiſe, where it is added, *they tooke meſſes from before him,* it ſeemeth

Why the Egyptians refuſed to eat with the Hebrewes.

The ancient uſe of ſitting at the table.

seemeth it was a custome for great persons to send messes of meat from their table to such as they favoured: as *Xenophon* writeth of *Cyrus*, *lib.* 8. that he never used to eat his meat alone, but imparted it to those which were present, sometime sent part to his friends absent. 6. Where it is said, they drunke, and *inebriati sunt*, and were drunken, as the vulgar Latine and Septuagint reade: we must not thinke that they were indeed drunken, but here the word *Shacar* is taken for more liberall or plentifull drinking, as *Augustine* well noteth; *inebriandi vocabulum sæpe pro satietate solere poni, &c.* this word is often *taken in Scripture for satiety, fulnesse, &c.* as *Hagg.* 1.6. *Ye drinke but are not filled*: where the same word *Shacar* is used, and in the same sense it is taken here.

Readings of the word *Shacar*, to be drunken.

QUEST. IX. *Of their order of their sitting downe at the table.*

Vers. 33. *They sate before him, the eldest according to his age, &c.* 1. The Hebrewes are deceived that thinke *Iudah* as the chiefe to have sate downe in the first place, and that the sonnes of *Leah* had their places before the sonnes of *Iacobs* concubines, and *Benjamin* they say was placed next to *Ioseph*: but the text is plaine, that they sate according to their age, *Ruben* first, and *Benjamin* last, *Muscul. Mercer.* 2. Neither did they thus place themselves according to their wonted use, as thinketh *Mercer.* but as *Ioseph* appointed them; for so the text is, *They sate before him*, or in his presence, as it were by his direction, *Iun.* 3. But we refuse that fable of the Hebrewes, as though *Ioseph* by his divining cup should know every ones age, and so call him by his name to sit down: *Ioseph* was far from using any such superstition. 4. The cause then why *Iosephs* brethren marvelled, was not because *Benjamin* had five parts to their one, as *Cajetane*, or because they had such great entertainment, *Mercer.* but they mused how *Ioseph*, being as they supposed an Egyptian, did know how to place them in order, *Iun. Muscul.*

QUEST. X. *How Benjamins messe was five times more than his brethrens.*

Vers. 34. *Benjamins messe was five times so much as any of theirs.* 1. It is not like as some imagine, that the rest of the brethren; who were ten, were two to a messe, and *Benjamin* had five messes, for so he should have as much as all the other ten, which is not like. 2. Some conjecture that the other brethren might have three messes a peece, and *Ioseph* five more than any, that is, eight in all, *Perer.* but then *Iosephs* messe was not five times greater than the rest, as the text is. 3. *Tostatus* thinketh that every one had five messes, and that *Benjamin* had five messes, but as big againe as theirs: but this cannot be, for *Benjamins* messes exceed rather in number than in quantity: the word is *rabah*, he multiplied. 4. *Iosephus* also differeth from the Scripture, in making *Benjamins* part but twice so much. 5. Wherefore it is more probable that *Benjamins* messe was five times so much to any of his brethrens, not comparing them all together, but sunderly and apart, that for every one of their messes *Benjamin* had five. But that beside *Benjamins* common part among his brethren, *Ioseph* should send him one, *Asenath* his wife another, *Manasses* and *Ephraim* each of them one to make up five, is but a curious observation of the Hebrewes, *Mercer.*

QUEST. XI. *Why Ioseph gave to Benjamin a greater portion than the rest.*

NOw *Ioseph* thus preferred *Benjamin* before his brethren, though he were in the last place. 1. Not to make the portions of *Rachels* children (in giving five parts to *Benjamin*, and keeping two to himselfe) equall to the portions of *Leahs* seven children, six sonnes and a daughter, *Alexander Polyhistor. ex Euseb.* for *Dinah Leahs* daughter was not present to have a share among them. 2. Neither as *Lyranus*, was it to feele the minde of the brethren how they were affected toward *Benjamin*: for after they had testified their love sufficiently in the next chapter, to *Benjamin*, when hee should have stayed for *Iosephs* cup, yet *Ioseph* keepeth the same proportion in giving to *Benjamin* five suits of raiment, *Gen.* 45.22. 3. Neither with *Ambrose*, need we make this a type and figure of *Pauls* excellencie in gifts, (who was of the tribe of *Benjamin*) before the rest of the Apostles. 4. But *Ioseph* did this to shew his love to *Benjamin*, being his onely brother by the mothers side, as *Elkanah* gave unto *Anna* his best beloved wife, a more worthy portion, 1 *Sam.* 1.5. *Iun. Mercer.*

Haue I your Cypr.

4 Places of Doctrine.

1. Doct. *God the disposer of mens hearts.*

Vers. 14. *God give you mercie in the sight of the man.* *Iacob* acknowledgeth that God is the disposer of mens hearts and affections: as the Wise man saith, *The Kings heart is in the hand of the Lord, &c. he turneth it whithersoever it pleaseth him*, *Prov.* 21.1.

2. Doct. *We must rest in Gods providence, and carefully use the meanes.*

Vers. 11. *Take of the best fruits, &c.* *Iacob*, though his trust were in God, that he would incline the rulers heart toward his sonnes: yet he refuseth not to use all meanes whereby they might insinuate themselves: as he adviseth them to take double money with them, and to carry a present. Wee are therefore so to depend upon Gods providence, as that we use all meanes which God hath appointed, *Calvin.* Like as though the Lord gave to *Paul* all the soules in the ship, yet by swimming and using the boords and broken peeces of the ship they came to land, *Act.* 27.24,44.

3. Doct. *Restitution is to be made where any errour or oversight is committed.*

Vers. 12. *Lest it were some oversight.* *Iacob* would have the money restored which they found in their sacks mouth, thinking that the seller might forget himselfe: *Iacobs* justice herein sheweth, that in buying and selling where any oversight is committed, restitution and satisfaction should be made, *Muscul.* Not like as now a dayes, the buyer and seller thinke it well gained when they can one deceive another: which abuse the Wise man reproveth, *It is naught, it is naught saith the buyer, but when he is gone he boasteth*, *Prov.* 20.4.

4. Doct.

4. Doct. *The creatures of God may be used not onely for necessity but delight.*

Vers.34. *They were made merry, or drunke their fill with him.* That is, they did eat and drinke liberally and plentifully: so that it is not onely lawfull to use the creatures of God for necessitie onely, but we may goe further, to receive them with delight and chearefullnesse, so that we take heed of surfetting and drunkennesse. As we reade of *Abraham*, that made a great feast when *Isaack* was weaned, *Gen.*21.8. that is, a plentifull and liberall banket. As God hath made bread to strengthen man, so he hath given wine to cheare his heart, *Psal.*104.15. But men must take heed left in exceeding they fall to riot, and distemper themselves with superfluous abundance. *Philo* well observeth, that of ancient time, they used after their sacrifices to make their feasts, and in the Temples, that the place and action might put them in minde of sobriety: whereupon some derive the word μεθύειν, to bee drunke, of μετὰ τὸ θύειν, *after sacrificing*. So wee reade that the Elders of Israel did eat bread with *Moses* father in law before God, *Exod.*18.12. in that place where they had sacrificed. Wee should therefore thinke of God in the middest of our feasts, and not be like to those of whom Saint *Iude* speaketh of, *Without all feare feeding themselves, Iud.*12.

5. *Places of Confutation.*

1. Confut. *Monkes despised of the Iewes.*

Vers. 30. *His afflictions were inflamed.* The word is *camar*, whereof the Idoll Priests were called *chemarim*, of their blacke garments, as of a *burnt* colour. The Jewes give that name to the *blacke* Monkes, *Mercer.* who by their superstitious apparell make themselves ridiculous to the blinde Iewes, and by such fooliſh toyes hinder their conversion to the faith.

2. Confut. *Against the pride of superstitious Papists.*

Vers. 32. *That was an abomination to the Egyptians.* The Egyptians being a superstitious people despised the true Church of God, and counted them prophane in respect of themselves: which the Prophet noteth to be the guise of hypocrites, *Stand apart, come not neare me, I am holier than thou, Isay* 65.5. Even so the Pseudocatholike Papists despise the professors of the Gospell of Christ, counting them heretikes, refusing to come into their holy assemblies, *Calvin.*

6. *Places of morall use.*

1. Morall. *To commit our counsell to God.*

Vers.7. *Could we know certainly that he would say so?* Iacobs sons in making mention of their father and youngest brother, thought to have excused themselves, but thereby they came into greater danger: whereby we see that God doth many times frustrate our counsels, and maketh them to fall out farre otherwise than we imagined, *Mercer.* as *Peter* also intrapped *Ananias* by the words of his owne mouth, *Act.*5. therefore we must commit our counsels to God, that he would both direct the thoughts of our heart, and words of our mouth.

2. Morall. *A bad conscience full of suspition.*

Vers.18. *Because of the money in our sacks mouth are we brought.* Thus a guilty conscience is alwayes suspitious, and disquieted upon every occasion, as appeareth in these men, that are fearfull without cause, and interpret every thing against themselves. Thus *Moses* describeth the fearfulnesse of men that are punished for their sinnes, *The sound of a leafe shaken shall chase them, Levit.*27.36.

3. Morall. *We must be carefull to instruct our families.*

Vers.23. *Your God, and the God of your fathers.* This steward of *Iosephs* house would never have spoken so reverently of the God of the Hebrewes, but that he was so taught of *Ioseph*, who had a great care to instruct his family in the right faith, in the middest of that idolatrous nation: this was *Abrahams* commendation, *Gen.*18.18. and *Iacobs* practice, *Gen.*35.4.

4. Morall. *Justice to be tempered with mercy.*

Vers.29. *God be mercifull to thee my sonne.* *Ioseph* which hitherto had shewed himselfe severe and rigorous towards his brethren, beginneth now to use them kindly: whose example teacheth that prudent governours should qualifie and temper justice with mercy, and severity with clemencie, *Gregor.* as Saint *Paul* did towards the incestuous young man, 2 *Corinth.*2.

CHAP. XLIV.

1. *The Method or Argument.*

FIrst in this chapter is declared the practice of *Ioseph* in laying theft to *Benjamins* charge. 1. The device by *Ioseph vers.*1,2. 2. The execution by his servant in accusing them, *vers.*4. to 6. 3. Their defence and agreement for the punishment, *vers* 9,10. 4. The deprehension of the pretended theft with *Benjamin, vers.*11. to *vers.*14.

Secondly, the conventing of them before *Ioseph*, with their submission, and *Iosephs* mitigation of the punishment, *vers.*15. to *vers.*18.

Thirdly, *Iudah* interposeth himselfe, and maketh intercession for *Benjamin*, where is set downe, 1. The narration

narration both of their first speech had with *Ioseph*, *vers.* 18. to 24. then of their conference with their father, *vers* 24. to 30. 2. *Iudahs* perswasion, 1. from the griefe that his father should be brought unto if *Benjamin* returned not, *vers.* 30,31. 3. From his owne perswasion, who became surety for him. 4. By the oblation and tender of himselfe to remaine a servant in *Benjamins* place, *vers.* 33,34.

2. The divers readings.

v.5. *In the which he useth to divine.* H.S.G. *the which he useth to consult with the Propheciers.* B. *which he carefully sought for.* C. *by the which he trieth.* P. *or by experience certainly learneth what manner of men ye are.* T. *heb. nachash*, signifieth to divine, or play the Augre, and to trie by experience. H.G.T.

v.15. *Are ye ignorant that there is not a man like unto me in the skill of divining?* H. *doe yee not know that a man, such as I am, will divine?* S. *that such a man as I doe consult with Propheciers?* B. *that such a man as I can divine?* G. *that such a man as I will search it out? Carrie it out?* P. *or learne it out by experience: sis & heb. nachash*, the same word that was used before. H.G.T.

v.18. *You are my Lord next after Pharaoh.* H.S. *you are as Pharaoh. cæt.* H.S.C.

v.21. *And I will have care on him.* S. *that I may set mine eyes upon him. cæt.*

v.28. *And you said, a beast hath devoured him.* H.S. *and I said, he is surely torne in peeces. cæt.* H.S.C.

v.30. *His soule is deare unto him, as his owne soule.* C. *his life hangeth upon his life.* B.G.S.H. *his soule is tied or bound to his soule.* T. *heb.* T.

v.31. *Bring the old age of their father with sorrow to hell.* S. *his gray haires with sorrow to hell.* C.H. *his gray head with sorrow to the grave.* B.G.T.P. *heb. sheol*, the grave. B.G.T.P.

3. The explanation of doubtfull questions.

Quest. I. *Of Iosephs divining in the cup, how it is to be taken.*

Vers.5. *IN the which he doth divine and prophecie, vers.* 15. *Know you not that such a man as I am can divine and prophecie?* First, some doe expound these words, as that *Ioseph* should be cleared from all blame. 1. *Theodoret. qu.*104. *in Genes.* saith, that *Ioseph* doth not arrogate the skill of divining to himselfe, but saith, that such a man as he is could divine, as the Septuag. read: for it was no rare thing in Egypt for great men to use divination: but *Iosephs* steward, *vers.*5. speaketh of his masters skill and use in divining. 2. *Augustine* excuseth this fact of *Ioseph*, *Quia magnum aliquid isto ludo significatur*, because there was some mystery in it, *qu.*145. *in Gen.* but if this thing had beene evill in it selfe, a mysticall signification cannot make it good. 3. Others say, that the word divining is here taken generally for any kinde of prediction, and so *Ioseph* indeed had a gift of divining and knowing secrets, *Thom. Aquin. Perer.* But it is evident in the fifth verse, where *Iosephs* steward attributeth to his master the skill of divining in his cup, that he speaketh of such a kinde of divining as was used among the Egyptians: for it is like that the servant added not that of his owne, as *Pererius* thinketh, but that he spake as he was instructed. 4. Others answer, that *Ioseph* here affirmeth nothing of himselfe, but onely asketh a question by way of interrogation, *Know ye not?* But *vers* 5. the steward doth directly so affirme of his master. 5. Some make this to be the meaning, that *Ioseph* by the losse of the cup wherein he did drinke, did conjecture that some evill was toward himselfe, *ex Vatablo*: but the contrary is evident by *Iosephs* speech, *vers.*15. *What act is this that yee have done?* that he by divining found out their fault, and was not a Prophet against himselfe. 6. Some Hebrewes whom *Iunius* followeth, doe thus reade, *by the which cup*, hee now findeth by experience what manner of men ye are: and so the word *nachash* is taken for an experimentall knowledge, *Gen.*30.27. where *Laban* saith, *I have perceived or found by experience, that God hath blessed me for thy sake.* But this interpretation I cannot wholly approve for these reasons: 1. Because divers words must be supplied not in the text to make the sense perfect, as *quales sitis*, what manner of men yee are. 2. Because as yet having not found the cup, hee had no such experience of them. 3. The steward giveth two reasons whereby he doth aggravate their offence in taking away the cup, because his master did drinke in it, and did divine by it: and so the whole verse hangeth together, but in the other sense there is no coherence with the rest. 4. Although this word be so taken some where else, it followeth not it should be so here.

Divers opinions of them which justifie this fact of *Ioseph* examined.

Secondly, as these former doe altogether discharge *Ioseph*, so some doe charge him too farre. 1. The Hebrewes thinke that *Ioseph* indeed by this cup did know every mans age and nativity: but it was farre from worthy *Ioseph* to pollute himselfe with those grosse superstitions of Egypt. 2. Some read thus, *Know ye not that such an one as I am doe consult with Prophecters or Augers? Paul Burgens.* But as it is a fault to professe such divining, so is it also no lesse fault to consult with such. 3. Some think that *Ioseph* did *in hac simulatione graviter peccare*, grievously sinne in this dissimulation, and did impiously profane the gift of the spirit, in professing himselfe a Magitian in stead of Gods Prophet, *Calvin.* But in mine opinion this is too hard a censure: for whatsoever *Ioseph* here spake or professed, he did it not seriously, or as he would be taken and counted, but in respect of the vulgar opinion erroniously conceived of him.

Ioseph not to be charged here with a grievous sinne.

Iosephs fault how it may bee extenuated though not justified.

Thirdly, therefore I thinke the meane way betweene both to be safest, that as I exempt *Ioseph* from such grievous sinne, so I free him not from some infirmity and oversight in this action. 1. Yet with *Tostatus* I thinke not, that *Ioseph, voluit se vere augurem haberi à fratribus*, would have his brethren indeed take him

him to be a diviner: for seeing he presently purposed to discover himselfe, hee would not his brethren should have such a prejudicate opinion of him. 2. Neither sufficeth it to say with *Augustine*, *Quod non serio, sed joco dictum est*; that this was alleaged in jest, not in earnest: for this is no excuse for him that doth evill, to say, *Am I not in sport? Prov.* 29.19. 3. Therefore this is the best excuse for *Ioseph*, that he did all this, not with a purpose to hurt his brethren, but onely to sift them, and know their affection toward *Benjamin*, and to take occasion to detaine him longer: as also he useth this allegation of his skill in divining, neither as out of his owne judgement, who abhorred such vanities, neither because he would be so counted, but according to that opinion which the Egyptians had of him, who tooke him to be a Magician after the manner of Egypt, *Mercer*.

QUEST. II. *Why the searcher taketh no exception to the money found in their sacks mouth, but onely to the cup.*

Vers. 12. AND *he searched, and the cup was found in Benjamins sacke, &c.* 1. He cunningly searcheth all their sacks, though he knew well enough where to finde the cup, that it might bee done without suspition, *Muscul.* 2. Whereas the money was in every one of their sacks mouth, which hee that searched found no fault with, but onely for the cup, it was not for that (as *Ramban* thinketh) the money was put there with their privity, for the cup was conveyed into *Benjamins* sacke, together with the money. 3. But he passeth over the money with silence, because he had told them before, *Genes.* 43.23. that God gave them their treasure: and so he might say now againe, *Muscul.* and if he had taken exception to the money, they should all have beene stayed, whereas *Iosephs* purpose onely was to have *Benjamin* apprehended, for the triall of his brethrens affection toward him, *Mercer*.

QUEST. III. *Why Iudah speaketh for the rest.*

Vers. 16. THEN *said Iudah, &c. the Lord hath found out the iniquity, &c.* 1. *Iudah* speaketh first and for the rest, not because he had now the principality above his brethren, as *Calvin*, for that yet was not declared: but because he was surety to *Iacob* for *Benjamins* returne, and so this matter concerned him most, *Mercer*. 2. And this *iniquity* which God found out, is not to be referred with *Vatablus* to this present accusation of theft, whereof they were not guiltie, but to their former trespasse committed toward *Ioseph*, as they before confessed that trouble was befallen them for that cause, *Genes.* 42. 21. *Iunius*, *Mercer*.

What iniquity they meane that God had found out.

QUEST. IV. *Why Iudah saith to Ioseph, thou art as Pharaoh.*

Vers. 18. THOU *art even as Pharaoh.* 1. *Iudah* maketh mention of his great authority, both to shew the reason of his former speech, *Let not thy wrath be kindled against thy servant*: he had reason to feare his displeasure being so great a person, *Iunius*: as also to shew that he was not ignorant of his greatnesse, and therefore pressed to speake unto him, not of any rude boldnesse, but of necessity, *Calvin*. Likewise he doth by this meanes insinuate himselfe: for great persons love to heare of their honour and authority, *Mercer*. 2. And now beginneth more lively to take effect that propheticall dreame of *Ioseph*, that his brethren should bow downe to him as their King: for so they objected to *Ioseph*, *Shalt thou reigne, or bee a King over us? Gen.* 37.8. *Muscul.*

QUEST. V. *How some things are omitted by Moses, afterward expressed.*

Vers. 19. HAVE *ye a father, or a brother?* 1. This question asked by *Ioseph*, is not set downe by *Moses* before in the story, *Gen.* 42. in their first examination: yet there is no doubt but that *Ioseph* so inquired of them, for *Iudah* would not tell an untruth in his presence, but *Moses* supplieth that here which was omitted before. 2. *Benjamin* is called a little lad or youth, *jeled cathan*, in respect of the rest: for otherwise he was now supposed to be thirtie yeares of age, having ten children which went downe with him into Egypt, *Gen.* 47. some thinke he was but 24. or 25. yeares old: but that number of children will give him to be elder, *Mercer*.

Benjamin why called a little lad at thirty yeares.

QUEST. VI. *Why Benjamin could not depart farre from his father.*

Vers. 22. THE *childe cannot depart from his father.* 1. This is neither a doubtfull speech whether to bee referred to *Iacob* or *Benjamin*, as *Aben Ezra*: as hee noteth that to bee of the same kinde, *Ruth* 4.8. *He drew off his shooe*: whether it be understood of the buyer or seller. 2. Neither is it meant of *Benjamin*, that he could not depart from his father without danger to himselfe, as *Ramban*, 3. But it is spoken in respect of *Iacob*, whose love was such to *Benjamin*, that he could not endure that he should goe from him: and therefore *Iudah* saith, that *Iacobs* life depended of his life, *vers.* 30.

4. *Places of Doctrine.*

1. Doct. *Nothing is hid from Gods sight.*

Vers. 16. THE *Lord hath found out our wickednesse, &c.* God then seeth all things; he knoweth what is done in secret: neither the darknesse of the night, neither the secrecie of the place can hide from his sight and knowledge: so the Apostle saith, *All things are naked and open in his eyes, with whom we have to doe, Heb.* 4.13.

2. Doct.

2. Doct. *Servitude and want of liberty the punishment of theft.*

Vers.16. BEhold we are servants to my Lord, both we, and he with whom the cup is found. They judge themselves worthy of servitude and bondage, because of this supposed theft of the cup: It is therefore a just punishment that they which doe steale away the goods of others, should lose the liberty and free use of their owne, *Muscul.* Answerable hereunto is that law which was afterward made by *Moses*; that if the theefe had not wherewithall to make restitution, hee should be sold for his theft, *Exod.*22.4.

5. *Places of Confutation.*

1. Confut. *Against the vulgar Latine translation.*

Vers.28. AND I said, of a surety he is torne in peeces. But the vulgar Latine translation readeth, *and nee said*: whereas the truth is, that *Iosephs* brethren did not so say to their father, but onely shewed him *Iacobs* coat embrued with bloud: but *Iacob* upon the sight thereof so gathered and said, *Ioseph surely is torne in peeces, Gen.*37.33.

2. Confut. *Against Bellarmine that taketh faith for a vow.*

Vers.32. THe Latine translation readeth, *Ego hunc in fidem meam recepi, I gave my faith, or became surety for him*: from this place *Bellarmine* would justifie his exposition of that place, 1 *Tim.* 5.12. *Having damnation, because they have broken the first faith*: which he would have understood of the vow of continencie: as in this place *Iudah* by his faith meaneth the solemne promise made to his father: But *Bellarmine* faileth in this collection, for in the originall there is no word that signifieth faith: the word here used is *guarabh*, which is to be surety, or undertake for another. *Bellar. lib.2. de Monach. cap.24.*

6. *Places of Morall use.*

1. Morall. *To use honour and wealth moderately.*

Vers.2. PVt my silver cup, &c. *Ioseph* might have used cups of gold and precious stone if hee would; his honour, riches, and abundance was so great: but he contenteth himselfe to drinke in silver, and carrieth himselfe moderately in his great honour, *Calvin.* whereby men are taught in the middest of their prosperity to be humble, and not to be proud of their riches: as it is in the Psalme, *If riches increase, set not your heart upon them, Psal.*62.10.

2. Morall. *That we should looke unto God in all our affliction.*

Vers.16. GOd hath found out the wickednesse, &c. These men doe wisely acknowledge God to be the authour of their trouble and affliction, and their sinne to have justly procured it. *Vatablus.* So should we in all our tribulation looke unto God, and turne to him that smiteth us, as *David* said concerning *Shemei* that railed upon him, *The Lord hath bidden him to doe it*, 2 *Sam.*16.11.

3. Morall. *Of the childrens duty and reverent regard of their parents.*

Vers.33. LEt me thy servant bide for the childe. *Iudah* chuseth rather to become a bond-servant in *Benjamins* place, than to returne home to see his fathers griefe and miserie; wherein appeareth his dutifull love toward his father, who preferreth his safety before his owne liberty, *Mercer.* wherein he did indeed honour his father according to Gods commandement.

CHAP. XLV.

1. *The Method and parts of the Chapter.*

FIrst *Ioseph* discovereth himselfe to his brethren, wherein appeareth, 1. His wisdome, in causing all to depart beside his brethren, *vers.*1. 2. His love and affection in weeping over his brethren, and remitting their trespasse toward him, *vers.*2. to *vers.*6. 3. His pietie in ascribing all to Gods providence, *vers.*6. to *vers.*9.

Secondly, *Ioseph* sendeth for *Iacob* his father. 1. *Ioseph* maketh the first motion to his brethren to bring their father downe with them, and beside giveth them instructions what further to say unto him, *vers.*9. to 14. 2. *Pharaoh* ratifieth and confirmeth *Iosephs* motion, and giveth him authority to send for his father, *ver.*16. to *v.*20. 3. Then the manner is set downe how *Ioseph* did furnish them for their journey, with chariots, raiment, victuall, *vers.*21. to *vers.*24. and advised them not to fall out by the way, *vers.*24.

Thirdly, they deliver the message to their father, who at the first is somewhat doubtfull, *vers.*26. but when he saw the chariots he resolved to goe with them and see *Ioseph*, *vers.*27,28.

2. The divers readings.

C.c. v.1. *And Ioseph could not suffer or endure all those that stood before him. S.C. Ioseph could no longer refraine or containe himselfe before those that stood by him. cæt.*

H.e. v.7. *To nourish for you a great remainder or remnant. S. that you might have meat to live. H. to save you alive by a great deliverance. cæt.*

v.8. *Hath made me a father with Pharaoh. T. a father unto Pharaoh. cæt.*

F. v.17. *Lade your carts with wheat. S. lade your beasts. cæt.*

S.c. v.18. *I will give you all the goods of Egypt. H. of all the goods of Egypt. S. the goods of the land of Egypt. B. the best of the land of Egypt. cæter.*

S. v.20. *Leave nothing of your houshold stuffe. H. let it not grieve your eye because of your houshold stuffe. T. regard not your stuffe. B.G. let not your eye spare your stuffe. cæt.*

T.G.v. v.22. *He gave to every one two garments. H. double raiment. S. garments to put on. C. change of garments. cæter.*

H.cor. *three hundred peeces of gold. S. peeces of silver. cæter.*

H.S.c. v.26. *He was as one waked out of an heavy sleepe. H. he was astonished in his minde. S. these words wavered in his heart. C. his heart wavered. B. his heart failed. T.G. was weakned. P. phng, to be weakned.*

S.cor.

B.T.r.

3. The Theologicall explication.

QUEST. I. *Why Ioseph biddeth all the company to goe forth.*

Vers. 1. *HAve forth every man from me, &c.* *Ioseph* biddeth them to goe forth, that is, all which were present beside his brethren: not because he was ashamed of his brethren, and of his poore kindred, for he did afterward acknowledge them: neither as being wearied with the sutes of the rest of the company for his brethren, whom he bid goe forth, as the Hebrewes thinke: but he did it partly because he thought it not seemely for a man of his place to weepe before them, partly in respect of his brethren, whose unkinde and cruell affection toward himselfe, hee would not bewray in the hearing of others, *Iun.* 2. And it is probable that *Ioseph* declared not his brethrens offence to any, no not to *Iacob*: for that message which they sent to *Ioseph* in *Iacobs* name, *Gen.*50.17. *Ramban* well noteth, is not expressed in the Scripture: and it is like that *Iacob*, if he had knowne it, would have set some note upon his sons for their cruelty against *Ioseph*, as he did upon *Simeon* and *Levi* for the murther of the Sichemites, *Mercer.*

Whether *Ioseph* ever revealed to *Iacob* the practice of his brethren against him.

QUEST. II. *Why Iosephs brethren could not answer.*

Vers. 3. *HIs brethren could not answer him, &c.* 1. This silence of *Iosephs* brethren proceeded not from any joy, as *Luther*: but from their feare, as the words following doe shew: *for they were astonished at his presence.* 2. This their feare did arise partly from their conscience of sinne, partly from the opinion of *Iosephs* great authority, who was able now to revenge his former wrong. 3. This then is the difference betweene feare and griefe: they which are in griefe doe crie out, because the spirits ascend upward and breake forth, and so the voice goeth out withall; but when feare invadeth men, the spirits are gathered inward, and so the voice is restrained: like as when a City is besieged, and in danger of the enemie, the Citizens withdraw themselves to the more inward parts, *Perer.*

QUEST. III. *Why Ioseph bid his brethren come neare.*

Vers. 4. *IOseph said, come neare.* 1. Not to shew them his circumcision, as the Hebrewes imagine, that they might see he was *Ioseph*: for the mentioning of his selling into Egypt, which no man knew but themselues, was a more evident argument. 2. But *Ioseph* did call them nearer, (sitting in his chaire of estate) to speake comfortably unto them, that they should not be oppressed of griefe, and that he might speake unto them in secret, that his voice be not heard abroad. 3. The Egyptians heard his weeping and crying, being not farre off: and *Pharaohs* house heard the same by report onely, *vers.* 16. but it was not fit that any should heare what *Ioseph* said to his brethren in secret, *Mercer.*

QUEST. IV. *How Ioseph is said to be a father to Pharaoh.*

Vers. 8. *WHo hath made me a father with Pharaoh.* 1. Not that *Pharaoh* is to be supposed to have bin a young man, and *Ioseph* in respect of his years as a father to him, as some thinke: for *Ioseph* was but 30. yeares old when he stood before *Pharaoh*: and it appeareth by *Pharaohs* proceeding against his chiefe Butler and chiefe Baker before that, and by his prudent behaviour in seeking the interpretation of his dreame, and approving of *Iosephs* counsell, that he was a sage Prince, and of good yeares. 2. Neither doth *Ioseph* meane that he was a father in respect of *Pharaoh* himselfe, for that had beene to challenge as it were superiority over him: whereas *Iudah* before thought it the greatest honour to say to *Ioseph*, that he was even as *Pharaoh*, *Gen.*44.18. 3. But I rather approve *Iunius* reading, that he was a father, *apud Pharaonem*, with *Pharaoh*; as a grave and prudent Counsellor of state.

QUEST. V. *In what part of Egypt the land of Goshen was situate.*

Vers. 10. *THou shalt dwell in the land of Goshen.* 1. Which was not in Arabia, as the Septuagint in some copies reade, Goshen in Arabia: for then *Iacob* should have beene further off than in Canaan. 2. Neither was this the Countrey called Thebais, bordering upon Ethiopia, as *Hierome* thinketh: for that had beene too long a journey for *Iacob*. 3. But this Goshen was situate betweene Nilus and the red sea, bordering upon Canaan, not far from On, where *Iosephs* chiefe habitation was:

for

or this country was both fruitfull, and therefore fit for cattell; it was confined upon Canaan, and lay best for *Iacobs* journey: it was not far from *Ioseph*, so that he might see to his fathers wants: it was a country separate from the rest of Egypt, and fittest for *Iacob*, because the keepers of sheepe were an abhomination to the Egyptians, *Iun. Mercer.*

QUEST. VI. *In what sense Ioseph saith my mouth speaketh.*

Vers. 12. *YOur eyes doe see, that my mouth speaketh, &c.* 1. Not that he shewed them his circumcision, as *Rasi.* 2. Or because by his mouth, that is, his word and authority, all things were done, as R. *Levi.* for these had beene no certaine demonstrations that he was *Ioseph.* 3. But either because he spake unto them in the Hebrew tongue, without an interpreter, and after their owne pronuntiation: as *Ramban, Vatablus, Ianius:* as also for that he with his owne mouth had declared such things unto them, as were not knowne to any other beside themselves, *Mercer.*

QUEST. VII. *When Pharaoh promised the best of the land, why, and in what sense.*

Vers. 18. *I Will give thee the best of the land of Egypt.* 1. *Pharaoh* was glad, when he heard of *Iosephs* brethren, and his servants, and maketh this liberall offer, not so much because, as the Hebrewes imagine, whereas *Ioseph* was thought to be a man of a base and servile birth, he is now knowne to come of a good stock and parentage: but *Pharaoh* sheweth hereby his great love to *Ioseph*, in this rewarding his kindred. 2. Neither need we to say with *Calvin*, that this offer was made by *Pharaoh*, before *Ioseph* promised the land of Goshen to his brethren, though it be set downe after: for *Ioseph* doubted not, but that *Pharaoh* of his princely love and liberality would confirme his grant. 3. *Lyranus* noteth this speech of *Pharaoh* to be prophetical, because afterwards it came so to passe, that the Israelites had the best things of Egypt, when they departed thence: but *Tostatus* misliketh that collection, because the Israelites had not the best things of all the land of Egypt, but only of those Egyptians that dwelt among them: and beside, the vulgar Latine thus reading, *I will give thee all the goods of the land of Egypt*, doth depart from the Hebrew text, where no mention is made of [*all*] but only, *I will give thee the best of the land of Egypt, &c.*

QUEST. VIII. *The meaning of these words: let not your eie spare your stuffe.*

Vers. 20. *LEt not your eye spare your stuffe.* 1. The meaning of which words is not, either as the Latine vulgar text hath, *leave nothing of your stuffe.* 2. or as some Hebrewes, let not your eye have pittie of your stuffe, because you should leave it behinde: but bring all with you, and load your carts with it: for this sense agreeth not with the reason which is added; *For the best of all the land of Egypt is yours.* 3. Neither is the meaning, as *Mercerus* giveth the sense, carry what you will carry, and leave the rest: for thus a contrary sense should be gathered of the same words. 4. But he saith thus much in effect: let it not grieve you because of your stuffe, that you shall leave behinde, for you shall finde enough in Egypt, *Iun.* and therefore our English Bibles reade well in this place; *regard not your stuffe.*

QUEST. IX. *Of the change of rayment and silver, which Ioseph gave to his brethren.*

Vers. 22. *HE gave to them all change of raiment.* 1. Not double garments, as *Hierome* and the Septuagint reade: for then *Benjamin* should have had not five, but ten suits of raiment, that had five times so much as the rest: but they had better garments given them, to change their old apparell with, which before they had rent for griefe, *Gen.* 44. and so change of garments is taken for single vestures, *Iud.* 14. 19. where *Sampson* slew thirty Philistims, and gave so many change of raiment to his thirty companions, *Vatabl.* 2. Whereas *Ioseph* giveth to *Benjamin* 300. sicles of silver, the Hebrewes note, that whereas *Ioseph* was sold for thirty sicles, he therefore giveth to *Benjamin* as much as all the other ten had for their shares, when *Ioseph* was sold, *ex Mercer.* But neither was *Ioseph* sold for thirty, but twenty sicles: neither yet had every one for his share twenty sicles, much lesse thirty, but the sum of twenty sicles, the price which was set upon *Ioseph*, was divided among them all: they therefore in this curious collection, are much deceived. 3. *Ioseph* gave these great gifts to his brethren, but especially to *Benjamin*; not so much to testifie his love unto them, as that hereby, they might perswade their wives and others, of the truth of their message, to make them more willing to leave Canaan, and goe downe to Egypt, *Calvin.*

Hebrewes curious collections.

QUEST. X. *How Ioseph is said likewise to send to Iacob.*

Vers. 23. *VNto his father likewise he sent, &c.* 1. This is neither to be referred simply to that which followeth, that *Ioseph* sent after the same manner to *Iacob*, that is, *ten hee asses, &c.* as *Rasi, Mercerus*: for that was not after the same manner. 2. Neither (as *Ramban*) hath it relation to the victaile which *Ioseph* gave his brethren for their money, *vers.* 21. that so he sent to *Iacob* also the like victaile for his money. 3. But it hath reference to that which immediatly went before, that as he gave money and raiment to *Benjamin*, so he sent in the same proportion to *Iacob*, and moreover he sent *ten hee asses, &c. Vatabl. Ianius*, and so the Latine translator well expoundeth, *addens ei, &c.* he added moreover ten asses, &c.

QUEST. XI. *Why Ioseph chargeth his brethren not to fall out by the way.*

Vers. 24. *FAll not out by the way.* The word is *ragaz*, which signifieth to be afraid, to be moved, or troubled: 1. *Ramban* expoundeth it, that they should not beare any trouble by the way; because they were laden with so much riches, for *Iosephs* name and authority should be their protection. 2. Some thinke that *Ioseph* biddeth them agree, because brethren are apt to fall out. 3. Some because travellers, by reason that their bodies were distempered with their journey, and are often provoked by their mutuall talke, and communication, doe many times fall out, *Thom. Anglic.* 4. But *Ioseph* knew how they would wrangle in the way about himselfe, and his selling into Egypt, one laying the fault upon another (for

Ruben consented not at all, *Iudah* gave counsell to sell him, being unwilling he should perish, the rest conspired his death; therefore he giveth them this charge, *Chrysost. Mercer. Vatab. Iun.*

QUEST. XII. *How Iacobs heart is said to faile or faint, and for what cause.*

Vers. 29. *Iacobs heart failed, &c.* 1. *Iacob* was astonished at the report of his sonnes, that *Ioseph* yet lived: hee had not heard it then before, as the Hebrewes fable, how *Serah Asers* daughter had told *Iacob* that *Ioseph* was alive, and therefore she was translated alive into Paradise, *ex Munster.* 2. The meaning is not, that *Iacob* withdrew his heart and attention from them, and greatly regarded them not, as *R. Sel.* or as the Latine translator, he was as raised out of an heavy sleepe, that is, *Attonitus & stupidus ad intelligendum*; heavie and hard to understand, as a man newly awaked, as *Rupertus* expoundeth. 3. Nor yet as *Ramban* and *R. Abraham*, whom *Oleaster* followeth, is the meaning, that his heart left beating and panting, and so they would have the word *phag*, to signifie to cease. 4. But *Iacob* for the time did faint and swound, not for any sudden joy conceived, as *Perer.* for as yet he beleeved them not: nor of an affection mixt together of joy and feare, as *Calvin. Mercer.* for then the one would have qualified the other, that *Iacob* should not have fainted: but the very naming of *Ioseph* did renue and revive his former griefe, and so perplexed him, *Iun.*

Hebrewes fables.

QUEST. XIII. *How Iacobs spirit is said to revive.*

Vers. 27. *The spirit of Iacob revived, and he said, it is enough, &c.* 1. The Chalde paraphraft readeth, *The holy spirit rested upon Iacob*: as though the spirit of prophecie had departed from *Iacob* all the time of his griefe and heavinesse: whereupon the Hebrewes further note, that the spirit of God commeth upon those that are chearfull: for which cause they say most of the Prophets were young men, who are more given to chearfulnesse than they which are old: but this is spoken of *Iacobs* spirit, not of the spirit of God, who now came to himselfe againe, more giving credit to the sight of his eyes when they shewed him the charriots, than to their words, *Muscul. Mercer.* 2. He saith it is enough, not either in respect of *Iosephs* great honour, or the rich gifts which were sent, but because he heard he was alive: *Iosephs* life was more worth unto him than all the rest, *Iun.*

4. *Places of Doctrine.*

1. Doct. *The righteous are not void of affections.*

Vers. 2. *He wept and cryed.* In that *Ioseph* sheweth himselfe to be a man of affection, which draweth from him plenty of teares: we doe learne, that the righteous are not as stones and blocks that cannot be moved, as the Stoicks defined their wise men; but they also are subject to the affections of love, joy, sorrow, compassion, *Calvin.* Our Saviour in the day of his flesh did weepe, loved *Iohn* more than the rest, sometime he was angry: but in all these he sinned not, as it is hard for us to keepe a measure.

2. Doct. *God turneth evill to good.*

Vers. 8. *You sent me not hither, but God, &c. who hath made me a father, &c.* As God turned the malice of *Iosephs* brethren to the great good of his Church, the advancement of *Ioseph*, preservation of the whole land of Egypt: so is the Lord able still out of evill to draw goodnesse, as he commanded light to shine out of darknesse, 2 *Cor.* 4. 6. *Luther.* as *Sampson* found honey in the mouth of the dead and stinking Lion; as the Apostle saith, *All things shall worke together for the best, to those that love God, Rom.* 8. 28.

5. *Places of Confutation.*

1. Confut. *The selling of Ioseph into Egypt not done onely by Gods provision.*

Vers. 8. *You sent me not hither, but God.* Not that God was the authour of that wicked conspiracie against *Ioseph*, which was inspired by the suggestion of Satan, not by the instinct of Gods spirit: neither did God onely permit or suffer the same to be done, as *Bellarmine* would have it, *lib. 2. de amission. grat. cap.* 11. For if God withdraw his power, nothing can be done in the world: and therefore the Psalme saith, *Whatsoever pleased the Lord, did he in heaven and in earth, Psal.* 135. 6. Wherefore the Lord as he did foresee what *Iosephs* brethren should doe in this action, and disposed and directed the same after it was done, to an happy end: so also he decreed that this thing should be done by no other meanes: and although in the particular the evilnesse of the action proceeded not from the malicious minde stirred by Satan; yet the generall overruling power and disposing providence of God so concurred, as that *Ioseph* should by this meanes and no other be sold into Egypt. So that *Iosephs* brethren were instruments herein of Gods decree and purpose: yet not thereby are they excusable, because they did that of a wicked minde, which God in his wise providence converted to good: as *Iudas* sinne was no whit the lesse in betraying Christ, though, as *Peter* saith, he were delivered up by the determinate counsell of God, *Act.* 2. 23. *Calvin. Muscul.*

2. Confut. *Against the vulgar Latine translation.*

Vers. 20. *Regard not your stuffe.* The Latine translator maketh a contrary sense, *Leave nothing of your stuffe*: see before *qu.* 8. whereas the meaning is, that they should not care to leave their stuffe behinde them: thus that translation which the Romanists so much extoll and magnifie, is found to bee faulty and erronious in many places.

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6. Places of Morall vſe.

1. Mor. *Not to ſuffer men to be ſwallowed up of griefe.*

Verſ. 3. THen *Ioſeph ſaid, I am Ioſeph.* He ſeeing his brethren almoſt oppreſſed with griefe, doth ſpeake comfortably unto them, leſt they might have beene overcome with too much heavineſſe: which teacheth governours not to caſt downe altogether with griefe, thoſe which are ſufficiently humbled, *Calvin*, as S. *Paul* ſhewed himſelfe toward the inceſtuous party, *leſt he be ſwallowed up of overmuch heavineſſe*, 2 *Cor.* 2. 7.

2. Mor. *To preſerve from ſpirituall famine the greateſt deliverance.*

Verſ. 7. *TO ſave you alive by a great deliverance.* If it bee a great deliverance to preſerve men from the famine of corporall food, as *Ioſeph* did, much more ought wee to be thankfull to God for ſuch governours, as provide food for the ſoules of their people, and deliver them from ſpirituall famine, *Muſcul.* for much more grievous is the famine of hearing the word, than of bread, or water, *Amos* 8. 11.

3. Mor. *Gods providence in turning all things to the beſt, ſhould move us to forgive.*

Verſ. 8. *YOu ſent me not hither, but God. Ioſeph* looking into Gods providence, who turned his brethrens evill meaning toward him to good, in that conſideration, is more eaſily brought to forgive them: for when we ſee how God diſpoſeth to our good of thoſe wrongs that are done to us in the world, wee ſhould in that reſpect be more ready to forget them. Thus S. *Peter* ſpeaketh comfortably to the people, that gave conſent to the killing of Chriſt: *ye have killed the Lord of life, &c. but thoſe things that God had ſhewed before, by the mouth of the Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled, Act.* 3. 15, 18.

4. Mor. *To ſeeke to maintaine peace.*

Verſ. 24. *FAll not out by the way. Ioſeph* as he was ready to make peace with his brethren, and to be at one with them, ſo he laboureth to maintaine peace among themſelves: thus teaching us by his example, not only to be lovers of peace our ſelves, but to procure it in others: according to the doctrine of Chriſt: *Bleſſed are the peace-makers, for they ſhall be called the children of God, Matth.* 5. 9.

5. Mor. *Lyers ſhall not be beleeved, when they ſpeake the truth.*

Verſ. 26. *FOr he beleeved them not.* This is a juſt reward of lyers, that when they ſpeake the truth, they ſhall not be beleeved: *Iacobs* ſonnes had told him a tale before, when they ſhewed him *Ioſephs* coat, as though ſome wilde beaſt had devoured him, *Geneſ.* 37. and now when they tell the truth, that *Ioſeph* was alive, no credit is given unto them, *Muſcul.* Thus S. *Paul* would not endure, that the maid which had the ſpirit of divination, and deceived the people with lies, ſhould teſtifie the truth of the Apoſtles, that they were the ſervants of God and taught the way to ſalvation, *Act.* 16. 18.

CHAP. XLVI.

1. The Method and Argument of the Chapter.

FIrſt, we have here ſet downe *Iacobs* preparation to his journey. 1. He offereth ſacrifice to God. 2. The Lord anſwereth him by viſion, appearing unto him, and encouraging him to goe downe to Egypt, promiſing him both a proſperous journey, a peaceable end, and the returne of his poſterity, *verſ.* 2. to 5.

Secondly, the journey it ſelfe is deſcribed, *verſ.* 5. to *verſ.* 8. with an enumeration of the perſons that went downe with *Iacob.* 1. In particular, the of-ſpring of *Leah* and her maid *Zilpah*, the of-ſpring likewiſe of *Rachel* and her maid *Bilhah*, of every one by themſelves, from *v.* 8. to 26. they are all ſummed in groſſe: *v.* 26. 27.

Thirdly, *Iacobs* arrivall in Egypt is declared. 1. How he ſent for *Ioſeph*, and of their meeting, greeting and ſalutation in Goſhen, *verſ.* 27. to 31. 2. The counſell and advice given by *Ioſeph* to his brethren, how they ſhould anſwer *Pharaoh*, that they might obtaine the land of Goſhen, *verſ.* 31. to the end.

2. The divers readings, where the tranſlations differ.

v. 1. *he came to the well of the oath. H. S. to Berſheba. cater.*	*H. S. c.*
v. 2. *he heard God calling him by a viſion of the night. H. God ſaid to Iſrael in a viſion of the night. cat.*	*H. c.*
v. 3. *I am the God of thy fathers. S. I am God, the God of thy father. B. G. I am the mighty God of thy father. cat. he. haeel. eelohe*, the ſtrong God.	*T. C. H. r.*
v. 4. *I wil bring thee up againe in thy returne. H. I will bring thee back againe in the end. S. I will ſurely make thee come up againe. C. B. I will bring thee up againe. G. I will cauſe thee to come up, by comming up with thee. T. P. he.*	*T. P. r.*
v. 5. *they tooke their ſubſtance. S. their father, children, and wives. cater.*	*S. c.*
v. 6. *they tooke all that they poſſeſſed in Canaan. H. S. they tooke their cattell and goods, which they had gotten in the land of Canaan. cater. he racaſh* to get goods.	*H. S. c.*
v. 7. *their daughters, and daughters daughters. S. their daughters. H. their daughters, and ſons daughters. cat. verſ.* 10.	*S. c. H. det.*

v. 10. *Iachin, Saher. H. B. Achin Saar. Iachin Sacher. C. Iachin Zohar. G. Iachin Tzochar. T. he. Sochar. P.*

S. c. v. 12. *Ezron Amul. H. C. Efron, Iemuel. S. Hezron. Hamul. B. G. chezron, chamul. T. P. heb.*

H. det. S. alt. v. 13. *Thola, Phua Semron. H. Thola, Phua, Aſum, Sambram. S. Thola, Phuah Iob, Simron. cat.*

S. alter. v. 16. *Arelis. S. Heri. cat. v.* 17. *Ienl. S. Ieſui. cat.*

diverſ. ſignif. v. 20. *prieſt of On. T. P. C. G. cohen*, ſignifieth both, *a prince and prieſt.*

S. add. v. 21. *the ſonnes of Manaſſes, which Syra his concubine bare unto him, were Machir: Machir begat Galaad: the ſonnes of Ephraim Manaſſes brother, Sutalaam, and Taam, the ſonnes of Sutalaam, Edem. S.* the reſt have none of theſe words.

S. add. v. 21. *Mophim, Ophim and Ared. H. Mamphim, Ophim, and Gerah begat Arad. S. Muppim, Huppim, and Ards. cat.*

S. cor. v. 22. *eighteene ſoules in all. S. fourteene ſoules all. cat.*

S. cor. v. 27. *all the ſoules are ſeventy five. S. ſeventy. cater. the ſonnes of Ioſeph, nine ſoules. S. two ſoules. cater.*

S. cor. v. 28. *he ſent Iudah, &c. that he ſhould meet him at the citie of the nobles, in the land of Rameſſe. S. that he ſhould tell him, that he might meet him in Goſhen. H. to prepare before him. C. to direct his face to Goſhen.*

S. ad. diverſ. ſignif. *B. to direct his way to Goſhen. H. to premoniſh him to meet him in Goſhen. T. to appeare before his face in Goſhen. P. he. iarah*, to appeare to ſignifie.

S. det. v. 37. *ſaid to his brethren. S. ſaid to his brethren, and all his fathers houſe. cat.*

S. ad. v. 34. *in Geſem of Arabia. S. in the land of Goſhen. cat.*

3. *The theologicall explication.*

QUEST. I. *Why Iacob offered ſacrifice in Berſheba.*

Verſ. 1. *Israel camẽ to Berſheba, &c.* 1. This place is interpreted the well of the oath, or of *ſeven*: for *ſhabang* ſignifieth both: ſo called firſt by *Abraham*, where he made a covenant with *Abimelech*, and gave him ſeven lambs, *Gen.* 21. and afterward the name was revived by *Iſaack*, *Gen.* 26. 2. To this place came *Iacob*, being both in his way as he went to Egypt, for it is in the utmoſt bounds of Canaan, toward the South: as alſo becauſe there *Abraham* and *Iſaack* had long dwelled, built altars there, and conſecrated it as a peculiar place for Gods worſhip. 3. He offereth ſacrifice, both to give thanks to God, for the life of *Ioſeph*, and to deſire the Lord to make his journey proſperous, *Iun.*

QUEST. II. *Of the Lords calling of Iacob.*

Verſ. 2. *Iacob, Iacob, who anſwered, I am here, &c.* 1. He is called *Iacob*, not Iſrael, not becauſe, as the Hebrewes imagine, he ſhould not prevaile againſt men in Egypt, for he is alſo called Iſrael in Egypt, *Gen.* 48. 29. but when as the Lord vouchſafeth to ſpeake familiarly unto him, he calleth him by his name *Iacob*, *Mercer.* 2. The name is doubled, to ſtirre him up to greater attention, *Calvin*; and to ſhew the certainty of that which God ſpake, *Perer.* 3. *Iacob* anſwereth readily, *here am I*, and therefore *Ioſephus* miſreporteth this ſtory, that *Iacob* ſhould ſay *quiſnam eſſet*, who it was that ſpake unto him, as though he had not beene acquainted with Gods voice, *lib.* 1. *antiquit.*

QUEST. III. *Who it was that ſpake to Iacob.*

Verſ. 3. *I Am God, the God of thy father.* 1. This then was not an Angel, that ſpake in the perſon of God, but it was the Lord himſelfe, to whom *Iacob* offered ſacrifice, *verſ.* 1. 2. who is called the God of his father, rather than of *Abraham*, becauſe *Iacob* ſo uſed to call the Lord, the feare of his father *Iſaack*, *Geneſ.* 31. 53. and for that he had better experience of the mercies ſhewed to his father *Iſaack*: who alſo was not many yeares before departed, about the 30 yeare of *Iſephs* age, when *Iacob* was 120. *Mercer.* 3. Where God is ſaid to goe downe with *Iacob* into Egypt, it is to be underſtood by the effect; becauſe God was preſent with him, in protecting and defending him: for otherwiſe the God-head neither aſcendeth nor deſcendeth, filling heaven and earth, *Mercer.*

How the Lord is ſaid to goe downe.

QUEST. IV. *The divers cauſes why Iacob feared to goe downe into Egypt removed.*

Verſ. 3. *Feare not to goe downe into Egypt, &c.* There were divers cauſes why *Iacob* feared to goe downe to Egypt: which cauſes of his feare are here removed by the Lord. 1. He might be ſomewhat doubtfull, becauſe ſometime in the like neceſſity of famine *Iſaack* was forbidden to goe downe to Egypt, *Geneſ.* 26. 2. *Mercer.* therefore to helpe this, the ſame God that charged his father not to goe downe, biddeth *Iacob* not to feare to goe downe. 2. He might feare leſt his children might be corrupted by the ſuperſtition of the idolaters: and about this time, as *Auguſtine* thinketh, began that groſſe idolatry of the Ægyptians in worſhiping *Apis*, a king of the Argives, that died in Egypt, calling him by the name of *Serapis*, which is compounded of the name *Apis* and *Suros*, the coffin wherein *Apis* was entombed: and in memoriall of this *Apis*, they worſhipped a pide Bull, which they named *Apis*: by which occaſion the Iſraelites learned to worſhip a calfe, *Auguſt. lib.* 18. *de civit. Dei c.* 4. This feare *Iacob* is diſcharged of, when the Lord ſaith, *I will goe downe with thee, &c.* the Lord promiſeth to be a guide to him and his, to keepe them in his feare. 3. *Iacob* was not ignorant of the prophecie given to *Abraham*, that his ſeed ſhould be afflicted and kept under in a ſtrange land; therefore the Lord to take away that ſcruple, telleth him, that his poſterity ſhall increaſe there, and he will make him a great nation. 4. He might thinke, that his poſterity being overtaken with the pleaſures of Egypt, would hardly returne from thence, and ſo he ſhould loſe the hope of the inheritance of Canaan: to meet with this doubt, the Lord ſaith, *verſ.* 4. *I will alſo bring thee up againe.* 5. He alſo might feare, leſt being a weake old man he ſhould die by the way before he came to *Ioſeph*: therefore the Lord to make him ſecure in this, telleth him, that *Ioſeph* ſhall cloſe his eyes when he dyed, *verſ.* 4.

The groſſe ſuperſtition of the Egyptians in worſhipping their god *Apis*.

QUEST.

QUEST. V. *Of the ancient uſe of cloſing the eies of the dead.*

Verſ. 4. *I will bring thee up againe, and Ioſeph, &c.* 1. The Lord brought *Iacob* up out of Egypt, when his body was carried to be buried in Canaan: but moſt of all was it performed in his ſeed, whom the Lord brought out of Egypt, under the hand of *Moſes* & *Aaron*. 2. It was the uſe to cloſe the eyes of the dead, which commonly are opened, when men dying doe lift up their eyes to heaven, *Muſcul.* and therefore they that ſtand by doe ſhut them before the body is ſtiffe. *Plinie* maketh mention of this ſolemne uſe among the Romans, who uſed to ſhut the eies of the dead at the time of their death, and to open them againe, when they brought them to the fire, *vt neque ab homine ſupremum eos ſpectari fas ſit, & cœlo non oſtendi, nefas: that neither* (ſaith he) *is it lawfull for men to ſee them laſt of all, and it were impious not to ſhew or open them toward heaven.* And this duty of cloſing the eyes was performed by thoſe which were deareſt, and beſt beloved of the dead: as *Ioſeph* was to *Iacob*: whoſe eyes *Ioſeph* did ſhut up, when he had given up the ghoſt, although no ſpeciall mention be made of it afterward, *Perer.*

QUEST. VI. *What goods and ſubſtance Iacob and his ſonnes carryed into Egypt.*

Verſ. 6. *They tooke their cattell, and their goods, which they had gotten in Canaan, &c.* 1. Though no mention be here made of their ſervants, yet it is like that *Iacob* carried them alſo with him, and would not leave them behinde in that hard time of famine, *Calvin.* 2. Though *Pharaoh* ſent them word, that they ſhould not regard their ſtuffe, yet they tooke their ſubſtance with them, that they might be as little chargeable as they could unto others: as *Abraham* comming forth out of his country at the Lords commandement into Canaan, brought his ſubſtance with him *Gen.* 12. 5. *Lather. Muſcul.* 3. Mention is not made of *Iacobs* goods gotten in Meſopotamia, but onely in Canaan, not becauſe *Iacob* had given thoſe goods to *Eſau*, which is not like; but becauſe they were not to be compared to his ſubſtance, which he got in Canaan, and *Moſes* ſpeaketh alſo of the goods and ſubſtance of his ſonnes, that got all they had in Canaan, being not of yeares in Meſopotamia, to provide for themſelves, *Mercer.*

QUEST. VII. *Of Iacobs daughters and the order obſerved by Moſes in ſetting downe their names.*

Verſ. 8. *His daughters, and his ſonnes daughters, &c.* 1. *Iacob* had but one daughter here named, *Dinah* of *Leah*, and but one daughter of his ſonnes, *Serah* of *Aſher*, *verſ.* 17. yet they are put in the plurall number, according to the phraſe of the Hebrew, as *verſ.* 23. it is ſaid, *the ſonnes of Dan, Huſhai*, he had but one, *Muſcul.* 2. The whole ſum of *Iacobs* poſterity borne at this time, is ſeventy, *verſ.* 27. of which number *Iacob* himſelfe is one, as the head of the reſt, *Mercer.* 3. *Moſes* ſetteth not downe their names, according to the order of their birth, as in other places, *c.* 29. 30. 35. but firſt he rehearſeth ſuch as came of *Leah* and her maid, then thoſe that came of *Rachel* and her maid, *Mercer.*

QUEST. VIII. *Of the divers names of the ſonnes of the twelue Patriarkes.*

Verſ. 10. *The ſons of Simeon, Iemuel.* Many hard and difficult queſtions are moved out of this chapter, which ſhall briefly be diſcuſſed. Firſt, there is great difference in the names here rehearſed, and in other places of Scripture: the ſonnes of *Simeon, Iemuel*, and *Iamin*, are called *Nemuel* and *Iarib*, 1 *Chron.* 4. 24. *Zohar* is there named *Zerah*, *verſ.* 13. *Iob* the ſonne of *Iſſachar*, is called *Iaſhub*, *Numb.* 26. 24. *verſ.* 16. *Zephon, Ezbon, Arodi*, are called *Zephon, Ozni, Arod*, *Numb.* 26. 15. 16. 17. *verſ.* 21. the ſonnes of *Benjamin, Aſhbel, Becher, Ehi, Roſh, Muppim, Chuppim, Ard*: are otherwiſe named, *Iediael, Acharah, Nochah, Rapha, Shephuam, Churam, Addai*, 1 *Chron.* 8. 1, 2, 3. It is then no ſtrange thing in Scripture, for the ſame men to be called by divers names, ſometimes with the alteration of ſome letters, ſometimes with a change of the whole name.

QUEST. VIII. *Of other differences in the genealogie compared with the 26. Numer. and 1 Chron. 7. 8. chap.*

Verſ. 10. *The ſonnes of Simeon, Iemuel, Iamin, Ohad.* 1, It is to be conſidered, that divers of theſe here named, are elſe-where omitted: as *Ohad*, is not reckoned among the ſonnes of *Simeon*, *Numb.* 26. 12, 1 *Chron.* 4. 24. it ſhould ſeeme that he died without iſſue, *Muſcul.* ſo likewiſe three of *Benjamins* ſonnes, *Echi, Gera, Roſh*, are omitted by *Moſes*, *Numb.* 26. 40. of whom there came no families. 2. Hee that is there named *Achiram* and *Acharah*, 1 *Chron.* 8. 1. was not *Echi*, as *Iunius* thinketh upon that place, and *Muſcul.* in *Gen.* 46. *verſ.* 26. but *Becher*, who was one of the three chiefe fathers of *Benjamin*, 1 *Chron.* 7. 6 and therefore it is not like, that *Moſes* ſetting downe the chiefe families of *Benjamin*, would make no mention of him, *Numb.* 26. 3. whereas here are rehearſed ten ſons of *Benjamin*, they were not all properly his ſons, but two of them, *Ard* and *Naaman* were the ſons of *Bela*, and *Benjamins* nephewes, *Numb.* 26. 40. It was not then *Gerah*, as the Septuagint reade, but *Bela* that begat *Ard*. 4. Whereas *Bela* is made to have ſix ſonnes, 1 *Chron.* 8. 3, 4. and here he hath but two, the reaſon is: becauſe theſe two were only borne, when *Iacob* went downe to Egypt, the reſt were borne afterward. 5. And whereas 1 *Chron.* 7. 7. five ſonnes of *Bela* are named altogether, divers from thoſe ſix rehearſed, 1 *Chron.* 8. 3. in the firſt place, not the immediate ſonnes of *Bela* are mentioned, but ſuch as were the chiefe Princes of that family in the time of *David*, when *Ioab* numbred the people: in the other place, they which were the next ſonnes of *Bela* are rehearſed. 6. *Moſes* in this place doth confuſedly ſet them together, not according to their order of birth, *Bela, Becher, Aſhbel, &c.* whereas *Aſhbel* was the ſecond, *Becher* or *Aharah* the third, *Nocah* or *Echi* the fourth, *Rapha* or *Raſh* the fift: as may appeare, 1 *Chron.* 8. 1.

Reconciliation of ſome difference in the genealogie of the Benjamites in the Chronicles.

QUEST. IX. *How Pharez is ſaid to have two ſonnes at Iacobs comming into Egypt.*

Verſ. 12. *The ſonnes of Phares, Ezron and Hamul, &c.* Whereas it may ſeeme ſtrange, that *Pharez* the ſon of *Iudah* by *Thamar*, ſhould have two children, that are ſaid to come downe with *Iacob* into Egypt. 1. The right ſolution is not to ſay with *Auguſtine*, that theſe two children are ſaid to goe downe, becauſe they were in *Pharez* loynes; and not yet borne, in this ſenſe, all thoſe children which were

were afterward borne in Egypt, might be ſaid to goe downe, and ſo we ſhould have not ſeventy, but 700. perſons. 2. Neither is *Pererius* anſwer ſufficient for the ſame reaſon, who underſtandeth by *Iacobs* comming into Egypt, the whole time of his and *Ioſephs* life: for ſo we might account 7000. ſoules to have deſcended with *Iacob*. 3. Therefore according to *Moſes* narration, we ſay, that theſe two ſonnes of *Pharez* were then borne, but very young: who himſelfe being begotten of *Thamar* at *Iudahs* 30. yeare, might take a wife at 14. or 15. yeares: for *Pererius* conjecture is untrue, that *Pharez* was borne but the yeare before *Iacobs* deſcending into Egypt. 4. The like may be ſaid of *Bela Benjamins* ſonne, that had two ſons, *Ard* and *Naaman*, borne at *Iacobs* going downe: *Benjamin* was now at 30. yeares a grandfather, and *Bela* his eldeſt ſonne at 15. a father, *Mercer.* there is no other way to give ſatisfaction to thoſe doubts. And it is moſt like that *Iacobs* ſonnes married very ſoone, and their ſonnes alſo: for how elſe could they in the ſpace of 215. yeares, which was the time of their aboad in Egypt, from 70. increaſe to 600. thouſand, when as in 215. yeares before, from the 75. yeare of *Abraham*, till *Iacobs* going downe, they increaſed but to 70. ſoules in all. 5. Whereas *Selah* and *Zerah* alſo had iſſue as well as *Pharez*, as appeareth, *Numb.* 26. 20. it is not as *Pererius* thinketh, for the prerogative of *Pharez* of whom the Meſſiah ſhould come, that *Pharez* poſterity is remembred, the others omitted, but becauſe *Pharez* ſons were now borne, the others afterward in Egypt.

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QUEST. X. *Of Dinah Iacobs daughter, and whether Iacob had any more daughters.*

Verſ. 15. *THeſe be the ſonnes of Leah, &c. which ſhe bare to Iacob in Padan Aram, with his daughter Dinah.* 1. All theſe before named, were not borne in Meſopotamia, but only the ſix ſonnes of *Leah*, for ſhe onely bare them and *Dinah*: the reſt were borne in Canaan, *Mercer. Ian.* 2. This *Dinah* ſome Hebrewes ſay, was married to *Iob*, but that is uncertaine: ſome thinke that *Simeon* tooke her to wife, having pitty upon her, after *Sichem* the Canaanite had defioured her, and that therefore ſhe is called a Canaanite, the mother of *Saul* before named: but it is abſurd to thinke, that *Simeon* would marry his owne ſiſter, or that *Iacob* would have ſuffered it. 3. Likewiſe whereas *Dinah* of *Leah*, and *Serah* of *Aſher* are all the women here rehearſed, that came of *Iacob*, that appeareth to be but a fable of the Hebrews, that *Iacob* with every ſonne had a twin daughter borne, which were his ſonnes wives: for there is no queſtion but that *Moſes* would have made ſome mention of them, either in this place, or ſome other.

Hebrewes conceits.

QUEST. XI. *How the number of 33. that came of Leah is to be counted.*

Verſ. 15. *ALL the ſoules of his ſonnes and daughters were thirty three.* But the whole number, with *Er* and *Onan*, maketh thirty foure: to make this account to agree; 1. We neither thinke with *Lyranus* that *Dinah*, becauſe ſhe is a woman, ſhould be excluded, ſeeing afterward *Serah* the daughter of *Aſher* is numbred among the reſt, *verſ.* 17. 2. Nor yet is *Saul* to be excluded, *verſ.* 10. as though he were not *Simeons* ſonne, but the ſonne of the Canaanitiſh woman, by a former husband, as ſome thinke: for then to what purpoſe would mention be made of him here, being none of *Iacobs* poſterity? 3. Neither with ſome Hebrewes doe we here underſtand *Iochebed*, *Moſes* mother, ſeeing ſhe is not expreſſed, and ſhe was borne in Egypt, *Numb.* 26. 59. &c. 4. Therefore this is the juſt account; *Er* and *Onan*, becauſe they were dead, are not to be reckoned: there remaine then thirty two, and *Iacob* being added to that number maketh thirtie three: and that *Iacob* is one of this account, it is evident out of the 8. *verſ. Iacob and his ſonnes.*

QUEST. XII. *The erronious computation of the Septuagint neither agreeing with themſelves nor the Hebrew.*

Verſ. 22. *FOurteene ſoules in all:* The Septuagint doth reade, *eighteene*, wherein a three-fold error may be obſerved. 1. They beſide *Manaſſes* and *Ephraim* doe reckon five more, *Machir*, and *Gilead* his ſonne of *Manaſſeh*, *Sutalam*, and *Tuhan*, and *Edem* the ſonne of *Sutalam* of *Ephraim*: theſe could not be borne at *Iacobs* comming downe to Egypt: for *Manaſſeh* was not then above nine yeare old: for *Ioſeph* tooke a wife in the beginning of the ſeven plentifull yeares, which were expired, and two of the deare yeares: to ſay that theſe are rehearſed for *Iacobs* honour, though they were borne afterward in *Ioſephs* life time, doth not ſatisfie: for onely *Moſes* accounteth thoſe which were then borne at *Iacobs* comming downe, which in all make ſeventy. 2. The Septuagint doe manifeſtly corrupt the Hebrew text, reading here for fourteene, 18. and *verſ.* 27. for two, they reade nine. 3. They agree not with themſelves: for the five, which are by them added, put to 14. make 19. not 18. and *Ioſeph* with his two ſons, and the other five, make not nine, but onely eight. *Auguſtine* and *Encherius* thinke this knot to be inſoluble, and would picke a myſtery out of it, *Auguſt. quæſt.* 152. *in Geneſ.* But we need not much to trouble our ſelves to free the Septuagint here from error, ſeeing they ſo manifeſtly decline from the Hebrew verity.

QUEST. XIII. *The two numbers of 66. and 70. agree together.*

Verſ. 26. *THreeſcore and ſix.* In this number *Iacob* is not comprehended, for only they are here ſummed that came out of *Iacobs* loines, though *Iacob* be one of the firſt number of 33. But let all theſe numbers be joyned together, 33. of *Leah*, 16. of *Zilpah*, 11. of *Rachel*, *Ioſeph* and his two ſonnes being deducted, 7. of *Bilha*, and the ſum will be 66. *Iacob* beeing taken out: unto which number of 66. *Iacob* together with *Ioſeph*, and his two ſonnes being added, wee ſhall have in all 70. ſoules: for here in this laſt number *Moſes* ſaith not, as before, *verſ.* 26. *all the ſoules which came out of Iacobs loynes*, but all the ſoules of the houſe of *Iacob* are 70. ſo that in this ſpeech *Iacob* himſelfe may bee very well included.

QUEST.

QUEST. XIV. *The number of seventy in Moses, and of seventy five in the Acts, reconciled.*

Vers. 27. BUt whereas *Moses* nameth only seventy, and yet *Stephen* according to the Septuagint, saith, that they were seventy five, *Act.* 7. 14. the question is, how these may be reconciled.

The Septuagint, whether here in an error.

1. We neither answer with *Augustine* (to whom *Pererius* subscribeth) that the Septuagint are here in no error, nor yet *Stephen* following them: for they reckon five more, by way of anticipation, which were borne afterward in Egypt, while *Ioseph* lived: who because he was the cause of *Iacobs* comming downe into Egypt, *introitus ejus accipiendus est, quam diu vixit Ioseph*; his entrance into Egypt is to be taken all the while *Ioseph* lived, *quæst. ultim. in Genes.* but by this account there should not only be 70. but 7000. and more, if all they should be numbred that were borne while *Ioseph* lived, which was seventy yeare after *Iacobs* comming into Egypt: for *Ioseph* was then 39. yeare old, and he lived 110. yeares: beside, it is evident, that in the Hebrew, onely seventy soules are accounted, and *Deut.* 10. 22. the Septuagint reade but seventy, though in this place, and *Exod.* 1. they translate seventy five.

2. Neither is it like that the translation of the Septuagint was herein corrupted by the ignorance of the writers or pen-men, and so that place in the *Acts* accordingly depraved: as *Engubinus*: for the Septuagint doe of purpose adde five more of *Iosephs* posterity, to make up the number of 75.

3. Neither yet doth *Iunius* exposition fully satisfie: who thinketh that *Stephen* meaneth the whole number that are named in this chapter, as *Iacobs* two wives, and his two concubines, and *Iudahs* two sonnes, *Er* and *Onan*, who beside *Iacob* make the number 75. for *Moses* himselfe excludeth *Er* and *Onan*: neither are *Iacobs* wives accounted in the particular sums: and seeing *Iacob* is included in the number of 70. why should he be excluded in this other number of 75. Further, *Steven* meaneth those of *Iacobs* kinred that *Ioseph* sent for, and caused to be brought into Egypt: but *Iudahs* sons were dead, and so it is thought were *Iacobs* wives also.

4. Neither can I thinke, that Saint *Luke*, either as ignorant of the Hebrew, as *Hierome* reporteth from the opinion of others: or yeelding unto those times, because the translation of the Septuagint was of great authority among the Gentiles, did herein follow them: especially it being but a matter of story: as thinketh *Engubinus*, *Mercerus*: for it is like that Saint *Stephen* speaking to the Hebrewes, did follow the Hebrew Scriptures: and Saint *Luke* did not otherwise report or write, than *Stephen* spake: this onely reason staieth me from approving this answer and solution.

5. Wherefore in this so great difficulty, nothing remaineth to answer, but that *Luke* did write, and *Stephen* spake according to the originall story, that 70. soules came into Egypt. And afterward by some mistaking, *pente*, which signifieth five, might creepe into the text, for *pantes*, as Master *Beza* conjecture th; or some might take upon them to correct S. *Lukes* report, according to the Septuagint, which was of greater authority and credit then in the world, *Calvin.* And yet against this answer it may be objected, that the Syriacke translation, which is most ancient, readeth in like manner 75. therefore, if Saint *Lukes* text were altered or changed, such change was made, before it was translated into the Syriacke language. One of these two last answers I prefer before the rest, and the latter rather: let the reader make his choice. Howsoever, the Hebrew verity must be received, that onely 70. soules descended into Egypt of the twelve Patriarkes: in remembrance whereof, the Israelites pitched in Elim, where were twelve fountaines, and seventy palme trees: this number answereth the seventy fathers of the world that came of *Noah*, *Gen.* 10. according to this proportion were the seventy Elders chosen to be *Moses* assistants, *Numb.* 11. Our Saviour Christ also did choose unto him 12. Apostles, and 70. Disciples, to be the spirituall fathers of the Church, *Muscul. Mercer.*

Why 70. persons descended into Egypt

QUEST. XV. *Of the sending of Iudah before to Ioseph.*

Vers. 28. HE *sent Iudah before him unto Ioseph, &c.* 1. It seemeth that *Iudah* was of authority among his brethren, as a man of more excellent parts; and therefore *Iacob* thinketh him the fittest to be imployed in this message. 2. He sendeth to *Ioseph* to meet him in Goshen, that countrie which *Ioseph* had made choice of before for his father, and it was neerest to Canaan: it is like that some certaine place was appointed, where they should meet: the Septuagint read, *in the citie of the nobles*, but what citie that was it is unknowne. 3. The Hebrewes write that *Ioseph* when he came neere his father, did cast away his bonnet, and other ornaments of honour, that his father might the better discerne him, which is not unlike. 4. Where it is said, *he fell upon his necke*: *Rasi* referreth it to *Ioseph*, to whom subscribeth *Mercerus*: *Ramban* to *Iacob*, whom *Iunius* followeth: though the construction favour the first opinion, because *Ioseph* is named in the verse, and not *Iacob* at all: yet the circumstance and usage of those times maketh for the other: for it is more beseeming the parents to fall upon their sonnes neck, who doe humble and bow themselves to their father: as the father fell upon the prodigall childs necke, and kissed him, *Luke* 15. 20.

Whether *Iacob* or *Ioseph* fell one upon the others necke.

QUEST. XVI. *The causes why Ioseph desired that Iacob should dwell in Goshen.*

Vers. 34. THat *ye may dwell in the land of Goshen.* Divers reasons moved *Ioseph* to procure his brethren their dwelling in Goshen: 1. Because it was a most fruitfull place, and fit for their keeping of cattell, *Calvin.* 2. That they might dwell apart from the Egyptians, and so not be corrupted with their idolatry and superstition, *Mercer. Muscul.* 3. Lest that being dispersed among the Egyptians, they might have beene distracted, and so one divided from another, *Iosephus.* 4. Because the Egyptians abhorred keepers of sheep, it would have beene an occasion of envy and hatred, if they had lived among the Egyptians. 5. lastly, the land of Goshen stood more commodious for the Israelites returne and passage out of

Egypt,

Egypt, being situate in the utmost bounds toward Canaan: whereas if the Israelites had beene seated in the inward or remote parts of the Countrey, they could not afterward so conveniently have escaped, *Pererius*.

QUEST. XVII. *Why keepers of sheepe were an abomination to the Egyptians.*

Vers. 34. *For every sheepe-keeper is an abomination to the Egyptians, &c.* These are the words of *Moses* rather than of *Ioseph*, as the like reason is inserted by *Moses*, *Gen.* 43.34. why the Hebrewes and Egyptians might not eat together: the Egyptians then abhorred shepherds and keepers of sheepe: 1. Not onely because they were a proud people, and despised shepherds as base and servile men, as *Rupertus*: for they were an abomination unto them, which is more than to contemne and despise them. 2. Neither did they abhorre shepherds as though there were none of that condition among the Egyptians, for they had their flocks of sheepe, *Genes.* 47.17. 3. Neither yet is it like that the Egyptians did altogether abstaine from all eating of flesh, (*Aben Ezra* reporteth of the Indians that they kill no flesh, neither doe so much as eat of the milke that commeth of cattell) and that for this cause the Egyptians abhorred the Hebrewes. 4. Therefore I thinke rather that the Egyptians especially detested keepers of sheepe rather than of other cattell, because they superstitiously adored that kinde, and so abstained altogether from slaying of sheepe, and eating the flesh thereof, keeping them for their milke and wooll: whereas the Hebrew shepherds did without any scruple eat of their flocks: other kinds of cattell it is like they did eat of, as *Mercerus* reporteth the opinion of some writers, that it was lawfull for the Egyptians to kill and eat foure kinds of creatures, Oxen, Calves, Swine, and Geese.

4. *Places of Doctrine.*

1. Doct. *Not to depend upon meanes, or put any confidence in Princes.*

Vers. 4. *I will goe downe with thee into Egypt.* Although *Ioseph* were Lord of Egypt, and a man of great power, able to provide for *Iacob*, and protect him from danger, yet the Lord would not have *Iacob* to depend upon the meanes, but to trust to his providence, *Muscul.* Whereby also wee are taught not to put our confidence in men, but to wait upon God: as it is in the Psalme, *It is better to trust in the Lord, than to put any confidence in man: it is better to trust in the Lord, than to put any confidence in Princes*, *Psal.* 118.9.

2. Doct. *The Lord will never forsake his elect.*

Vers. 4. *I will also bring thee up againe, &c.* The Lord promiseth his presence and gracious assistance to *Iacob*, both going downe into Egypt, and returning: the Lord then will never forsake his elect; *Whom he once loveth, he loveth to the end*, *Ioh.* 13.1. and as he said to *Iosua*, *I will not leave thee, nor forsake thee*, *Iosu.* 1.5. so the same promise belongeth unto all the faithfull servants of God, as the Apostle applieth it, *Heb.* 13.5.

3. Doct. *A man is not bound to reveale all his counsell, so he speake the truth and lie not.*

Vers. 34. *Then ye shall say, thy servants are men occupied about cattell.* This also was true which *Ioseph* taught his brethren to answer, that they might dwell in the land of Goshen, but there was another reason which *Ioseph* would have them to conceale: because it was the most fruitfull and fertile soyle of all Egypt. We see then that a man is not bound to utter all his minde, but speaking the truth in the rest, he may conceale that which he thinketh will bee prejudiciall to his suit and businesse, *Calvin*, and in such affaires that precept of our Saviour taketh place, *To be wise as serpents, but innocent as doves*, *Matth.* 10.16.

5. *Places of Confutation.*

1. Confut. *No Sacraments without the spirit and life of the word.*

Vers. 2. *God spake unto Iacob in a vision.* The Lord doth not onely appeare and shew a vision to *Iacob*, but hee also speaketh unto him, to the vision he adjoyneth a voyce: of this nature and kinde are all Gods signes and ceremonies, they are not dead or dumbe, but the word of God putteth life unto them. Wherefore it is presumption in the Church of Rome to impose signes and Sacraments upon the Church, which receive not their life from the Word, *Calvin.* as our Saviour saith, *It is the spirit that quickneth, the flesh profiteth nothing*, *Ioh.* 6.63. so the fleshie and terrene part in signes and sacraments profiteth not without the spirit and life, which they receive from the Word.

2. Confut. *Antiquity no good argument of the truth.*

Vers. 3. *I Am the God of thy father.* He saith not of thy fathers, as of thy great Grandfather, for *Terah* was an idolater, *Iosu.* 24.4. *Iacob* could not goe beyond *Abraham*, for divers hundred yeares to fetch his faith: though the most ancient Patriarks, *Noe*, *Sem*, *Heber*, were of the same faith and religion. Wee see then that antiquity is no good argument to prove true religion by, unlesse wee run unto the first beginning: for so truth is more ancient than errour. In like manner wee deny not but that of late yeares wee cannot derive the profession of the Gospell from our fathers and ancestors past the third degree, because all the world was blinded with superstition and ignorance for divers hundred

dred yeares: but leaving the meane generations, which were corrupted, we are able to fetch and derive our faith, from the Apostles of Christ: this the Romanists doe call in derision, a probation of our faith, *per saltum*, by leaping. But *Iacob* could prove his faith no otherwise; he must leape from *Abraham*, to *Heber* and *Sem*: So *Steven* would not prove his faith from the immediate descent of his father: for of them he saith, *ye have alwayes resisted the holy Ghost, as your fathers did, so doe you, Act.* 7. he ascendeth up to *Abraham*, and *Moses*, and the prophets times: and in such manner doe we prove and justifie our faith and profession.

3. Confut. *Against Perer that holdeth the Septuagint in their number of* 75. *not to be in error.*

Vers. 27. *ALL the soules of the house of Iacob, &c.* are 70. yet the Septuagint reade 75. notwithstanding *Pererius* justifieth the Septuagint, and freeth them from errour, although they set downe five more of *Iosephs* race, than *Moses* hath, which were born in Egypt afterward: If this, saith he, be an error in them, then was it in *Moses*, for he also numbreth among the rest, the sonnes of *Phares*, and *Benjamin*, which were borne afterward in Egypt: and beside he reckoneth *Manasses and Ephraim*, which came not downe with *Iacob*, but were in Egypt, *Perer. in Genes* 46. *number.* 25.

Contra. 1. It is untrue, that *Phares* and *Benjamins* sonnes were then unborne at *Iacobs* going downe into Egypt: I have shewed before, *quæst.* 9. how it is not unlikely, but they might very well, be all then borne: otherwise *Moses* words should not be true: *all the soules which came with Iacob into Egypt, vers.* 26. if these came not with him. 2. *Ephraim* and *Manasses* came not downe with *Iacob*, and therefore they are not in the first number of 66. but they were borne before *Iacob* descended, not afterward, and therefore are fitly comprehended in the other account of 70. 3. Wherefore seeing the Septuagint reade 75. *Moses* numbreth but seventy in all, eyther *Moses* must be in an error, or they: for both cannot agree with truth.

6. *Places of morall use.*

1. Mor. *Not to take a journey in hand without prayer.*

Vers. 1. *IACOB offered sacrifice to God.* *Iacob* would not take this long and perilous journey in hand, but first he calleth upon God, to consult with him, and prayeth that his journey bee prosperous: which example teacheth us, not to enterprise any journey or to take in hand any businesse of waight without prayer, *Muscul.* so did *Abrahams* servant. *Gen.* 24. so did *Iacob*, *Gen.* 28.

2. Mor. *To provide as much as in us lieth not to be chargeable to others.*

Vers. 6. *THey tooke their cattell and their goods.* Though *Pharaoh* sent them word to take no care for their stuffe: yet they provided, having of their owne, to be as little chargeable as they might to others; not like to some, that are careless for themselves, and rely altogether vpon the helpe of others, *Muscul.* this made S. *Paul* to labour with his owne hands, that he should not be grievous to others, although it was their dutie to maintaine him, 2 *Cor.* 11.8.

3. Mor. *The hatred of the world maketh us cleave faster to God.*

Vers. 34. *EVery shepe-keeper is an abomination to the Egyptians*: God turned the hatred of the Egyptians to their great good: for by this meanes they had a place provided by themselves, where they might quietly serve God, *Calvin.* so when the righteous are hated of the world, it causeth them to sequester themselves from the vaine delights thereof, and cleave more nearely to God, as the prophet *David* did, when his enemies hated him, *but I gave myselfe to prayer, Psal.* 109. 5.

CHAP. XLVII.

1. *The Method and Argument.*

FIrst in this chapter is set forth the manner of entertainment of *Iacob* and his sonnes at *Pharaohs* hands and *Iosephs*. First, concerning *Iacobs* sonnes, *Ioseph* presenteth five of them before the king: *vers.* 2. 1. Then they make their request, *vers.* 3, 4. 3. *Pharaoh* granteth it, *vers.* 5. 2. Concerning *Iacob*, he first saluteth *Pharaoh*, 2. Communeth with *Pharaoh* about his age, *vers.* 9. 3. taketh his leave. 4. *Ioseph* placeth his father and brethren in the land of Rameses, and nourisheth them. *vers.* 11. 12.

Secondly, there is declared the extremity of famine and dearth in Egypt: 1. They gave all their money for corne, *vers.* 13, 14. 2. They sell all their cattell and goods for food, *vers.* 16, 17, 18. 3. They sell themselves and their grounds for bread, *vers.* 19, 20. to *v.* 27. In this last sale these particulars are expressed. 1. *Ioseph* taketh possession of their grounds, by removing of the people from one place of the land to another, *vers.* 21. 2. The immunity and priviledge of the princes or priests. 3. The covenant that *Ioseph* maketh for the fift part of the increase, and the peoples consent, *vers.* 23. to 26. 3. The law established, *vers.* 26.

Thirdly, concerning *Iacob*, there is set forth. 1. The time of his dwelling in Egypt, and his age, *vers.* 27, 28. 2. The promise and oath which *Ioseph* maketh to *Iacob* to burie him with his fathers in Canaan, and *Iacobs* thankefulnesse to God. *vers.* 30. 31.

2. The divers readings.

T.G.r. v. 2, *he tooke the last of his brethren. H.G.P. from his brethren. S. of the company of his brethren. B. part of his brethren. T. G. michtsah*, a part or end.

H. alt. v. 10. *Iacob blessed the king. H. blessed Pharaoh. cat.*

T.B.G.r. v. 12. *giving food to every one. H. wheate by the body. S. providing bread according to every ones family. C. nourished them with bread even to the young children. G. with bread to the mouth of the little ones. B.* that is, *as put into their mouth. T.* as the father of the house, he provided bread for all, from the great to the small.

H. cor. v. 13. *there was no bread in all the world. H. in all the land. cat.*

divers. sig. v. 13. *the land of Egypt and Canaan oppressed with famine. H. famished. B. G. failed or fainted because of the famine. C. S. were mad, or at their wits end, because of the famine. T. lahah*, to be mad, to faile, that is, they did murmure, or were mutinous because of the famine.

H.S.cor. v. 18. *that we be not destroyed of my Lord. S. we will not hide from my Lord. cat.*

v. 21. *and he made the people servants to Pharaoh. S. H. he removed the people from citie to citie, or into certaine cities. cat.*

divers. sig. v. 22. *the land of the officers or governours bought he not. T. the land of the priests. cat. he cohen*, signifieth both a prince and priest.

H. cor. v. 22. *the priests had a portion out of the common barns. H. of Pharaoh. cat.*

T. mut. nunc v. 27. *and the Israelites dwelt in Egypt. T. and Israel dwelt. cat.*

H. alt. v. 28. *and he lived. H. and Iacob lived. cat.*

T.B.G. divers. signif. v. 31. *he worshipped upon the top of his rod. S. he worshipped toward the beds head. B. G. prayed toward the beds head. C. Bowed himselfe upon the pillow. T. cat. mittah* with *camets*, signifieth a bed, *mitteh*, with three pricks, a rod; the Apostle followeth the reading of the Septuagint, *Heb.* 11. which translation was then of great authority in the Church: the sense being not much differing.

3. The explanation of doubtfull questions.

QUEST. I. *Which five of his brethren Ioseph preferred to Pharaoh.*

Vers. 2. *Ioseph tooke part of his brethren.* 1. Because the word here used *chetzah*, signifieth an end or extreame part: some thinke that *Ioseph* tooke five of the uppermost or chiefest of his brethren, in person and wisdome, *sic Lyran. Tostat.* so is the word used, *Iud.* 18. 2. where the children of *Dan* sent out five of their strongest men. 2. Some thinke he tooke five of the lowest, or meanest, that *Pharaoh* should conceive no liking to make them courtiers; *sic Oleaster:* but the word here signifieth not an end or extremitie, but only a part, as shall be shewed. 3. Some say that beside *Iudah*, *Ioseph* tooke one of every of *Iacobs* wives sonnes that he should not be partiall, *Cajetan.* but that is uncertaine. 4. Some Hebrewes goe yet further, and shew which five they were, namely *Ruben, Simeon, Levi, Isachar, Benjamin*, five of the weaker sort: and therefore their names are not doubled or repeated in *Moses* blessing, *Deut.* 33. but this is too curious, 5. Some would have *Ioseph* to take of both ends, the eldest and the youngest, *Calvin.* 6. But the meaning is, that *Ioseph* tooke five indifferently out of the company (as the Septuagint reade) such as were deerest unto him, of which company *Benjamin* might be one, *Mercer.* and the word here used, *michzah*, is not compounded of the preposition, and the word *chetzah*, as *Pagnin* readeth, *de extremitate*, out of the end, or extremitie: but it is one whole word, which signifieth a part or portion, as it is used, *Dan.* 1. 2. *The Lord gave Iehoiakim into his hand, with part of the vessels of the house of God*: so that *men* is not here a preposition, but a part of the word, *Vatab.*

QUEST. II. *The chronologie explaned by the yeares of Iacobs life.*

Vers. 9. *The whole time of my pilgrimage is 130. yeares:* from this age of *Iacob* here mentioned, divers points concerning the Chronologie may be concluded. 1. *Iosephs* being now 39. yeare old, when *Iacob* was 130. it followeth that *Ioseph* was borne in the 91. yeare of *Iacobs* age. 2. Then *Ioseph* being borne 14. yeares after *Iacob* came into Mesopotamia, *Iacob* must be of the age of seventy seven when he came into Mesopotamia. 3. Further, *Ioseph* borne in the fourteene yeare of *Iacobs* service with *Laban*, was now thirty nine yeare old, then *Ruben* borne 7. yeares before, must be forty six yeares old, *Simeon* forty nine, *Levi* forty foure, *Iudah* forty three, or there about. 4. Hence it may be gathered, that from the first promise made to *Abrahams*, in the 75. yeare of his age, to the comming of *Iacob* to Egypt, are two hundred and fifteene yeares, *Isaack* was borne twenty five yeare after that, in the hundred yeare of *Abraham*, who in the sixty yeare had *Iacob* borne, and *Iacob* was now an hundred and thirty: all make two hundred and fifteene. 5. Seeing the Apostle maketh account of 430. yeares from the promise made to *Abraham*, to the going out of Israel from Egypt, *Galath* 3. it remaineth, that the space of the Israelites dwelling in Egypt, was two hundred and fifteene yeares more. 6. And seeing *Abraham* was borne in the 352. yeare after the flood, put thereunto an hundred yeare of *Abraham*, and sixty of *Isaack*, and *Iacob* shall be borne in the 512. yeare after the flood, not in the 452. yeare, as *Pererius* collecteth, who buildeth upon a false ground, making *Abrahams* birth to fall out in the seventy yeare of *Terah*, whereas it was in the 130. yeare, sixty yeares after, as hath beene shewed before upon that place.

Perer. error in the chronologie.

QUEST.

QUEST. III. *Why Iacob counteth himselfe a pilgrim.*

Vers. 9. *THe whole time of my pilgrimage,* 1. *Iacob* counteth himselfe a pilgrim or stranger in two respects. 1. In respect of his dwelling in the world, where he had no certaine habitation: for he removed from his fathers house to Mesopotamia, where he sojourned with *Laban* twenty yeares: then he came to Succoth, after that to Sichem, *Gen.* 33. thence to Bethel, and so to Ephratah, and then to Hebron, where his father dwelt, *Gen.* 35. from whence he went downe to Egypt, *Perer.* 2. *Iacob* and the rest of the Patriarkes counted themselves pilgrims and strangers in the world, in respect of their celestiall inheritance in heaven, *Heb.* 11. 13. *Calvin.*

QUEST. IV. *Of the divers troubles which Iacob had endured in his life.*

Vers. 9. *FEw and evill, &c.* 1. *Iacob*, though he had not attained to the yeares of his fathers, and yet seemed very old, and therefore was asked of *Pharaoh* of his age, giveth this as a reason; because he had gone through many troubles: in respect whereof he calleth his daies evill, that is, full of misery and sorrow, *Mercer.* 2. The Hebrewes reckon seven calamities that befell *Iacob*: *Pererius* ten: but they were more: 1. His forsaking of his fathers house for feare of *Esau.* 2. His hard service in *Labans* house. 3. The suborning of *Leah* for *Rachel.* 4. The feare of *Esau* after his returne. 5. The deflouring of *Dinah.* 6. The death of *Rachel.* 7. The incest of *Ruben.* 8. The fornication of *Iudah* with *Thamar.* 9. The slaughter of the Sichemites by *Simeon* and *Levi.* 10. The losse of *Ioseph.* 11. The detaining of *Simeon* in prison in Egypt. 12. The taking away of *Benjamin.* 3. Whereas *Iacob* saith, he had not attained to the yeares of his fathers, *Iacob* considering the manifold troubles which he had gone through, and feeling his present weakenesse and decay of nature, did easily conjecture, that he was not like to reach to his father, or grandfathers age, *Mercer.* Neither indeed did he: he living but an hundred forty seven yeares, wanted twenty eight of *Abrahams* age, which was an hundred seventy five, and 33. yeares of *Isaacks* age, which was 180.

How *Iacob* did know that he should not attaine to the yeares of his father.

QUEST. V. *Of the land of Rameses, what country it was.*

Vers. 11. *IN the land of Rameses, as Pharaoh had commanded, &c.* 1. This land of Rameses was neither all one with Goshen, as *Augustine* seemeth to thinke, *quæst.* 157. *Genes.* 2. Neither was it a divers citie from that which was builded by the Israelites, *Exod.* 1. 11. although there be a little difference in the name, this is Rameses, with *schevah* under *am*: that Rameses with *patach*, as thinketh *Aben Ezra*, and *Iunius*, who would have this to be Heliopolis, the other Pelusium. 3. Neither yet is it the same city which afterward the Israelites built, and that it is here named by way of anticipation, as *Tostat. Perer. Genevens.* 4. But this land of Rameses was a region rather than a citie situate in Goshen the most fruitfull part thereof, where the citie Rameses was afterward built, bearing the name of the country, *sic Cajetan. Mercer.* for it is called, not the citie, but the land of Rameses. 5. Some take it to be Arsenois, some Heliopolis, the Septuagint call it the citie of the Nobles: but I take it rather to be the name of the whole territory and country. 6. The Israelites dwelt here apart and divided from the rest of Egypt, but yet there were some Egytians inhabiting among them, of whom they borrowed jewels of gold and silver at their departure from Rameses, *Exod.* 12. 35, 37. *Perer.*

QUEST. VI. *How Ioseph gave bread to the mouth of the children.*

Vers. 12. *TO the mouth of the little ones.* 1. Some refer this to the number of the families, that *Ioseph* provided for every one of them, from the elder sort to the infants; *sic Chald. Hierom. B. G. Calvin.* but that was said before, *he nourished all his fathers houshold.* 2. Some understand it of the great plenty, that even the children, which use to play the wantons and cast away their bread, had enough: *sic quidam Hebræus.* 3. Some apply it to the manner, that *Ioseph* did provide for them all, as for young children, that is, without their labour or taking of care: which I take to be the right meaning, *Iun. Mercer.*

QUEST. VII. *When their money began to faile in Egypt, and how.*

Vers. 18. *THey came unto him the second yeare, &c. since our money is spent, &c.* 1. This was neither the second yeare from the beginning of the famine, as the Hebrews imagine, that after *Iacobs* comming into Egypt, at his prayer Nilus came to his ordinary course, and God for his sake remitted the five yeares of famine, at that time, which came afterward: for this is contrary to the story, *Gen.* 45. 6. where *Ioseph* saith, there were five yeares of famine yet behind: neither was this in the third yeare: but their money was spent in the fift yeare, they had corne the sixt yeare for their cattell, and in the seventh yeare they had given them seed to sow their grounds, because the 7. yeares of famine were expired, during the which they could not sow: *sic Mercer. Iun. Luther. Calvin.* 2. *Isaack Carus* maketh this a doubtfull speech, thus reading, *if our money be spent*, supposing that they gave all their money in the beginning to *Ioseph*, and he gave them corne for it, as long as their money did last, according to his discretion: but this is not like, for the text is, *v.* 15. *when money failed in the land of Egypt*: they had no more money to bring. 3. Likewise it is uncertaine, as some doe note, that corne continued all at one price all the yeares of famine: it is like that *Ioseph* did set reasonable prices, but whether at the same continuall rate, it cannot be gathered, *Mercer.* 376

QUEST. VIII. *Whether Ioseph dealt hardly or unjustly in taking the Egyptians money, cattell and land, for corne.*

Vers. 20. *SO Ioseph bought all the land of Egypt for Pharaoh.* It may seeme very hard, that *Ioseph*, when he had received all the Egyptians money for corne, doth take also their cattell, and last of all their land: wherefore *Iosephs* fact may be thus justified. 1. The corne, which was layd up in *Pharaohs* barns, was proper to the King: for in the seven plentifull yeares *Pharaoh* had taken up the fift part for his money of the people, and now he selleth it againe, *Muscul.* therefore here was nothing but just.

2. Beſide the *equitie*, we muſt conſider *Ioſephs* fidelity, it became him to deale faithfully with *Pharaohs* goods, being put in truſt withall: and it is like that he did nothing without the privity and direction of the King, *Calvin.* 3. *Ioſephs* charity appeared, who when as the people had ſold themſelves to be *Pharaohs* ſervants, and their lands; *Ioſeph* remitteth their ſervice, and taketh only their lands, *Perer.* 4. His liberality alſo is ſeene in this, that whereas he might have taken foure parts for *Pharaoh*, and left the fift for them: he only reſerveth the fift part for *Pharaoh*: whereas in fruitfull grounds, ſuch as the land of Egypt was, husbandmen doe willingly occupie land, for the halfe of the increaſe, *Mercer. Perer.* 5. *Ioſephs* juſtice appeareth, in that he doth not force them to any thing, but al is done by the peoples franke offer, and willing conſent, *Calvin.* 6. *Ioſephs* prudencie and policie may be conſidered, who tooke this courſe both for the maintenance of the crowne and common-wealth, the King and his people: he ſold them corne, and gave it not, *ne gratis accipiendo cultum terrarum relinquerent, quoniam qui alieno utitur, ſuum*
37 r *negligit*; *leſt if they had received it freely, they might have lived idly, and neglected tillage: for hee that may live of anothers, will be careleſſe of his owne, Ambroſ. officior.* 2. 16. who further ſaith, that *Ioſeph* did this, *ut conſtitueret tributum, quo ſua tutius habere poſſent*; *to raiſe a tribute, that every man for ever after might more ſafely hold his owne.* 7. The people were ſo far from complaining of *Ioſephs* injuſtice or hard dealing, that they thankfully acknowledge that he had ſaved their lives, *verſ.* 25. 8. God by this meanes doth puniſh the Egyptians riotous and licentious life in the yeares of plenty, by their extreme penurie and ſcarcity now, *Mercer.*

QUEST. IX. *Wherefore Ioſeph removed the inhabitants of Egypt to new dwellings.*

Verſ. 21. HE *moved the people to the cities, from one ſide of Egypt, &c.* 1. They were not removed from the principall cities to ſmaller townes, as ſome expound, but the contrary rather, they were removed from their fields and grounds to the cities. 2. They were not carried from one ſide of Egypt to the other, that had been too great a toyle: but throughout Egypt, this courſe was taken, that the owners and former poſſeſſours ſhould change their grounds. 3. Which was done to this end, to acknowledge *Pharaoh* to bee Lord of their grounds and that it ſhould not grieve them to pay this new tribute and impoſition out of thoſe poſſeſſions aſſigned them, which might have ſeemed grievous in their old inheritance, *Iun. Mercer.*

QUEST. X. *Of the privilege and immunitie of the Prieſts in Egypt.*

Verſ. 22. FOr *the Prieſts had an ordinarie.* 1. All the interpreters doe ſo reade, but *Iunius*, who thinketh that thoſe were chiefe officers rather to the King, that had this immunitie, than the Prieſts: becauſe *Ioſephs* family was nouriſhed at the Kings charge, and his fathers houſhold alſo as a part of his family, which otherwiſe the Egyptians would have repined at. *Cont.* 1. *Iacobs* family was nouriſhed by the Kings extraordinary favour, as likewiſe his dwelling was given him in the beſt of the land, and therefore there was no repining at it. 2. The officers alſo might be nouriſhed at the Kings charge, but they are not ſpoken of becauſe they belonged to *Pharaohs* houſhold, whereof *Moſes* ſpeaketh not here, but of the other ſubjects. 3. The conſent of interpreters, the Chalde and Septuagint, which here tranſlate Prieſts, with *Calvin*, *Muſcul. Mercerus*, *Toſtatus*, *Pererius*, and others, the teſtimony of forreine writers, *Herodot. in Euterpe. Diodorus lib.* 2. that Prieſts had their ordinary from the King: the great honour and dignity of the Prieſts in Egypt, who were honoured for their continent and contemplative life, *Hierom. ex Cheremon. lib.* 1. *adverſ. Iovinian.* were held the Maſters and chiefe profeſſours of the Mathematickes and other liberall ſciences, *Ariſt. princip. Metaphyſ.* were converſant and of counſell with the Kings of Egypt, *Strab. lib.* 17. all theſe reaſons doe ſhew, that it is moſt probable, that this favour was rather ſhewed to the order of Prieſts, than of any other. 2. Neither was this ordinary allowed to the Prieſts only in this time of famine, as *Mercerus* thinketh: but it was a perpetuall cuſtome for the Prieſts to be ſo maintained; *ſingulis eorum continuo cibi ſacri præſto ſunt, &c. meat is prepared daily for every one of them, Herodot. in Euterpe.*

QUEST. XI. *Whether Ioſeph offended in giving allowance of food to the Prieſts of Egypt.*

NOw in that *Ioſeph* as *Pharaohs* chiefe officer alloweth this ordinary to the idolatrous prieſts: 1. Hee is not therein to be reprehended for his connivence, becauſe he did no more reſiſt their ſuperſtition, *Calvin.* for it is not unlike, but that he did what he could, and was grieved that he could not helpe it, as he deſired. 2. But ſeeing the law and cuſtome, and princes pleaſure was ſo, that they ſhould be maintained, and he was but the kings officer and miniſter, to ſee every one ſerved according to their allowance: *Ioſeph* could not have gainſayed without very great tumult and ſedition, ſeeing thoſe ſuperſtitious prieſts were greatly honoured with the king and people, *Mercer.*

QUEST. XII. *Why Iacob deſireth to be buried in Canaan.*

Verſ. 30. BUrie *me in their buriall.* *Iacob* deſireth to be buryed with his fathers in the land of Canaan. 1. Not thereby ſhewing his hope of remiſſion of ſinnes in Chriſt: as *Auguſtine* interpreteth, *ſepultura mortuorum, remiſſionem ſignificat peccatorum: the buriall of the dead ſignifieth the remiſſion of ſins, quæſt.* 161. *in Geneſ.* for although *Iacob* had this hope of remiſſion of ſinnes, yet it is not the proper and literall meaning of theſe words. 2. Neither yet was it the love of his country that moved him, wherein men deſire to live and die, *Oleaſt.* there was a greater matter that moved *Iacob*. 3. Neither yet as *Lyranus*, becauſe he hoped to be one of thoſe which ſhould riſe out of his grave at the reſurrection of Chriſt: for this is too curious: and it is not like, that any buried ſo long before, or ſo far off, as this double cave was thought to be 30. miles from Ieruſalem, did riſe out of their graves, but ſome about Ieruſalem, and ſuch as had beene lately dead, and were knowne in the citie: for the text ſaith, *they went into the holy city and appeared to many*, *Matth.* 27. 53. and it is like, that they returned to their graves againe. 4. Therefore *Iacob* deſireth to be buried with his fathers, partly to teſtifie his faith, that he doubted not but that his

his ſoule ſhould preſently be joyned to his fathers, *Calvin.* and his body riſe againe in the generall reſurrection, *Mercer.* partly to admoniſh his children, not to be too much addicted to the pleaſures of Egypt, but to wait for their returne into the land of Canaan, as *Ioſeph* alſo dying, declared his hope, *Gen.* 50. 25. *Muſcul.*

QUEST. XIII. *Why Iacob cauſeth Ioſeph to ſweare.*

Verſ. 31. THen *he ſaid, ſweare unto me.* *Iacob* requireth an oath of *Ioſeph*, not becauſe he did miſtruſt his obedience: but 1. that *Iacob* might be better ſatisfied and confirmed in the thing which he deſired. 2. Leſt that *Ioſeph* might have beene otherwiſe perſwaded, or overruled by *Pharaoh*, to have his father buried in Egypt: and therefore *Ioſeph*, when he obtained leave of *Pharaoh* to burie his father, hee urgeth the oath which he made to his father, *Gen.* 50. 6. *Mercer. Rupert.* 3. Hee rather bindeth *Ioſeph* to performe this, than any of his other ſonnes, becauſe of his authority and favour with *Pharaoh*.

QUEST. XIV. *How and whom Iacob worſhipped toward the beds head.*

Verſ. 31. HE *worſhipped toward the beds head.* 1. Some doe read, he worſhipped toward the top of his rod, for *mittah* ſignifieth a bed, *mitteh* a rod: ſo the Septuagint and they which follow this reading. 1. Some interpret that he worſhipped toward *Ioſephs* rod or ſcepter, as giving reverence to him, *Chryſoſt.* 2. Some that he leaned upon his owne ſtaffe doing reverence to *Ioſeph*, *Theodoret.* 3. Some that he worſhipped *Ioſephs* ſcepter, as a figure of the kingdome of Chriſt, *Procop.* But all theſe are deceived by the tranſlation of the Septuagint who themſelves, in the 48. *chap. verſ.* 2. doe tranſlate, not *rod* but *bed*, as *Hierome* well noteth, *tradit. in Geneſ.* 2. Some doe read, the *beds head*: and they that follow this reading. 1. Some ſay, that he worſhipped that way becauſe it was eaſtward toward Ieruſalem, *Lyran.* as though *Iacob* had beene ſo ſuperſtitious as to ſet his bed eaſt and weſt. 2. Some becauſe God is preſent at the beds head: ſo the ſuperſtitious Hebrews. 3. But he did nothing elſe but reare himſelfe upon his pillow at his beds head, leaning alſo upon his ſtaffe, and ſo gave thankes to God: and that he bowed upon his ſtaffe, may be ſupplied out of the Apoſtle to the Hebrews, *Heb.* 11. 21. *Ian. Perer.*

4. *Places of Doctrine.*

1. Doct. *Corne and food more worth than money.*

Verſ. 14. AND *Ioſeph gathered all the money*: the Egyptians that were horders up of gold and ſilver, yet were contented to exchange their money for corne: we ſee then, that money, if it be rightly eſteemed of, is a baſer thing, than that which belongeth either to the belly or backe, *Muſcul.* which conſideration ſhould teach men not to covet money: but if they have foode for the belly, and rayment to put on, to be therewith content, as the Apoſtle ſaith, 1 *Timoth.* 6. 8.

2. Doct. *They which preach the Goſpell, muſt live of the Goſpell.*

Verſ. 22. ONly *the land of the Prieſts bought he not, for the Prieſts had an ordinary of Pharaoh*; the law of nature then teacheth, that they which attend the ſervice of God, and the inſtruction of the people, ſhould have their publike maintenance: ſeeing *Pharaoh* an heathen prince, was ſo liberall toward his idolatrous Prieſts: much more ſhould Chriſtian Princes take care to provide for the Miniſters of the Goſpel: for as the Apoſtle ſaith, *As they, which did wait at the altar, were partakers with the altar, ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpell*, 1 *Cor.* 9. 13, 14. *Calvin. Luther.*

3. Doct. *They are fit to teach others, that firſt can teach themſelves.*

Verſ. 23. I *Have bought your land for Pharaoh, loe here is ſeed for you, &c.* *Gregorie* hereupon collecteth, that as the Egyptians received no ſeed, till firſt they had yeelded their land, and themſelves to be ſervants to *Pharaoh*: ſo they are fit to have the ſeed of Gods word committed unto them, which firſt have reformed their owne life, and conſecrated themſelves to the ſervice of God: *Reſtat, ut loquendo quiſque doceat vitam alios, quam ipſe moribus ſervat*; *It remaineth, that he teach others to live well, who hath reformed his owne, lib.* 6. *Moral.* So the Apoſtle reproveth the Iewes, *thou which teacheſt another, teacheſt thou not thy ſelfe? Rom.* 2. 21.

4. Doct. *Though ſumptuous funerals are not to be deſired: yet the bodies of Saints muſt be reverently buried.*

Verſ. 30. WHen *I ſhall ſleepe with my fathers, thou ſhalt carry me out of Egypt, &c.* Although pompous funerals, and ſumptuous burials doe not profit the dead: which are as *Auguſtine* ſaith rather *viventium ſolatia*, than *ſubſidia mortuorum*; *comforts for the living, than helps for the dead*: which *Auguſtine* ſheweth by the example of the rich man and *Lazarus*, that as the one was not helped by his precious and ſolemne exequies, ſo neither was the other hindred by his vile and baſe ſepulture: yea the Heathen man could ſay, *cælo tegitur, qui non habet urnam, he hath heaven for a cover that wanteth a grave*: neither did *Iacob* deſire to be buried in Canaan, either for the holineſſe of the place, or that he had a delight in pompous ſolemnities, but to teſtifie his faith, as before is ſhewed, *queſt.* 12. yet by this charge given to *Ioſeph*, we doe learne, that the bodies of the Saints ought in comely and reverent ſort to be brought to the grave: as the brethren, that feared God, carried *Steven* to be buried with great lamention, *Act.* 8. 2. *Aug. lib.* 1. *de civit.* 6. 12. 13.

5. Doct. *Of the lawfulneſſe of an oath.*

Verſ. 31. AND *he ſware unto him*: It was lawfull for *Iacob* in ſome ſerious and weighty matter to enquire an oath: and for *Ioſeph* to performe it: for men are mutable and therefore may be bound

bound with an oath: and though *Ioseph* might otherwise have fulfilled his fathers will, yet it was not amisse, that he should be more straitly bound: we see then the lawfull use of an oath, against the errour of the Anabaptists, which allow not Christians to take an oath: for the Apostle saith, *An oath for confirmation among men, is an end of strife, Heb.* 6. 16.

5. *Places of Confutation.*

1. Confut. *Against the corrupt Latine translation of this place.*

549 Vers. 31. *Israel worshipped toward the beds head:* not as the vulgar Latine readeth, *he adored the top of his rod, Heb.* 11. 21. which translation differeth both from the Latine in this place, which thus interpreteth, *he worshipped turning toward the beds head:* and from the Septuagint, which readeth, *he worshipped or bowed himselfe, ἐπὶ τὸ ἀκρον, upon the top of his rod* or staffe: the Latine text corruptly leaveth out the preposition *ἐπὶ upon*; but it differeth most of all from the Hebrew: which standeth thus, *he worshipped toward the beds head:* from which reading the Septuagint doe varie in these two points: first in adding the word, *ἀντὶ, his*, which is not in the Hebrew: secondly, in mistaking the word, for *mittah*, a bed, reading, *mitteh*, a rod: both which words are derived of *natah*, which signifieth to extend, or stretch forth: because a man doth stretch himselfe upon his bed, and on his staffe.

Heb. 11. 21.

Wherefore we see what a simple ground the Rhemists have, to prove by this corrupt Latine text, that creatures may be adored: *annot. Hebr.* 10. 21. there being no such thing in the Hebrew, Greeke, or Latine text in this place, that *Iacob* adored his rod. Further, the like ground had *Hadrianus* the Pope, as hee is cited in that erronious Councell, the second Nicene, who by this text would prove the adoration of Images, with relation to their *protipa*, that is, the presidents, patterns, or patrons of those Images, because say they, the adoration which *Iacob* gave to this rod, he intended it to *Ioseph*, whose rod and scepter it was: for *Iacob* worshipped not either his owne staffe or *Iosephs* scepter; but toward the beds head, worshipped God.

2. Confut. *That the Latine text is not authenticall.*

How and when the Apostles doe follow the Septuagint.

FUrther, whereas the Apostle seemeth to follow the translation of the Septuagint, rather than the Hebrew text: the Rhemists doe infer thereupon, that after the same manner the vulgar Latine text may be received as authenticall, though it doe varie from the Hebrew, *ibid.*

Contra. 1. The Apostles indeed doe sometime follow the Septuagint, because it was a common translation, and of great authority: but they therein neither approve their errors, nor yet make it of equall authority to the originall: citing only such testimonies, wherein the Greeke translation keepeth the sense, though not the words: as in this place, whether we say *Iacob* leaning upon his staffe, or turning to the beds head, worshipped: the principall sense is kept, that *Iacob* worshipped God, especially seeing the same word, with very little alteration in the points, signifieth both a *bed*, and a *rod*, or *staffe*. 2. *Hieromes* observation then is good, though *Pererius* without cause misliketh it, *Diligentius observandum est, &c. It is to be diligently observed, that where the Apostles and Evangelists doe cite testimonies out of the old testament, they follow not the words, but the sense: and where the Septuagint differ from the Hebrew, they expresse the Hebrew sense:* for the Apostle in this place keepeth the Hebrew sense, that *Iacob* worshipped God, leaning upon his bed and staffe: for it is true, that *Iacob* did both, that he reared himselfe upon his staffe towards the beds head. 3. The Apostle then rather expoundeth, than alleageth that text: for he nameth *Iacob*, whereas *Moses* saith Israel: he speaketh of *Iacobs* worshipping, when he had blessed his children, but here *Iacob* worshippeth, before he blessed them. 4. This then is no good argument; the Apostles follow the Septuagint, where they keepe the Hebrew sense, though not the words, *Ergo* the Latine text must be received, where it differeth both in sense and words from the originall.

6. *Places of morall use.*

1 Mor. *That none should live idly without some honest trade or vocation.*

Vers. 3. *WHat is your trade, or what is your worke? Pharaoh* as a prudent Prince, examineth *Iosephs* brethren of their manner of living and occupation: by the which question it appeareth, that he condemned all idle persons, that lived without any trade: and it is the part of good Magistrates, straitly to sift and examine all such as spend their time unthriftily, not in any profitable labour: according to the Apostles doctrine, *that they which doe not worke, should not eat*, 2 *Thes.* 3. 10. *Musc.*

2. Mor. *A poore life in the Church of God, is to be preferred before the pleasures of the world.*

Vers. 3. *THy servants are shepherds. Ioseph* taught his brethren thus to say, that they might dwell apart by themselves, and not be imployed in *Pharaohs* court, or in the affaires of the kingdome: they did choose rather to live as poore shepheards, in the service of God, than to be in the kings Palace, as strangers from the Church and houshold of faith: though *Ioseph* had a speciall grace given him of God, not to be corrupted with that place of honour, yet he saw it not to bee meet nor convenient for his brethren, *Calvin*; so the Prophet *David* saith, *A day in thy courts is better than a thousand elsewhere, Psal.* 84. 10. *Moses* likewise did choose rather to suffer adversity with the people of God, than to enjoy the pleasures of sinne for a season, *Heb.* 11. 25.

3. Mor.

2. Morall. *Men called to honour ſhould not deſpiſe their parents.*

Verſ.7. *Ioſeph alſo brought Iacob, and ſet him before Pharaoh.* *Ioſeph* though of honourable place in Egypt, yet was not aſhamed of his poore aged father, but preſented him to the King: to this *Ioſeph* many are unlike in theſe dayes, that thinke it a diſgrace unto them to acknowledge their poore parents, *Muſcul.* So did not *David*, who brought his father and mother to the King of Moab to keepe them and provide for them, 1 *Sam.*22.4. as *Ioſeph* here ſetteth his father before *Pharaoh.*

4. Morall. *Our life here is but a pilgrimage.*

Verſ.9. *The dayes of the yeares of my pilgrimage.* Thus not only *Iacob*, but the reſt of the fathers counted themſelves but as ſtrangers and pilgrims in the earth, and thereby declared that they ſought a Countrey, *Heb.*11.13,14. So the Apoſtle againe ſaith, *We have not here a continuing Citie, but ſeeke for one that is to come*, *Heb.*13.14. and therefore we ſhould not ſet our affections upon earthly things, but preſſe forward in our deſire toward our heavenly Countrey.

5. Morall. *Good officers ſhould not ſeeke to inrich themſelves.*

Verſ.14. *Ioſeph laid up the money in Pharaohs houſe.* *Ioſeph* was a faithfull officer to *Pharaoh*, he did not ſeeke to inrich himſelfe by his office, but ſought the Kings profit, and increaſed his treaſure, *Mercer.* Such an one was *Ioſua*, who in the diviſion of the land of Canaan to the tribes, did not ſhare any thing to himſelfe, but the children of Iſrael gave him an inheritance among them, when they had made an end of dividing the land, *Ioſ.*19.49. Such ſhould officers and Judges be toward the King and people, to deale faithfully with the one, and juſtly with the other: not to turne all to their owne profit and gaine, as many doe now adayes.

CHAP. XLVIII.

1. *The Method and Argument of the Chapter.*

FIrſt, in this Chapter is declared how *Ioſeph* came to viſit *Iacob* when he was ſicke.

Secondly, *Iacobs* teſtament is ſet downe, firſt, concerning *Ioſephs* ſonnes, then his gift and legacie toward *Ioſeph* himſelfe, *verſ.*22. with a generall prophecie of the returne of all his children, *verſ.*21.

Concerning *Ioſephs* ſons: 1. The ground and occaſion of *Iacobs* bleſſing of them is expreſſed, which is firſt the promiſe of God, *verſ.*4. then the right & property that *Iacob* had in them, *verſ.*5. Thirdly, becauſe *Rachel* was taken away, leaving not much iſſue behinde her, *verſ.*7. and *Ioſeph* was the eldeſt of her, who was his principall wife. 2. *Iacobs* bleſſing followeth: firſt, the preparation to the bleſſing: where we have ſet forth, 1. *Iacobs* kiſſing and embracing of *Manaſſes* and *Ephraim*, *verſ.*9,10. 2. *Ioſephs* reverence to his father, *verſ.*12. 3. The preſenting of his two ſonnes, and the order of diſpoſing them, *Manaſſes* to *Iacobs* right hand, and *Ephraim* to his left, *verſ.*13.

Secondly, in the bleſſing: 1. There is the *ceremonie*, the laying on of *Iacobs* hands contrary to *Ioſephs* expectation, the right hand upon the youngeſt, the left upon the eldeſt, *verſ.*14. 2. The *pronouncing* of the bleſſing: which ſheweth the author or efficient cauſe, God who had fed him and delivered him, *verſ.*15,16. and the effects, the naming of them among the tribes, and their great increaſe and multiplying, *verſ.*16. 3. The *ratification* of the bleſſing: where we have firſt *Ioſephs* exception, *verſ.*17,18. then *Iacobs* anſwer, containing a *ſatisfaction* to *Ioſeph*, *verſ.*8,9. a confirmation of the bleſſing, *verſ.*20.

2. *The divers readings.*

v.1. *It was told to Iacob. H.S.C. one told Iacob, cæt.* — *H.S.C.*

v.7. Concerning the divers reading of this verſe ſee before *chap.*35. *verſ.*16. and *queſt.*13. upon that Chapter. — *mut. voc.*

v.7. *I buried her in the way of the horſe-race. S. neare the way to Ephrata, cæt.* — *S.c.*

v.11. *I am not deprived of thy face. H.S. I had not thought to have ſeene thy face. cæt.* — *S.H.c.*

v.14. *He layed his left hand upon the head of Manaſſes, which was the elder, changing his hands. H.S. hee taught his hands, although Manaſſes was the elder. C. guiding or directing his hands of purpoſe, for Manaſſeh was the elder. E. G. he knew feeling with his hands, that Manaſſes was the elder. T. cauſed his hands to underſtand that Manaſſeh was the elder. P. ſacal, to underſtand.* — *H.S.c.*

v.15. *God whom my fathers pleaſed in his ſight. S. ſerved in his ſight. C. walked in his ſight. cæt. halach, to walke.* — *diff. verb.*

v.16. *That they may grow into a multitude. S.H. grow as fiſh into a multitude. cæt.* — *H.S. det.*

v.20. *In thee Iſrael ſhall be bleſſed. H.S.C. ſhall bleſſe. cæt.* — *H.S.C. mut. voc.*

v.21. *The word of God ſhall be your helpe. C. God ſhall be with you, cæt.*

v.22. *I give thee Sechem, the chiefe part above thy brethren. S. I have given thee one portion of land, &c. B. I give thee one principall part or portion above, &c. C.G.T. Sechem,* ſignifieth a part, portion, or elbow of ground, and it is alſo the proper name of a place. — *C. interp. S. ap. ſ. pro.*

Which I tooke out of the hand of the Amorites, by my prayer and deprecation. C. by my ſword and my bow, cæt. — *C. cor.*

3. *The*

3. *The explanation of doubtfull questions.*

QUEST. I. *Of the adopting of Manasseh and Ephraim into the degree of Iacobs sonnes.*

Vers. 5. *Manasseh, and Ephraim shall be mine, as Ruben and Simeon are mine.* 1. *Iacob* upon Gods promise, that he should increase into many people by the spirit of prophecie, adopteth *Manasseh* and *Ephraim* into the number of his sonnes, that seeing *Rachel* was taken away, before he had many children by her, he should by these be increased. 2. He adopteth them in the place of *Ruben* and *Simeon*, the two elder brethren, and so the birth-right is conveyed from *Ruben* to *Iosephs* sonnes, because he had defiled his fathers bed, 1 *Chron.* 5. 1. 3. Here we have the practice of that law afterward established, *Deut.* 22. 17. of allotting a double part to the eldest, *Iun.* for *Ioseph* had a double part, in that two tribes came of him, whereas the rest of his brethren had but each one his tribe: *Manasseh* and *Ephraim* had not each of them his double part to the rest, as some Hebrewes thinke: but they two being the fathers of the two tribes, doe make their fathers part double to the rest, *Mercer.*

QUEST. II. *Whether Ioseph had any other sonnes beside Manasseh and Ephraim.*

Vers. 6. *The linage, which thou hast gotten after them, &c.* 1. This is to be understood, δυνηκῶς *potentially*, which thou maiest get afterward: for the Scripture maketh no mention of any sonnes, beside these two, that *Ioseph* had at this present, *Iun. Mercer.* as also it might be uncertaine, whether *Iosephs* wife, were at this time with childe, *Mercer.* 2. The other sonnes should be more properly *Iosephs*, yet so as that they should make no tribe of themselves, but be accounted with *Manasseh* and *Ephraim*, *Iun.* 3. They are deceived, which thinke that *Machir* and *Galaad* of *Manasseh*, and others of *Ephraim*, were those other sonnes of *Ioseph*, for they are his nephewes, and *Manasseh* and *Ephraim* were their fathers, not their brethren: also some thinke, that if *Ioseph* had begotten any other sonnes, they should have had no inheritance in Canaan: but this is not like, seeing they came of *Iacob*, whose whole seed was chosen: likewise whether *Ioseph* had afterward any other sonnes, it is uncertaine: it is like he had not, because no mention is made of them in Scripture: neither doth it much skill, seeing they were to be annexed and incorporate into these two tribes of their brethren, *Mercer.*

QUEST. III. *Why Iacob maketh mention of the death and buriall of Rachel.*

Vers. 7. *Buried in the way to Ephrath.* 1. *Iacob* maketh mention of the death and buriall of *Rachel*, 1. Not to answer a secret objection, why he buried not *Rachel* in the double cave with his fathers, as he himselfe desired to be buried, and thereupon tooke an oath of *Ioseph*: because she died suddenly in the way, and he had no time to carry her thither, being in his journey: *Iacob* had no need to make any such excuse to *Ioseph*, *ex Mercer.* 2. But these reasons may be yeelded, why *Iacob* bringeth in mention hereof. 1. To call to *Iosephs* remembrance, that *Rachel* forsooke her fathers house, and sojourned with *Iacob* in Canaan: that *Ioseph* might hereby be stirred up to be willing much more to leave Egypt which was not his country, *Calvin.* 2. As also that hee might have a greater desire to the place of his mothers sepulture. 3. Further, in that *Iacob* buryed her in the way, being so neare to the city, because he would not bury her among Idolaters: by the way he admonisheth *Ioseph* to detest the Idolatry of Egypt. 4. But the cheifest reasons of the mentioning of this matter are; one, that seeing *Rachel* died, leaving no great issue behinde her, *Iacob* hopeth that Gods promise for the multiplying of his seed should be fulfilled in these two, *Mercer.* The other, that seeing *Ioseph* was the eldest by his principall wife, *Iacob* might shew how justly the birth-right was translated from *Ruben* to *Ioseph* and his sonnes, *Iun.*

QUEST. IV. *Why Iacob knew not Ephraim and Manasseh at the first, and why Ioseph removeth them.*

Vers. 12. *And Ioseph tooke them away from his knees.* 1. Whereas *Iacob* before *vers.* 8. asked who they were, namely *Manasseh* and *Ephraim*; it was not for that, *Iacob* foreseeing, that wicked *Ieroboam* should come of *Ephraim*, and *Iehu* of *Manasseh*, did therefore at the first take no knowledge of them, but deferred his blessing, as some Hebrewes imagine; but the cause is shewed, *vers.* 10. because *Iacobs* eies were dim, and he could not well see. 2. *Iacob* caused them to be brought neere him that he might imbrace them: they were not set upon the bed, for they were some 22. or 23. yeares old, being borne in the yeares of plenty, some 4. or 5. yeares before *Iacob* came downe into Egypt, who had beene there now 17. yeares. 3. *Ioseph* tooke them not from his owne knees, but from his fathers, as the Latine text readeth, though in the originall it be *from his knees*, not his fathers knees: that he might place them in order, to receive their fathers blessing, *Mercer.* for *Ioseph* might perceive, either by the naming of *Ephraim* before *Manasseh*. or by *Iacobs* imbracing them, that he more inclined to *Ephraim* before *Manasseh*: and therefore with *Iacobs* leave removeth a little, and presenteth them againe according to their age, *Iun.*

QUEST. V. *Of the translating of the birth-right from Manasseh to Ephraim what it signifieth.*

Vers. 14. *Israel stretched out his right hand, and laid it upon Ephraims head.* 1. *Iacob* feeling with his hands, which was the elder and bigger (for the words are *he caused his hands to understand,*) of purpose laid his right hand upon *Ephraim*, in signe of preheminence, *Iun.* for although among the Persians the left hand was the more honourable place, as *Xenophon* reporteth of *Cyrus*, that those, whom he honoured most, he placed at his left hand, because it was most subject to danger: yet the phrase and use of Scripture is otherwise: as *Salomon* caused his mother to sit upon his right hand, 1 *King.* 2. And this is agreeable to nature, to give the preheminence to the right hand, which is quicker & nimbler, and readier for any worke

worke, *Perer.* 2. *Iacob* here transferreth the birthright from *Manaſſeh* to *Ephraim*, as it was before conveyed from *Eſau* to *Iacob*: as the prieſthood was tranſlated from *Abiathar* to *Zadock*; the regall dignitie from *Saul* to *David*; ſo here there is a tranſlation of the birthright. 3. Which as it ſheweth, that God beſtoweth his gifts without reſpect of perſons: ſo it might prefigure the calling of the Gentiles in ſtead of the Iewes, who were as the eldeſt brother, as the parable of the prodigall childe ſheweth, *Luke* 15.

QUEST. VI. *The Angell that protected Iacob, whether hee were Chriſt.*

Verſ. 16. *THe Angell.* 1. Although it bee ſomewhat too curious out of this place to prove the Trinitie, becauſe God is twice mentioned, and the Angell in the third place: 2. Yet I thinke rather with *Calvin* and *Iunius*, that the Angell was Chriſt, than with *Mercerus*, that it was an Angell, to whom *Iacob* aſcribeth his deliverance, as to Gods miniſter: and that for theſe reaſons: 1. Becauſe it is not unuſuall in ſcripture to call Chriſt an Angell, *Malach.* 1.1. 2. The Angell which conducted the Iſraelites, is called Iehovah, *Exod.* 14.19,24. Saint *Paul* ſaith he was Chriſt, 1 *Cor.* 10.4,9. 3. Becauſe Chriſt was the Mediatour from the beginning of reconciliation, and of all thoſe covenants made betweene God and man, *Calvin.* 4. In this place this Angell is joyned in equall power of bleſſing with God, and therefore hee cannot be any of the created Angels, *Iun.* 3. Though Chriſt appeared in the forme and ſhape of an Angell, yet hee tooke not upon him the nature of Angels, but of man: as the Angels appeared in the ſhape of men, yet hee tooke not their nature, *Calvin.*

QUEST. VII. *The great increaſe of Ephraim and Manaſſeh.*

Verſ. 20. *IN thee Iſrael ſhall bleſſe, &c.* 1. Here Iſrael is taken not for the proper name of *Iacob*, but for the name of the whole nation that came of him: which hee ſaw by the ſpirit of propheeie ſhould be given to his poſteritie. 2. *In thee*, is not here taken caſually, as the Lord ſaid to *Abraham*, *in thee ſhall all the families of the earth be bleſſed*: for Chriſt of *Abraham* was the cauſe and author of this bleſſing. But it is only a forme of bleſſing, which ſhould be taken up in Iſrael: the Lord bleſſe thee as *Ephraim* and *Manaſſeh*: as the like is uſed, *Ruth* 4.11. *The Lord make the wife that commeth into thy houſe like Rachel and Leah.* 3. And indeed *Ephraim* and *Manaſſeh* increaſed abundantly in Egypt, even as the fiſh, as *Iacob* bleſſed them: for at the going forth of Iſrael out of Egypt, there were of *Manaſſeh*, 42700. of *Ephraim*, 32500. and al theſe periſhing in the wilderneſſe, there were at their entring into Canaan, of *Ephraim*, 42500. of *Manaſſeh*, 32200. *Muſcul.* ſo that in the ſpace of 215. yeares there ſprang out of *Ioſeph* 75200.

QUEST. VIII. *What portion of ground it was that Iacob giveth to Ioſeph.*

Verſ. 22. *I Have given unto thee one portion above thy brethren.* 1. This portion was *Sechem*, which neither is to bee underſtood ſpiritually, that as *Iacob* gave *Ioſeph* that place, where hee buried the Idols, *Geneſ.* 35.4. So Chriſt ſhould poſſeſſe the Gentiles, that worſhipped Idols, ſo *Auguſtine. qu.* 167. *in Geneſ.* 2. Neither was it the citie only of Sechem, which *Iacob* here giveth, as *Chryſoſt. hom.* 67. *in Geneſ.* For *Iacobs* ſons kept their ſheep in Sechem, *Gen.* 37.12. and ſo alſo poſſeſſed the grounds and fields belonging to the citie. 3. Neither did hee only give that plat of ground, which hee bought for 100. peeces of money, *Gen.* 33.19. as *Hierom. tradition. Hebraic.* For that ſeemed to be no great circuit bought for ſo little, *Calvin.* 4. Neither was this portion a ſeverall lot to *Ioſeph*, beſide the portion that afterwards fell unto *Ephraim* and *Manaſſeh* in the diviſion of the land: for they had it in their lot, *Ioſu.* 24.32. *Mercer.* 5. Wherefore this portion given to *Ioſeph*, was both the citie Sechem, and territorie adjoyning, whereof mention is made, *Iohn* 4.5. For though Sechem bee not here a proper name, as the Septuag. read, becauſe of the word, *achad*, *one*, that is joyned with it, (for there was but one *Sechem*) yet in this word, which ſignifieth a part or portion, there is a fit alluſion alſo to the place it ſelfe, which *Iacob* giveth, *Iun.*

QUEST. IX. *How Iacob is ſaid to have gotten Sechem by his ſword and bow.*

Verſ. 22. *WHich I got out of the hand of the Amorite by my ſword and bow.* 1. Neither is this underſtood of the violent taking of the citie by the ſword of *Simeon* and *Levi*, which *Iacob* ſhould count his act, becauſe his familie aſſiſted them, and for his cauſe God ſpared them, *Euſeb. Chryſoſtome*: for *Iacob* afterward accurſed them for this cruell act; and profeſſed that hee no waies conſented to it: *into their ſecret let not my ſoule come*, *Gen.* 49.6. 2. Nor yet by the ſword and bow *Iacobs* innocencie and juſtice is underſtood, whereby hee was delivered, *Hierom.* or his Praiers, as the Chalde: for we need not flie unto metaphors and figures, where the hiſtoricall and literall ſenſe may ſerve. 4. It is alſo a coact and forced interpretarion, that *Iacob* got it by his ſword, that is, by his money, which he had by his labour gathered, *Hierom.* 5. And to applie it by the figure *prolepſis* to the time following, when the Iſraelites expelled the Canaanites by force, as *Iunius* doth, is not ſo fit: for this had beene no gift at all: and beſide *Iacob* had alreadie poſſeſſion of Sechem in Canaan, and ſo might diſpoſe of it. 6. Neither becauſe it fell to the lot and ſhare of *Ephraim* and *Manaſſes*, is it ſaid to be given to *Ioſeph*: but *Ioſeph* had a peculiar right in it, and therefore was buried there. 7. Some by the ſword and bow expound the favour and grace which *Iacob* found with *Hemor*, to buy the ground for ſo little money; but force and favour are two contrarie things. 8. Some thinke that *Iacob* uſed ſome ceremonie, by the caſting of an arrow, and holding out a ſword, as *Ioas* did in the preſence of *Eliſha*, 2 *King.* 9. ſo giving *Ioſeph* poſſeſſion of that countrie: But *Iacob* ſpeaketh of the time paſt, which *I have gotten*, not any thing donethen preſently. 9. Some thinke that *Iacob* did indeed ſome ſuch exploit by force of armes againſt the Amorites, as *Abraham* did againſt the foure kings, *Geneſ.* 14. though it be not expreſſed, *Cajetane*, *Andre. Maſius.* but where the ſcripture ſufficeth, we need not devise unwritten ſtories. 10. Wherefore I expound this

this place by that, *Gen.* 35. *verſ.* 5. where after that the Sichemites were deſtroyed, and *Iacob* at Gods appointment removed to Bethel, God ſent a feare upon the cities round about, that they durſt not encounter with *Iacob* and his familie: who as is moſt like, ſtood upon their guard, and armed themſelves, ready to have reſiſted their enemies, if they had aſſaulted them: And by this meanes, becauſe *Iacob* held the poſſeſſion of Sechem, as it were, by warlike policie, the Lord cauſing the Canaanites to feare his force and valour, he is ſaid to have gotten it by his ſword and bow, *Lyran.* following *R. Salomon*, *Mercer.* This I take to be the moſt proper expoſition.

QUEST. X. *How Iacob is ſaid to have gotten Sechem out of the hand of the Amorites.*

Verſ. 22. WHich I gat out of the hand of the Amorite: whereas *Hemor* the Lord of Sichem was an Hivite, *Geneſ.* 34. 2. the queſtion is, how *Iacob* is ſaid to have gotten Sechem out of the hand of the Amorite: for the ſatisfaction whereof; 1. Neither was *Sechem* the ſonne of *Hemor* called an Amorite of his father, for *Hemor* beginneth with the Hebrew letter *cheth*: Amorite with, *aleph*. 2. Neither need we ſuppoſe, that *Iacob* after he had bought a peece of ground of *Hemor*, did afterward inlarge it by expelling the Amorites, as *Maſius*, there being no ſuch expreſſed in the ſtory. 3. Neither yet with *Pererius* are we forced to ſay, that all the Canaanites were called Amorites. 4. But it is moſt like, that the Hivites and Amorites were mixed together, and that the denomination is taken from the Amorite, as the more valiant people, *Mercer.* this alſo confirmeth our former expoſition, that *Iacob*, in ſaying, *which I gat by my ſword and bow, out of the hand of the Amorite*, meaneth not the ſurpriſing of the Sichemites by *Simeon* and *Levi*, for they were Hivites, not Amorites, but rather the keeping of that poſſeſſion afterwards from the Amorites, which inhabited other cities adjoyning, who would have invaded *Iacob*, but that the feare of God came upon them, that they durſt attempt nothing againſt *Iacobs* ſons, whom they held to be men of valour.

4. *Places of Doctrine.*

1. Doct. *Miniſters have no power in themſelves to bleſſe, but onely in Gods name.*

Verſ. 16. THe Angel bleſſed the children: *Iacob* taketh not upon him to bleſſe in his owne name, but as a Miniſter onely and pronouncer of the bleſſing, deſireth God to bleſſe the children: Miniſters then have no power actually in themſelves to bleſſe or curſe, but onely as inſtruments and meſſengers, they pronounce the ſentence of bleſſing or curſing in the name of God: ſo that as the Apoſtle ſaith, *he that planteth is nothing, nor he that watereth, but God that giveth the increaſe*, 1 *Cor.* 3. 7. *Calvin.*

2. Doct. *God beſtoweth his gifts freely, without reſpect to our worthineſſe.*

Verſ. 19. HIs younger brother ſhall be greater than he: *Ephraim* is preferred before his elder brother *Manaſſeh*, and therefore his tribe beareth the name of his father *Ioſeph*. *Apocalyp.* 7. 8. whereas *Manaſſehs* tribe is rehearſed under his owne name: ſo was *Abel* preferred before *Cain*; *Iſaack* before *Iſmael*, *Iacob* before *Eſau*: this was not for any worthineſſe in *Ephraim*, more than in *Manaſſeh*: for wicked *Ieroboam*, that cauſed Iſrael to ſinne, came of *Ephraim*: but that we ſhould know that all is of Gods grace, without any reſpect unto mens worke: as the Scripture ſaith, *I will have mercy on him, to whom I will ſhew mercy*, *Rom.* 9. 15.

5. *Places of Confutation.*

1. Confut. *Againſt the vulgar Latine tranſlation.*

Verſ. 12. IOſeph did reverence downe to the ground. If *Ioſeph* did ſhew ſuch great reverence to his father, bowing himſelfe downe to the ground: it is not like that *Iacob* adored or worſhipped the rod and ſcepter of *Ioſeph*, thereby giving honour to his ſonne, as the blinde Latine tranſlation readeth, *Hebr.* 11. 21. ſee before, *Chap.* 47. confut. 1.

2. Confut. *Againſt the ſuperſtitious uſe of the ſigne of the croſſe.*

Verſ. 14. DIrecting his hands of purpoſe, &c. Hence *Perer.* noteth, that *Iacob* of purpoſe layed his hands acroſſe, to prefigure the myſtery of the croſſe, whereby the Gentiles, as the younger brothers, were preferred before their elder brothers the Iewes, in *Geneſ.* 48. *Numer.* 7.

Contra. 1. *Iacob* had no ſuch intendment to prefigure the ſigne of the croſſe, but as the preſent occaſion was offered, becauſe *Ioſeph* had ſo placed his ſonnes, he could not otherwiſe, but by croſſing his armes, lay his right hand upon *Ephraims* head: ſo that *Ephraim* was not preferred to the right hand, becauſe *Iacob* would lay his hands acroſſe, but *Iacob* did lay his hands acroſſe, becauſe *Ephraim* was to be preferred. 2. Although the fathers did beleeve in the Meſſiah to come; yet we finde not that they had ſo particular a knowledge, as to deſcribe the very faſhion of the croſſe, on which Chriſt ſuffered.

3. Confut. *Againſt the invocation of Saints.*

Verſ. 16. LEt my name be named upon them: This maketh nothing for the popiſh invocation of Saints: *Iacob* meaneth not, that they ſhould call upon his name, but ſhould in the world be called by his name; as the like phraſe is uſed before, *verſ.* 6. *they ſhall be called after the names of their brethren*, as the women are ſaid to be called by their husbands name, *Iſay* 4. 2. Neither doe we reade, that ever the Iſraelites made their prayers to *Abraham*, *Iſaack*, and *Iacob*, *Mercer.*

6. Places of morall observation.

1. Mor. *God granteth beyond our hope.*

Vers. 11. *I had not thought to have seene thy face: yet loe God hath shewed me thy seed*: thus God dealeth most liberally with his children, granting them many things, beyond and above their hope, *Mercer.* as the prophet *David* confesseth: *thou diddest prevent him with blessings: he asked life of thee, and thou gavest him a long life for ever, and ever, Psalm.* 21. 2. 3, 4.

2. Mor. *To submit our naturall affections to the will of God.*

Vers. 19. *He younger brother.* Although *Iacobs* naturall affection, might be inclined, as well as *Iosephs*, to the elder, yet he submitteth his affection to the will of God, who had given *Ephraim* the Eldership: so *Abraham* cast out *Hagar* and her sonnes, because God so commanded, although otherwise it was grievous unto him, *Genes.* 21. 12, 14. so we must learne to conforme our wills and affection to the will of God.

3. Mor. *Gods promise dieth not with his servants.*

Vers. 21. *Behold I die, and God shall be with you:* though *Iacob* died, yet the promise of God died not: the death of Gods saints though it be grievous to the Church, yet it cannot hinder Gods purpose, *Calvin.* but as it is in the *Psal. instead of thy fathers, thou shalt have children, whom thou maiest make princes, &c. Psal.* 45. 16. God can raise up others instead of his faithfull servants deceased.

AN

AN APPENDIX, OR ADDITION TO THIS SECOND BOOKE,

containing that divine Prophecie of IACOB, in his laſt Will and Teſtament, and *the Hiſtorie of his ſolemne funerall, and* honourable buriall.

Dedicated

To the right reverend Fathers in God, TOBIE, L. Biſhop of *Dureſme*, and MARTIN, L. Biſhop of *Elie*.

RIght Reverend Fathers, among other honorable Friends, whom I have remembred in this worke, I thought it not fit in ſilence to paſſe by your Lordſhips: of whoſe humanity, humility, and love, eſpecially toward Miniſters and Preachers of the word, as of the one I heare honourable report, ſo of the other, I have comfortable experience: that unto you both fitly agreeth S. Pauls deſcription of a Biſhop, that he ſhould be gentle, and φιλάγαθος, a lover of good men, as Ambroſe ſaith, Epiſcopus ut membris ſuis utatur clericis, & maxime Miniſtris, qui ſunt vere filii: A Biſhop ſhould uſe Miniſters as his members, and Clergy men, as children. 1 Tim 3.3. Tit. 1.8. Offic. 2. 27.

I have beene bold to ioyne you together, in this Preface, that as you were conſociate together in your learned education in that famous college, and are now ſtill linked together in affection; ſo I would not ſeparate you in this dedication: that as Ambroſe ſaith, Quemadmodum vobis ibi omnia fuere communia, ita hic quoque jus dividuum neſciatis: that as there you enioyed a certaine communion, ſo here you ſhould not have a diviſion. Chriſts-church in Oxford. In obit. Satyr.

One of your Lordſhips hath an intereſt in me, as being Patron of that Church to the which I am called; the other hath an intereſt in this worke: to whom one already, a pain-

Master Gibbons upon Genesis dedicated to the L. Bishop of Duresme.

full and industrious man, now as I beare with the Lord, did dedicate his labours upon Genesis: *that which he begunne, making but an entrance into this booke, I have by Gods grace finished: yet proceeding an other way, than hee propounded to himselfe, and as yet hath not beene attempted by any: so that I may in some sort modestly say with* Hierome, Opus in manibus mauditim habeo, non quod studium meum insolenter extollam, sed quod sudoris conscius, ad lectionem eorum provocem nescientes: I have a worke in hand, not heard of before, not that I insolently commend my study, but only to provoke to the reading of that, wherein I have so much laboured, those which yet knew it not.

In this Booke of Genesis, Moses *the first and best Historiographer, doth pen the lives and acts of the holy Patriarks,* Abraham, Isaack, Iacob, Ioseph, *with the rest: unto whom God vouchsafed this great honour, that so great a Prophet as* Moses, *like unto whom there rose not up any in Israel, should be the Chronicler of their doings.* Tullie *in a certaine place remembreth of* Alexander *the great conquerour, that beholding* Achilles *tombe, he should thus say;* O fortunate adolescens, qui tuæ virtutis Homerum præconem inveneris; O happy young man, which hadst *Homer* to be the setter forth of thy praise. *But much more happy are these fathers whose doings are commended and recorded by* Moses.

Orat. pro Archia.

The examples of these godly Fathers, who practiced as they professed, and so lived as they loved God, whose obedience was answerable to their faith, doe teach all Christians, but especially us that are set apart to this function, to beautifie and adorne our holy vocation, with a godly conversation: So Abraham *is set forth in Scripture not onely as a faithfull beleever, but as a fruitfull follower of good works: by his faith he was justified with God, by his works he is also said to be justified, that is, so declared and testified before men: whose example we must imitate both for beleeving and living, whose sonnes and daughters we are, as the Apostle saith,* While we doe well. Cyprian *also well saith,* Nil prodest verbis proferre veritatem, & factis destruere virtutē, serm. de mortalit. altaribus placere debent, qui de altaribus vivunt; tales sunt sacrati, qualia sacra sunt, de singular. Clericor. It profiteth not in words to pronounce verity, and in deeds to renounce vertue: they which live of the Altar, must please the God of the Altar: consecrated men should be like to the sacred things.

Iam. 2. 22.

1 Pet. 3. 9.

In this last addition to this booke, I have explaned the divine & prophetical speeches and bequests of Iacob to his sonnes: and especially that heavenly prophecie of the comming of Shilo, Gen. 49. 10. *where I have brought divers expositions of sundry learned men; and some not yet touched by any: I have handled in this & other parts of this worke many difficult questions, with such* perspicuity, brevity, variety, *as I either could, or they have yet beene treated upon by any: so that I trust as* Hierome *saith of the translating of* Origen *into the Latine tongue, I may say of our English,* Agnoscit *Anglicana* lingua quantum boni & ante nescierit & scire nunc cœperit, præfat. in Origen. in Luk. That by this meanes it knoweth both how much good it was ignorant of before, and beginneth to know now.

Romana apud Hieron.

These my labours I now commend to the profitable use of the Church of God, and your favourable censure, and your Lordships to the blessed protection of the Almighty.

Your Lordships ready to be commanded in the Lord,

ANDREW WILLET.

CHAP. XLIX.

1. *The Method and Argument of the Chapter.*

THis chapter containeth the laſt will and teſtament of *Iacob* : whereof there are two parts: the firſt concerneth his ſonnes, to *verſ.* 29. the ſecond, himſelfe and his buriall, *verſ.* 29. to the end.

In the firſt part, *Iacobs* ſonnes are *partly* cenſured and accurſed, *Ruben* is deprived of the birth-right and dignitie, becauſe of his inceſt, *verſ.* 3,4. *Simeon* and *Levi* are divided in *Iſrael*, becauſe of their crueltie againſt the Sichemites, to *verſ.* 8.

Partly, they are bleſſed, more *principally*, *Iudah*, with preheminence over his brethren, *verſ.* 8. ſtrength againſt his enemies, *verſ.* 9. ſtabilitie and continuance of his regiment, *verſ.* 10. with plentie, *verſ.* 11. *Ioſeph*, who is bleſſed with ſtrength and valour againſt his enemies, *verſ.* 23,24. whereof the Author is God, *verſ.* 25. and with a fruitfull countrie, *verſ.* 26.

Leſſe *principally* are bleſſed all the other ſonnes of *Iacob*, which are in number ſeven, *Zebulun*, *verſ.* 13. *Iſachar*, *v.* 14,15. *Dan*, *verſ.* 16,17. *Gad*, *verſ.* 19. *Aſher*, *verſ.* 20. *Nepthali*, *verſ.* 20. *Benjamin*, *verſ.* 27.

In the ſecond part, *Iacob* 1. Chargeth his ſonnes to burie him with his fathers, *verſ.* 29. 2. The place is deſcribed by the ſituation, *verſ.* 30. by the perſons there buried, *verſ.* 31. by the parties of whom it was bought, *verſ.* 32. 3. Then *Iacob* dieth quietly and in peace.

1. *The divers readings.*

v.3 *The beginning of my ſorrow. H. the beginning of my ſonnes. S. the beginning of my ſtrength. cæt. oon*, ſignifieth both ſtrength and ſorrow. — *H.S.c.*

Firſt in gifts, greater in dominion. H. hard to beare, hard and ſtubborne, thou haſt done wrong. S. thou ſhouldeſt have had three parts, the birth-right, the kingdome, the prieſthood. C. the excellencie of dignitie, the excellencie of ſtrength. cæt. — *H.S.C.cor.*

v.4. *Thou art powred out like water, thou ſhalt not increaſe. H. as water thou ſhalt not wax hot. S. becauſe thou didſt follow thine owne will, as water powred out, thou ſhalt not proſper, nor receive the increaſing part. C. light or unſtable as water. B.G.P. thou ſhalt fall away as water. T.* — *H.S.C.cor.*

v.4. *Thou defileſt my bed. H. thou didſt defile my bed, when thou wenteſt up. S.C. thou didſt defile my bed with going up. B. thou didſt defile my bed, thy dignitie is gone. G.P. thou haſt defiled: he went up to my bed. T.* — *T.B.r.*

v.5. *Simeon and Levi brethren, the warring inſtruments of iniquitie. H. Simeon and Levi, brethren, have finiſhed the iniquitie of their purpoſe. S. Simeon and Levi brethren, valiant men, in the land of their pilgrimage, have ſhewed their ſtrength. C. Simeon and Levi, &c. the inſtruments of crueltie in their habitations. B.G.P. in their compacts and agreements. T. mechera*, ſignifieth a compact or bargaine, an habitation, & a ſword. — *S.H.C.a* / *T.r.*

v.6. *In their will they pulled away oxen. T. hanged a bull. S. digged through a wall. cæt. ſhor*, ſignifieth a bull, or oxe: but *ſhur*, is a wall. — *diverſ. ſignif.*

v.9. *Thou art come up from the branches. S. from the prey. cæt. taraph*, ſignifieth a prey, and a branch. — *S.c.*

As a lyons whelp. S. as a lyoneſſe. H.B.G.C. as a great lyon. T.P. Labi, a lyon, which word is uſed here: *Lebia*, a lioneſſe. — *T.p.r.*

v.10. *The rod ſhall not depart: A.P.G. prince. S.C. ſcepter. H.B.G. the tribe. T. ſhebet*, a rod, a tribe. — *T.r.*

v.10. *Till hee come which is to be ſent. H. till thoſe things come, which are laid up for him. S. till the Meſſiah come: C. untill Shiloh come. B.G. till his ſonnes come. T. heb. ſhiloh*, of *ſhil*, a ſonne, but *ſhalach*, ſignifieth to ſend. — *T.r.*

v.10. *Hee ſhall be the expectation of the Gentiles. H.S. to himſelfe ſhall be the gathering of the Gentiles. B.G. the people ſhall be obedient unto him. T.C.P. jachah*, is to obey, *chavah*, to wait, expect. — *T.C.r.*

v.11. *Iſrael ſhall dwell in the circuit of his citie, people ſhall build his temple, &c. C. he ſhall bind his aſſe-foale to the vine, &c. cæt.* the Chalde is here very corrupt, and commeth nothing neare the text. — *C.cor.*

And his aſſe to the vine, O my ſonne. H. and his aſſe-colt to the beſt vine: cæt. — *H.cor.*

v.12. *His teeth whiter than milke. H.S. white with milke : cæt.* the Chalde is very corrupt, reading thus: *his hills ſhall be red with wine, and his fields white with corne.* — *Ch.c.*

v.14. *Iſachar a ſtrong aſſe couching betweene the bounds. H. Iſachar deſired good, reſting betweene the lots.* — *B.G.T.r.*

lots. S. Isachar rich in substance, and his possession betweene the bounds. C. Isachar a strong asse, couching betweene two burthens. B. G. T. mishphath, a bound, a lot, a burthen.

C.cor. S.cor. v.15. Hee saw his part, that it was good, &c. and he shall make the provinces of the people subject. C. he shall see that rest is good, and that the land is pleasant: cæter. Hee became an husband-man. S. he shalbe subject to tribute: cæt. mas, signifieth *tributes* and *melting*, because it maketh men to waste and melt.

Chal. v.16. The Chalde thus maketh a paraphrase upon this verse: *from the house of Dan shall be chosen and rise a man, in his time shall the people be delivered*: the rest agree in the common translation.

C.c. v.17. The Chalde also thus readeth: *There shall a man rise of Dan, whose feare shall fall upon the people, and he shall strike the Philistims, &c.*

C.c. v.18. Is thus interpreted: *I looke not for the salvation of Gedeon, the sonne of Ioas, which is a temporall salvation, nor the salvation of Sampson, but I looke for the redemption of Christ, the sonne of David, &c. C.*

C.H.S.cor. v.19. *The campe of armed men shall come out of the house of Gad, and passe over Iordan to battell before his brethren, and with much substance shall they returne. C. Gad, a tentation shall tempt him, but he shall tempt him neare the feet. S. Gad being girded, shall fight before him, and he shall be girded backward. H. Gad, an hoast of men shall overcome him, but he shall overcome at the last: cæt.*

C.cor. v.20. *The land of Aser is excellent, and he shall be nourished with the delights of Kings. C. Asher, his bread shall be fat, and he shall give pleasures for a King: cæt.*

C.c. S.div. signif. v.21. *Nepthali, his lot shall fall in a good ground, &c. they shall praise and blesse over them. C. Neptali, a trunke, or post, (remissus) sent backe, sending forth beautie in the branch. S. Nepthali, as an hinde let goe, or sent forth, giving goodly words: cæt. aial,* signifieth an *hart*, and a *post: oomer*, a word: *amir*, an high branch.

H.S.C.div. signif. v.22. *Ioseph a sonne increasing. H.S.C. a fruitfull bough: cæter. ben sig. a sonne and a bough. Pleasant to behold. H.S. as a fruitfull bough beside the fountaine: cæt. gnen* sig. an eye, and a *fountaine.*

H.S.div. signif. S.G.H.c. *His daughters ran upon the wall. H.P. my young sonne returne unto me. S. two tribes shall come out of his sonnes, and shall receive their part and inheritance. C. his small branches run upon the wall: cæt. baneth, daughters, branches.*

C.cor. v.22. *The men of dissention. C. the archers, or shooters: cæt.*

S.c. H.S.c. T.B.r. v.24. *Their bowes were broken with strength. S. his bow abode strong: cæt. jashab to sit, to rest, to continue. The sinewes or strings of his arms were dissolved. H.S. the arms of his hands were strengthened. T.B.P. the hands of his arms were strengthened. G. phazzaz, to strengthen.*

T.B.r. *From thence Israel is strengthened of God thy father. S. of whom was the feeder appointed by the stone of Israel. G. of him shall come a shepherd (or herd-man. B) the stone of Israel. T.H.B.P.* the Chalde translateth here very corruptly, comming nothing neare the text: thus *the prophecie was fulfilled in them, because he kept the law in secret, and propounded his constant hope, then gold was put upon his armes, &c.*

C.cor. S.c. v.25. *The blessing of the earth having all things. S. the blessing of the deep beneath: cæt.*

C.c. S.c. T.H.r. T.G.r. *With the blessings of thy father and mother. C. with the blessings of the breasts and the wombe: cæt.* v.26. *The blessing of thy father and mother, above the blessing of the stable hills. S. the blessings of thy father shall be added above the blessings of my fathers. C.B.G.P. the blessings of thy father are strong, with the blessings of his fathers. H. or of mine elders. T.H.he. Har,* an hill, *harah*, a father, a progenitor.

S.c. C.c.inter. v.26. *In the blessings of the everlasting hills. S. until the desire of the everlasting hills come. H. which the Princes have desired, which were since the world. C. to the utmost hills of the world. B. to the end of the hills of the world. T. G. taah,* sig. to limit: *avah*, to desire: *which was ruler over his brethren. S. which was a Nazarite, or separate among his brethren: cæt. nazar* to separate.

S.mut.p vs. H.det. v.27. *In the land of Benjamin shall dwell the majestie of the temple, and in the possession thereof, the sanctuarie: evening and morning shall the Priests offer sacrifices, and in the evening they shall divide the rest, &c.* the rest agree in the vulgar reading.

v.31. *There they buried Leah: S. there Leah lyeth buried. H. there I buried Leah: cæt.*

v.32. *The possession of the field and cave therein, of the sonnes of Heth. S.T. the purchase of the field, &c. of the sonnes of Heth. B.G.C.P. chavah,* sig. both to possesse, & purchase: this verse is omitted in the vulgar Latine.

3. The Explanation of doubtfull questions.

Quest. I. Of the propheticall testament or Iacobs in generall.

Vers. 1. THen *Iacob* called his sonnes, &c. 1. *Iacob* not by any naturall instinct (as some hold an opinion, that the soule is more divine, and apter to foretell things to come, when death approcheth, as *Xenophon* reporteth of *Cyrus*, *lib.* 8. *Plato* of *Socrates*, *in apolog.*) but by a divine inspiration doth prophesie what shall befall his children: as *Isaack* did blesse his two sonnes, *Gen.* 27. *Moses* the tribes of Israel, *Deut.* 33. *David* blessed *Salomon*, 1 *Chron.* 29. our blessed Saviour praied for his disciples immediately before his death, *Ioan.* 17. *Perer.*

2. *Iacob* doth not blesse all his children, three of them he censureth for their sinne: *Ruben*, *Simeon*, *Levi*: but *Moses* blesseth all the tribes, *Denter.* 33. the cause is not, as *R. Salomon* imagineth, that *Iacob* purposed to blesse all, but being forsaken of Gods spirit, and beside himselfe, he falleth into a fit of phrensie: which were impious to thinke, *Perer.*

3. Some make question, whether *Iacob* spake these words, or *Moses* rather so penned them, *Mercer.* But it is more like, that *Iacob* being moved by the spirit, spake after this concise manner as a prophet, though not altogether in the same forme of words.

4. Some

4. Some doe wonder how *Moſes* ſhould come by the knowledge of theſe words, which *Iacob* ſpake 200. yeares before to his ſonnes in a corner: they may as well muſe how *Moſes* ſhould deſcribe the particular places of the land of Canaan, which hee never ſaw, and ſet downe the hiſtorie of the creation: which things *Moſes* might have by godly tradition, but moſt of all by the revelation of the ſpirit, *Calvin.*

How *Moſes* came to the knowledge of *Iacobs* will.

5. *Ioſephus* is too ſlender in the reporting of this propheticall ſpeech of *Iacob*, making onely mention thereof in generall, that he propheſied how his children ſhould inherit the land of Canaan, *lib. 2. antiquitat.* Some other have beene too bold, to forge other fables upon this occaſion: as *Origen* maketh mention of a booke entituled, *The narration of Ioſeph the ſonne of Iacob, tom. 2. in Ioann.* out of the which he citeth certaine teſtimonies to prove the *incarnation* of Angels, and the prognoſtication of things done in the world by the ſtarres: but *Athanaſius, in Synopſ.* holdeth this to be a forged booke: ſo is that other, called, *The teſtament of the twelve Patriarkes*, mentioned by *Origen, hom. 15. in Ioſua. ex Perer.* Some alſo of our own have beene too bold, in allegorizing *Iacobs* words, whereas the literall and hiſtoricall ſenſe is full enough, and containeth excellent matter, *Calvin.*

Iacobs teſtament depraved and abuſed.

QUEST. II. *What laſt times Iacob ſpeaketh of.*

GAther your ſelves, &c. I will tell you what ſhall come in the laſt daies. 2. He calleth all his children to be preſent, who were not all before aſſembled, when *Iacob* bleſſed *Ephraim* and *Manaſſeh*: and he ſtirreth them up alſo to attention, to conſider diligently what he ſaith, *Mercer.* 2. We need not with *Rupertus*, by *Iacobs* ſonnes to underſtand his ſpirituall ſeed, the Church of Chriſt: ſeeing this prophecie was literally accompliſhed in his carnall ofspring. 3. By the *laſt daies* wee underſtand not onely the times of the Meſſiah, as *David Kimhi, Hierome* and *Lyranus* will have it alwaies taken in the prophets: but ſometime it betokeneth the age next enſuing: as *Dan. 2. 28.* God ſheweth the King what ſhall be in the latter daies: that is, *verſ. 29.* what ſhall come to paſſe afterward: ſome part of his dreame fell out in the next times and age after *Nabuchadnezzar*: Like as then in this place *Iacob* ſpeaketh of the comming of the *Meſſiah*, *verſ. 10.* ſo alſo he propeſieth of the diviſion of the land of Canaan among his ſonnes, that came to paſſe 215. yeares after, *Perer. Iun.* and therefore *Iunius* interpreteth the word *acharith*, in the times following, that is, afterwards. 4. But *Iſidorus Peluſiota* is much deceived, who writeth, *lib. 1. epiſt. 365.* that whereas *Iacob* intended to declare to his ſonnes the myſterie of the incarnation of Chriſt, becauſe they were unworthy to heare it, God turned his minde, that he forgot what he purpoſed to ſay, and told them of things paſt, in ſtead of things to come: to this purpoſe to prove the alteration and change of *Iacobs* judgement, he wreſteth that ſaying of *Eſay 40. 27. why ſayeſt thou O Iacob my way is hid from the Lord, and my judgement is paſſed over of my God. Contra.* 1. The Prophet ſpeaketh this not of the perſon, but of the people and poſteritie of *Iacob*. 2. *Iacob* here doth reveale to his ſonnes the myſterie of the Meſſiah. 3. And moſt of *Iacobs* ſpeech is propheticall of the times to come: he onely in foure of them remembreth things done and paſt, in *Ruben, Simeon, Levi*, and ſome what of *Ioſeph, ex Perer.*

The laſt times, how taken in Scripture.

The error of *Iſidor. Peluſiota.*

QUEST. III. *Of Rubens prerogatives.*

Verſ. 2. RVben the beginning of my ſtrength, &c. 1. This is the firſt effect of his ſtrength, *Iun.* whom he begot in the ſtrength of his yeares, *Perer.* as the Septuag. expound, *the beginning of my ſonnes.* 2. The Latine tranſlator is deceived, that readeth *the beginning of my ſorrow*: which ſome underſtand, of the ſorrow of travell in the firſt borne: ſome, of the Parents care, when he beginneth to have children: ſome, of his fathers griefe, becauſe of his inceſt: but this varietie of expoſition ariſeth of the miſtaking of the word, *oon*, which here ſignifieth ſtrength, not ſorrow, as it is taken, *Deut. 21. 21.* 3. *The excellencie of dignitie, the excellencie of power*: ſome underſtand theſe words generally of *Rubens* dignitie, *Mercer.* The *Chalde* inſinuateth three privileges due to the firſt borne, *the kingdome, the birth-right, the prieſthood. Hierom* by dignitie underſtandeth his double part, or gifts; by power, his command over his brethren: but by dignitie rather, he meaneth, his preeminence over his brethren, which is conueied to *Iudah*: by power, his double part, which belonged to the elderſhip, beſtowed upon *Ioſeph, Iun.*

Of Ruben.

QUEST. IIII. *How Ruben is ſaid to be light like water.*

Verſ. 4. LIght as water, thou ſhalt not be excellent. 1. Some underſtand this *lightneſſe as water*, of *Rubens* intemperancie, that his luſt carried him away as water, *Hierom. Mercer.* 2. But it is better referred to the loſſe of his dignitie: that as water runneth to the lower parts, *Toſtat.* and being powred out it leaveth nothing behind in the veſſell, as oile and wine doth, *Lyran.* ſo he was fallen from his dignitie and birth-right, *Iun.* 3. As the next word giveth this ſenſe: *thou ſhalt not be excellent, or increaſe*: for the tribe of Ruben did performe no excellent or worthy exploit: *Deborah* reproveth them for their backwardneſſe, *Iud. 5. 15.* and *Ruben* was but ſmall in number, in reſpect of other tribes, *Deuteron. 33. 6. Perer.*

QUEST. V. *How Ruben is ſaid to aſcend or goe up to his fathers bed, and the divers expoſitions thereof.*

THou diddeſt defile my bed, &c. We need not to enforce here a myſticall ſenſe, either with *Ambroſe*, to apply it to the Jewes, who inſulted againſt Chriſts humanitie, which was as the bed of the Godhead, and ſo defiled Gods bed: or with *Ruffinus*, that they profaned the law by the which God as it were dwelled with them; by corrupting it with their gloſſes, by preferring the carnall rites thereof before the grace of Chriſt: or with the ordinarie gloſſe by *Ruben* to underſtand the Angels, which waxed inſolent againſt God, and ſo were caſt out of heaven as water: or with *Rupertus* to expound it of heretikes, who with corrupt doctrine defile the Church the habitation of God. 2. And concerning the literall ſenſe of theſe words: 1. Neither doe we read, thou haſt defiled my bed by going up: for *gnalah*, is not the infinitive, but the preter tenſe, *Mercer.* 2. Neither is the meaning thy dignitie is gone: for the word *ſeiſugni* hath a ſervile accent, that joyneth it with the word following, *Mercer.* 3. Nor yet, in ſaying, my

bed is gone up or aſcended: is the meaning that *Iacob* forſooke his bed, and never lay with *Bilha* more, as *Kimhi*: or that the dignitie and honour of his bed was gone, *Mercer*. For the word *gnalah* is perſonally uſed before of *Ruben*, not really of the bed. 4. Therefore as before hee ſaid in the ſecond perſon, *Thou wenteſt up to thy fathers bed*; ſo here in the third perſon he ſpeaketh to his ſonnes in deteſtation of this fact, *He aſcended, or went up to my bed, Iun.*

QUEST. VI. *Simeon and Levi how ſaid to be brethren.*

Verſ.5. *Simeon and Levi brethren.* 1. Not ſo much brethren by nature, as in this their evill purpoſe: Of *Simeon* and *Levi.* theſe two were thought to be the principall contrivers of *Ioſephs* death, if the reſt would have conſented: ſome thinke that theſe two tribes put Chriſt to death, *Iudas* of *Simeon*, the Prieſts of *Levi*, *Mercer*. Though the reſt of *Iacobs* ſonnes conſented to this action, yet *Simeon* and *Levi* are named as chiefe. 2. They are ſaid to be cruell inſtruments in their compacts, for ſo the word *mechereth* is better interpreted of *carah* to buy or bargaine, than for their habitations, as *Mercer*. or ſwords, (as *Hierome*, as before is ſhewed) becauſe they made a ſubtill agreement with the Sichemites, *Iun.* And this ſeemeth to bee the meaning of the Septuagint, who thus read, *They have finiſhed the iniquitie of their purpoſe or invention.*

The greatneſſe of the ſinne of *Simeon* and *Levi*, 3. Their cruell and unjuſt enterpriſe herein appeareth: 1. That the ſlaughter of the Sichemites was made againſt the peace and covenant concluded. 2. They made a fraudulent league, having no purpoſe to keepe it. 3. They diſhonoured their owne profeſſion, killing thoſe which were contented to bee circumciſed. 4. And at that time, when they were ſore of cutting, and to be pitied. 5. They put not *Sichem* alone to the ſword, who had offended, but all the reſt of the Citie that were innocent. 6. They were not content with the ſlaughter of men, but made a ſpoile and havocke of the Citie, *Perer.*

QUEST. VII. *What Iacob meaneth by his glorie.*

Verſ.6 *My glorie, bee not thou joyned with their aſſembly.* 1. Some by glorie underſtand good name and fame; ſome the ſoule, the glorie of the body, *Mercer*. But it rather here betokeneth the tongue, which is the inſtrument of praiſe and glorie, as it is taken *Pſal.*30.16. there the word tranſlated *tongue*, is in the originall *chebodh*, glorie: ſo that the meaning is, that as hee gave no conſent unto them in his heart, ſo neither would he afford that action any approbation with his tongue, *Muſcul. Iun.* 2. R. *Salomon* expoundeth the firſt clauſe, *into their ſecret let not my ſoule come*, of *Zimri* his uncleane act, who was of *Simeon*, that in ſecret companied with *Cozbi*, *Numb.* 2. and the other of *Core* his rebellious aſſemblies, *Numb.*16. who was of *Levi*: but it is more properly referred to the time paſt, concerning the cruell exploit of *Simeon* and *Levi*, *Perer.*

QUEST. VIII. *Whether Simeon and Levi digged downe a wall, killed, or haughed the oxen.*

Verſ.6. *IN their ſelfe-will they digged downe a wall.* 1. Some read, they *haughed* a bull; *Septuag.* or carried away their oxen, *Iun.* They which follow this reading, ſome referre it to *Sichem*, who was the principall man whom they ſlue: ſome underſtand it of *Ioſeph*, who is compared to a bullocke: *Deut.*33.17. the ſame word *ſhor* is there uſed, *Tharg. Hieroſ.* becauſe *Simeon* and *Levi* are held to bee ring-leaders in that conſpiracie againſt *Ioſeph*: for they were of the elder ſort, not the younger brethren, that would have had *Ioſeph* killed: now *Ruben* and *Iudah*, the firſt and the fourth ſonnes, conſented not to kill him: therefore it is moſt like, that *Simeon* and *Levi* were the authors; for which cauſe ſome thinke, that *Ioſeph* afterward cauſed *Simeon* to be bound in Egypt: but this expoſition agreeth not with the former clauſe, *in their wrath they ſlue a man*: for *Ioſeph* was not killed. *Iunius* ſeemeth to underſtand it of the ſpoile of the Citie, and carrying away of their cattell; but that ſeemeth to have beene the act rather of *Iacobs* ſonnes, than of *Simeon* and *Levi*, *Gen.*34.28. 2. *Mercer*, *Muſculus*, *Calvin* thinke this to bee the better reading, *they digged thorow a wall*: Of which reading theſe reaſons may bee given: 1. Becauſe this was a more peculiar and proper act of their rage, than to carrie away their oxen, that proceeded of a covetous, rather than irefull minde. 2. Though this be not directly expreſſed, yet theſe words inſinuate as much, *they went into the citie boldly*, *Gen.*34.25. that is, breaking into the citie violently, and over throwing the wals before them, *Perer.* 3. Though *ſhor*, the word here uſed, ſignifie an oxe, *ſhur*, a wall; yet *ſchurech* may bee put for *cholem*, as the Chalde Interpreter readeth, *ſhur.* 4. The word *ghacar*, *to root or pull up*, properly underſtood of plants, *Eccleſ.* 3. 2. is more fitly by a metaphor applyed to the rooting up of cities, *Zephan.*2.4. than unto cattell and living things.

3. But theſe reaſons notwithſtanding I rather preferre the reading of the Septuagint: *they houghed an oxe or bull*: for *ſhor*, the word here uſed, ſignifieth an oxe, *c.*32.5. *Deut.*33.17. the word *ſhur* is a wall: neither needed they to have undermined the wals, the citie being ſecure, and the gates open unto them: the word *ghakar* is *gnakar*, ſignifieth to hough or cut ſinewes, as *Ioſh.*11.6. *Ioſhua* is bidden of the Lord to hough the Canaanites horſe: it ſeemeth in their furie, that they abuſed the dumb beaſts, as *Balaam* in his rage threatned, if he had had a ſword, to have killed his Aſſe, *Numb.*22.29. now in that this is not mentioned before in the ſtorie, it need not ſeeme ſtrange in all matters and circumſtances of fact, the Scripture uſeth not to expreſſe, as that of *Iacobs* concerning the Amorites, *with the ſword & bow*, *c.*48.22.

QUEST. IX. *How Simeon and Levi were divided in Iſrael.*

Verſ.7. *I will divide them in Iacob.* 1. *Iacob* appointeth a puniſhment anſwerable to the offence: for as before they conſpired together to doe miſchiefe, ſo now they ſhall be ſeparated and divided, *Iun.* 2. Which accordingly came to paſſe; for *Simeon* had no poſſeſſion or inheritance by himſelfe, but intermingled with *Iudah*, *Ioſ.*19. and were conſtrained afterward by force of armes to inlarge their bounds, 1 *Chron.*4 41. *Iun.* Some thinke that the poore Scribes which were diſperſed in Iſrael came of *Simeon*, *Tharg. Hieroſ.* But certaine it is, that it was a baſe and contemptible tribe in reſpect of the reſt: for

for which cause *Moses* omitteth it in his blessing, *Deut.*33. *Mercer.* rather than for that *Simeon* was cruell against the Sichemites, for then *Levi* should have beene omitted also: or because *Simeon* was the chiefe in the conspiracie against *Ioseph*, or because *Iudas Iscariot* came of *Simeon*, for both these are uncertaine: or for that *Zimri* of *Simeon* lately had committed such an uncleane act, as *Perer.* 3. *Levi* also was divided in Israel: they had no certaine inheritance, but only certaine cities allotted unto them among the rest of the tribes, to the number of 48. *Ios.*21. they also went wandring up and downe the tribes, to gather the tithes of their maintenance, *Mercer.* 4. Yet God, who could bring light out of darknesse, turned this, which at the first was ordained for a punishment, to a blessing; for the calling of the Levites was honourable to themselves, and everie one was glad to entertaine them: it was also profitable to others for their instruction, *Calvin.* 5. This prophecie against *Simeon* and *Levi* is not unfitly by *Ambrose*, *Ruffin. Rupert.* applyed against the Scribes & Priests that put Christ to death; for by this means the wals of Ierusalem were digged down & overthrown, & the Jewes are dispersed in the world to this day, *Perer.*

QUEST. X. *Of the preeminence of Iudah.*

Vers.8. *Thy brethren shall praise thee*, &c. 1. Though *Iudah* also was faultie concerning *Thamar*, yet *Iacob* passeth over his offences, and of the rest of his sons, touching onely the most notorious sinnes among the rest, as of *Ruben*, *Simeon*, *Levi*, *Muscul.* 2. In saying, *Thy brethren shall praise thee*, he alludeth to the name of *Iudah*, so called by *Leah*, of *jadah*, to praise, because shee had occasion thereby to praise the Lord: and now his brethren shall magnifie and praise him, *Iun.* The Chalde readeth, *Thou hast confessed, and wast not ashamed:* which some understand of *Iudah* his delivering of *Ioseph*, or of his acquiting of *Thamar:* but the other reading is more proper. 3. *Iacob* propheseth foure things of *Iudah*: 1. His principalitie over his brethren, *vers.*8. 2. His victorie over his enemies, *vers.*9. 3. The stabilitie and continuance of his kingdome under the Messiah, *vers.*10. 4. His outward plentie and prosperitie, *vers.*11. 4. *Thy fathers sonnes shall bow downe*, &c. Though *Ioseph* for the time present had the temporall honour, yet the perpetuall preeminence is given to *Iudah:* so that hence it appeareth why the Lord was angrie with the people for desiring a King, because the time was not yet come when God purposed to exalt *Iudah:* and for the same cause the Kingdome of *Saul*, of *Benjamin*, not of *Iudah*, prospered not, *Calvin.* 5. This authoritie of *Iudah* over his brethren tooke beginning, *Iudg.*1. when the tribe of *Iudah* was appointed to be as the Captaine to the rest after *Iosua* his departure, but it was more fully accomplished in *David* and *Salomon*; and most of all in Christ, of *David*, of whose kingdome shall be none end, *Iun.* 6. Although the ten tribes did revolt from *Iudah*, yet the right of the kingdome remained with *Iudah* still: which continued, notwithstanding it was often by Israel impugned, when the other was dissolved, *Calvin.*

QUEST. XI. *Of the explication of the tenth verse.*

Vers.10. *The scepter shall not depart.* 1. The word is *shebet*, which is sometime taken for a tribe, *Psal.* 78.68. and so *Iunius* readeth here, it signifieth also a scepter, *Hierom*, *Mercer*, *Pagnin*, agreeable whereunto, the Septuagint and Chalde read, *the Prince shall not faile*, &c. and the next word giveth it, because it belongeth to the Prince to make lawes. 2. The word *mechochech* doth not here properly signifie a Captaine, as H. S. translate, nor a Scribe, C. but a Law-giver, as it is taken, *Psal.*60.7. *Iudah is my Law giver*, *Iun. Mercer.* 3. *From betweene his feet:* not because Kings or Judges use to have Scribes sitting at their feet, as the phrase is taken, *Deut.*33. 3. *Vatablus*, *Calvin*; but the meaning is, that *Iudah* should alwaies have a Law-giver borne of his posterity, (so is the phrase used, *Deut.*28.50.) and brought up as upon his knees, (*Gen.*50.23.) *Iun.* The Latine and Greeke Translator, keeping the same sense, read, a Captaine out of his thigh: the Chalde, *from among his sonnes:* which in effect is the same, *Mercer.* 4 *Shiloh*, some derive of *shalah*, which is to be peaceable, *Mercer.* Some of *shalach*, to send, reading *cheth* for *he*, *Hierome.* Some read *shiloh*, making it two words, which signifieth, *which to him*, supplying *are due*, or *laid up*, which is the meaning of the Septuagint, *Oleaster.* But it is most like to come of *shil*, which is a son, and *he* is put for *vau*; *shiloh* then is, *his son*, and it seemeth to be derived of *shiliah*, which signifieth the burthen, or after-birth, and is taken for the childe contained therein, *Deut.* 28. 57. but is more specially understood of Christ, who proceeded from the womb of a virgin. 5. The people shall *be obedient unto him*, rather than shall be *gathered:* or he shall be the *expectation of the Gentiles*, as *Hierome*; as is shewed before in the divers readings: and therefore we need not busie our selves with *Pererius*, to search how Christ should be said to be the *expectation* of the Gentiles: either with *Augustine*, to understand it of the expectation of his second comming; or that the Gentiles stood in need of Christ, and therefore ought to expect him, or to understand it of the converted Gentiles that looked for Christ, *Perer.* for the true reading of these words will ease us of this labour, though I deny not but that Christ was also the expectation of the Gentiles: as he is called the desire of the nations, *Hagg.*2.8. so called of the effect, that considering the great salvation which Christ brought to the Gentiles, he ought to be desired of all, and was desired after the light began to appeare unto them.

How Christ is the expectation and desire of the Gentiles.

QUEST. XII. *Against the Iewes who deny the prophecie of the comming of the Messiah to be fulfilled.*

Vers.10. *The scepter shall not depart.* 1. The Hebrewes doe but cavill, that by *shebeth* which signifieth a scepter or rod, doe understand affliction: for neither is it true, that affliction departed not from *Iudah*, till *Messiah* came: and the next words, *nor a Law-giver from betweene his feet*, doe shew that it is here taken for a *scepter*, rather than a *rod or scourge:* and *Iacob* propheseth all happie and prosperous things to *Iudah*.

2. Neither is this the sense, that after *Messiah* is come, who should restore the kingdome of *Iudah*, the scepter should never depart: for beside that, *Iacob* speaketh not of the spirituall, but temporall regiment of *Iudah*, the words will not beare that sense, which are *quad che*, *untill*, not *after Messiah* is come.

3. Rab.

3. *Rab. Salomons* conceit is without shew of reason, who holdeth that the scepter is not yet departed from *Iudah*, and therefore concludeth that the Messiah is not yet come: for it is notoriously evident to all the world, that the Jewes have no common-wealth at this day, or regiment, but are tributaries and subjects to other Kings, as to the Persian, the great Turke, and others.

4. Some Hebrewes take *Shiloh* for the proper name of that Citie where the Arke of God continued a long time: as though the meaning should be this, that *Iudah* should not lose his dominion, till a King came that should be annoynted in Shiloh, which they tooke to be *Saul. Contra.* 1. *Saul* was not elected King in Shiloh, but in Mizpeh, 1 *Sam.* 10. 17. Shiloh was then forsaken and became desolate: the comming of Shiloh is then improperly taken for the desolation and ruine thereof. 3. After this *Iudah* began to have the scepter in *David*, and therefore it is an impudent and shamelesse glosse, to make the regiment of *Iudah* then to have an end, when it tooke beginning.

5. And it is absurd, to make this *Shiloh Nabuchadnezzer*, who should be the man sent of God to punish Israel; and by whom the scepter was taken from *Iudah*, which is the opinion of some Hebrews: for after the captivitie *Zerubbabel* the sonne of *Salathiel*, was the Prince of *Iudah*, and a Captaine and lawgiver to the people, *Ezra* 2. 2. *Hagg.* 1. 1.

The prophecies touching the Messiah, absolute, not conditionall.

6. Some say that this promise for the continuance of the regall authoritie in *Iudah*, untill the Messiah came, was only conditional, if their sinnes did not deserve otherwise. *Contra.* 1. No such condition in Scripture is expressed, nor here inserted by *Iacob*. 2. It is to be observed, that the promises concerning the Messiah are absolute, and not conditionall: as that he should come of the seed of *Abraham*, and of the root or stock of *David*, and that he should be born of a virgin, and that in Bethlehem: as these prophecies had no condition annexed, no more hath this, *ex Perer.*

QUEST. XIII. *How this propheeie of Iudah was accomplished.*

WHerefore the Jews doe but cavill, and in vaine seeke to obscure this prophecie of *Iacob*, concerning the Messiah. But a greater question ariseth among our selves, how and when this prophecie tooke place: for seeing the Israelites had foure kinde of governments; 1. They were governed by Captaines, *Moses* and *Iosua*: 2. By Judges: 3. By Kings till the captivitie: 4. By the high priests, that were as Kings untill *Herod*: in all these changes, unlesse onely under the Kings, the government was least of all exercised by the tribe of *Iudah*: for *Moses* was of *Levi*, *Iosuah* of *Ephraim*, two onely of the Judges *Othoniel* and *Ibzah* were of *Iudah*: and from the returne out of the Captivitie, the high Priests were the chiefe commanders, and many of them crowned Kings: how then can it be justified that the scepter did not depart from *Iudah*, till the Messiah came?

1. Some thinke that the scepter and kingdome is not strictly tyed unto *Iudah*, but onely a principalitie, in respect of other tribes, which might be, though other tribes had the regall authoritie, *Euseb. lib.* 8. *de præpar.*

Contra. 1. But *Iacob* directly saith, the scepter shall not depart from *Iudah*, the S. and C. reade, *the prince shall not faile from Iudah.* 2. How could *Iudah* have the principalitie, when another tribe had the imperiall authoritie? there is no question, but that after the Captivitie, the tribe of *Levi*, having the crowne, had also the preeminence and principalitie over other tribes.

2. Some thinke that *Zerubbabel* of *Iudah*, and his posteritie hsd the princely authoritie till *Herod*, *Cyrill. lib.* 8. *cont. Iulian. Contra.* 1. The histories of that nation, as is extant in *Iosephus*, doe testifie the contrarie, that the chiefe government was in the Machabees, and their line, which were of *Levi*, *Aristobulus* sonne of *Hircanus* the sonne of *Simeon*, was the first Levite that bare a crowne: and it continued in his race untill *Herod*. 2. We want not sufficient evidence; for this is in the Scripture: for the prophet saith concerning *Ieconiah*; *that none of his seed should sit upon the throne of David*, *Ierem.* 22. 30. in him the regall line of *Iudah* ended. 3. A third opinion is, that the high priests after the captivitie were of *Iudah* by the mother side, as *Ieboiada* the priest married *Iehoshabeath* sister to *Ahaziah* the King, 2 *Chron.* 22. 11. *sic Tostatus.* some say further that they were also of the tribe of *Iudah* by the fathers side: and by this meanes, the scepter did not depart from *Iudah.*

No King of the tribe of *Iudah*, after *Ieconiah.*

Contra. 1. It is uncertaine, whether the high priests did alwaies take their wives out of the tribe of *Iudah*, though some did, nay it is more probable they did not. 2. Though they did, yet could they not be said to be of the tribe of *Iudah*: for the tribes were counted by the fathers side, not the mothers. 3. And by this meanes, it should be rather true of *Levi*, that the scepter should not depart from him, than of *Iudah*. 4. Neither will it satisfie to say, the high priests were of *Iudah* by the fathers side, for then the Machabees might have challenged the kingdome by inheritance, whereas it came to them by election: as *Ionathan* was chosen by consent of the people, in the place of *Iudas*, 1. *Mach.* 9. 31. and beside the Apostle witnesseth, that never any of the tribe of *Iudah* had the office of the priesthood, *Heb.* 7. 14. but *Mattathias* was a priest, 1 *Mach.* 2. 1. and therefore not of *Iudah.*

4. *Cajetanus* answereth, that the scepter was taken away *quoad actum*, *in act*, but not *quoad spem*, *in hope*: but still they were in expectation, that the kingdome should be restored in the Messiah.

Contra. This answer is not sufficient. 1. Because *Iacob* speaketh of the visible and terrene kingdome, annexed to *Iudah*, whereof there was no hope to have it restored, as the prophet *Ieremie* saith of *Ieconias*, that none of his seed should sit upon the throne of *David*, *Ierem.* 22. and yet the Messiah came of *Ieconiah*: his kingdome was therefore spirituall. 2. By this interpretation, this place, which we urge against the Jewes, to prove that the Messiah is come, should want his force: seeing they might also answer, that the kingdome of *Iudah* is onely ceased and intermitted in act, but not in hope to be restored.

5. *Canus*

5. *Canus lib. 2. de loc. theolog.* hath found out this anſwer, that the tribe of *Iudah* had not loſt the *ſcepter, quoad jus*, in reſpect of their right, though, *quoad uſum*, in regard of the uſe, it might bee adminiſtred by other tribes: and to this purpoſe hee alleageth that place, 1 *Machab.* 14.41. *How the Iewes and prieſts conſented that Simeon ſhould bee their prince and high prieſt perpetually, till the Lord raiſed up the true Prophet*: where the men of *Iudah* ſurrender their right to *Simeon*.

Contra. 1. True it is, that the right of the kingdome appertained to *Iudah*: and neither could the tribe of *Iudah* give it to any other tribe, nor they take it: and therefore it is well obſerved, that the Machabees and their poſteritie were juſtly puniſhed of God, as uſurpers: firſt in being perverted with the wicked ſect of Sadducees: for *Ioannes Hircanus* the ſonne of *Simon*, was a Saducee, and put many of the phariſes to death: ſo did his ſonne *Alexander*, who ſlew 50000. Phariſes; ſecondly, they were diſpoſſeſſed of their crowne and dignitie by *Antipater*, their ſervant, and his ſonne *Herod*. 2. Yet this cannot bee the meaning of this prophecie, for then wee could not conclude out of this place againſt the Iewes, that the Meſſiah is come, ſeeing they may alſo anſwer, that the ſcepter is not gone from *Iudah* yet, *quoad jus*, in reſpect of the right, and therefore they may yet expect the Meſſiah: *Iacob* therefore muſt be underſtood to ſpeake of a reall and viſible principalitie in *Iudah*, which ſhould not ceaſe, till Meſſiah was to come, and the ceaſing thereof ſhould be taken as a manifeſt argument of the approaching of the Meſſiah.

6. Wherefore, ſeeing it is manifeſt, that the ſcepter and princely government did not really remaine in the tribe of *Iudah*, till the comming of the Meſſiah: for *Ezechiel* thus propheſieth of the kingdome of *Iudah*: *Thus ſaith the Lord, I will take away the diademe, and take off the crowne, it ſhall be no more the ſame, &c. I will overturne, overturne, overturne it, till hee come, whoſe right it is, and I will give it him*, *Ezech.* 21.26, 27. And ſo indeed, the government after the captivitie was thrice turned, and changed, firſt they had captaines, as *Zerubbabel*, for their chiefe governours, then the high Prieſts, laſt of all, Kings. Seeing I ſay that the reall and actuall principalitie and regiment of *Iudah* ceaſed, not long after the returne out of captivitie: as the Prophet *Amos* ſaith, *In that day will I raiſe up the tabernacle of David, that is fallen downe, chap.* 9. 11. And ſeeing further that it ſufficeth not, that the princely regiment remained ſtill in the tribe of *Iudah*, in hope, or in right: for the Iewes might anſwer us, that it ſo remaineth ſtill: therefore this prophecie can receive no other ſenſe or interpretation, than one of theſe foure waies: which I will ſet downe, with the approbation of the beſt.

How the ſcepter ſhould not depart from *Iudah*, till *Shiloh* come.

1. Some by *Iudah* underſtand, not the tribe of *Iudah* only, but the whole nation of the Iewes, both becauſe, although there were of the tribes of *Levi* and *Benjamin* among them, yet the whole Common-wealth had the name of *Iudah*: and the Kingdome was in the tribe, lot, and territorie, that appertained to *Iudah*: and therefore it may fitly bee called the ſcepter of *Iudah*, though it might bee uſurped by ſome, not of the tribe of *Iudah*: and in this ſenſe it is true, that the Iewes had alwaies a King and governour of their owne nation, untill *Herod* an Idumæan invaded the regall dignitie, in the 30. yeare of whoſe reigne, *Shiloh* the Meſſiah was borne, *Pererius*, who alleageth *Euſebius, hiſtor. lib. 1. cap. 6. Auguſt. lib. 18. de civit. Dei, c. 45. Rupertus lib. 9. in Gen. c. 29.* as authors and fautors of this opinion.

This interpretation might well bee received, but that it ſeemeth, by *Iacobs* ſeverall prophecies of his ſonnes, that hee meaneth particularly the tribe of *Iudah*, and ſuch as ſhould be borne of that tribe: for ſo is the meaning of that phraſe, *from betweene his feet*: and ſeeing *Iacob* had ſaid before, *thy brethren ſhall praiſe thee, thy fathers ſonnes ſhall bow unto thee*, meaning by *Iudah*, that particular tribe, and not the whole nation of the Iewes, it ſhould ſeeme that *Iudah* alſo in this place ſhould be taken in the ſame ſenſe.

2. Theſe words alſo of *Iacobs* prophecie, *untill Shiloh come*, may bee underſtood of that time, when the certaine terme and number of years ſhould be revealed of *Shilohs comming*, which was ſhewed unto *Daniel* in the firſt yeare of King *Darius*, *Daniel* 9.1. To whom *Cyrus* permitted the regiment of Babylon, who reigned together with him: from which time there are reckoned 70. weekes, that is, 490. yeares: which weekes begin in the firſt yeare of *Cyrus*, when the Edict went forth for the returne of the Iewes, and end in the paſſion of Chriſt, at this time, &c. At this time *Zerubbabel* prince of *Iudah* was captaine of the people, *Ezra* 2.2. and unto this time, after the ſcepter was given to *Iudah* in *David*, it was not removed, but onely during the captivitie of *Iudah*, when it is like alſo that the heads of *Iudah* bare the greateſt ſway over their brethren: I leave this interpretation to the judgment of the learned, neither doe I much inſiſt upon it: ſeeing the prophecie of *Iacob* rather aymeth at the hiſtoricall comming of the Meſſiah, than the prediction of his comming.

3. Some doe take the word *ſhebet* here not for a Scepter, but for the tribe, as *Iunius* and *Oleaſter* tranſlate: *the tribe ſhall not depart from Iudah*: this opinion may ſeeme probable for theſe reaſons: 1. the word is ſo taken in this chapter for a tribe, *verſ.* 28. theſe are the tribes, *ſhibtees* and it is very rare, or not at all uſed in *Moſes* for the ſcepter. 2. Thus this prophecie was evidently fulfilled, for till our Saviour Chriſts time the line of *Iudah*, eſpecially from *David*, was exactly kept, as may appeare by the genealogie ſet downe by S. *Matthew* and S. *Luke*: but after *Shiloh* was come, the policie and government of the Iewes was within one generation diſſolved, and the line and ſtocke of *Iudah* not regarded, but ſhuffled and confounded with the reſt: neither can the Iewes tel at this day, of what tribe they are deſcended: I therefore herein approve of *Calvins* judgement, who underſtandeth this prophecie of the policie and common-wealth of the Iewes: which preſently after the Meſſiahs comming was overthrowne. 3. But it will bee objected, that the tribe of *Levi* continued till Chriſts time, as well as *Iudah*, *Perer.* I anſwer, that *Levi* was none of the 12. tribes, neither had his peculiar lot, as the reſt had, but according to the prophecie of *Iacob*, hee was diſperſed in Iſrael: againe, though ſome of the Levites kept their pedigree, yet moſt of them could not prove their deſcent, as it appeareth, *Ezra* 2.62. *theſe ſought their writing of the genealogies, but*

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3. *Rab. Salomons* conceit is without shew of reason, who holdeth that the scepter is not yet departed from *Iudah*, and therefore concludeth that the Messiah is not yet come: for it is notoriously evident to all the world, that the Iewes have no common-wealth at this day, or regiment, but are tributaries and subjects to other Kings, as to the Persian, the great Turke, and others.

4. Some Hebrewes take *Shiloh* for the proper name of that Citie where the Arke of God continued a long time: as though the meaning should be this, that *Iudah* should not lose his dominion, till a King came that should be annoynted in Shiloh, which they tooke to be *Saul. Contra.* 1. *Saul* was not elected King in Shiloh, but in Mizpeh, 1 *Sam.* 10. 17. Shiloh was then forsaken and became desolate: the comming of Shiloh is then improperly taken for the desolation and ruine thereof. 3. After this *Iudah* began to have the scepter in *David*, and therefore it is an impudent and shamelesse glosse, to make the regiment of *Iudah* then to have an end, when it tooke beginning.

5. And it is absurd, to make this *Shiloh Nabuchadnezzer*, who should be the man sent of God to punish Israel, and by whom the scepter was taken from *Iudah*, which is the opinion of some Hebrews: for after the captivitie *Zerubbabel* the sonne of *Salathiel*, was the Prince of *Iudah*, and a Captaine and lawgiver to the people, *Ezra* 2. 2. *Hagg.* 1. 1.

The prophecies touching the Messiah, absolute, not conditionall.

6. Some say that this promise for the continuance of the regall authoritie in *Iudah*, untill the Messiah came, was only conditional, if their sinnes did not deserve otherwise. *Contra.* 1. No such condition in Scripture is expressed, not here inserted by *Iacob*. 2. It is to be observed, that the promises concerning the Messiah are absolute, and not conditionall: as that he should come of the seed of *Abraham*, and of the root or stock of *David*, and that he should be born of a virgin, and that in Bethlehem: as these prophecies had no condition annexed, no more hath this, *ex Perer.*

QUEST. XIII. *How this propheeie of Iudah was accomplished.*

WHerefore the Jews doe but cavill, and in vaine seeke to obscure this prophecie of *Iacob*, concerning the Messiah. But a greater question ariseth among our selves, how and when this prophecie tooke place: for seeing the Israelites had foure kinde of governments; 1. They were governed by Captaines, *Moses* and *Iosua*: 2. By Judges: 3. By Kings till the captivitie: 4. By the high priests, that were as Kings untill *Herod*: in all these changes, unlesse onely under the Kings, the government was least of all exercised by the tribe of *Iudah*: for *Moses* was of *Levi*, *Iosuah* of *Ephraim*, two onely of the Judges *Othoniel* and *Ibzah* were of *Iudah*: and from the returne out of the Captivitie, the high Priests were the chiefe commanders, and many of them crowned Kings: how then can it be justified that the scepter did not depart from *Iudah*, till the Messiah came?

1. Some thinke that the scepter and kingdome is not strictly tyed unto *Iudah*, but onely a principalitie, in respect of other tribes, which might be, though other tribes had the regall authoritie, *Euseb. lib.* 8. *de præpar.*

Contra. 1. But *Iacob* directly saith, the scepter shall not depart from *Iudah*, the S. and C. reade, *the prince shall not faile from Iudah.* 2. How could *Iudah* have the principalitie, when another tribe had the imperiall authoritie? there is no question, but that after the Captivitie, the tribe of *Levi*, having the crowne, had also the preeminence and principalitie over other tribes.

2. Some thinke that *Zerubbabel* of *Iudah*, and his posteritie hsd the princely authoritie till *Herod*, *Cyrill. lib.* 8. *cont. Iulian. Contra.* 1. The histories of that nation, as is extant in *Iosephus*, doe testifie the contrarie, that the chiefe government was in the Machabees, and their line, which were of *Levi*, *Aristobulus* sonne of *Hircanus* the sonne of *Simeon*, was the first Levite that bare a crowne: and it continued in his race untill *Herod*. 2. We want not sufficient evidence; for this is in the Scripture: for the prophet saith concerning *Ieconiah*, *that none of his seed should sit upon the throne of Dauid*, *Ierem.* 22. 30. in him the regall line of *Iudah* ended. 3. A third opinion is, that the high priests after the captivitie were of *Iudah* by the mother side, as *Ieboiada* the priest married *Iehoshabeath* sister to *Ahaziah* the King, 2 *Chron.* 22. 11. *sic Tostatus.* some say further that they were also of the tribe of *Iudah* by the fathers side: and by this meanes, the scepter did not depart from *Iudah*.

No King of the tribe of *Iudah*, after *Ieconiah*.

Contra. 1. It is uncertaine, whether the high priests did alwaies take their wives out of the tribe of *Iudah*, though some did, nay it is more probable they did not. 2. Though they did, yet could they not be said to be of the tribe of *Iudah*: for the tribes were counted by the fathers side, not the mothers. 3. And by this meanes, it should be rather true of *Levi*, that the scepter should not depart from him, than of *Iudah*. 4. Neither will it satisfie to say, the high priests were of *Iudah* by the fathers side, for then the Machabees might have challenged the kingdome by inheritance, whereas it came to them by election: as *Ionathan* was chosen by consent of the people, in the place of *Iudas*, 1. *Mach.* 9. 31. and beside the Apostle witnesseth, that never any of the tribe of *Iudah* had the office of the priesthood, *Heb.* 7. 14. but *Mattathias* was a priest, 1 *Mach.* 2. 1. and therefore not of *Iudah*.

4. *Cajetanus* answereth, that the scepter was taken away *quoad actum*, *in act*, but not *quoad spem*, *in hope*: but still they were in expectation, that the kingdome should be restored in the Messiah.

Contra. This answer is not sufficient. 1. Because *Iacob* speaketh of the visible and terrene kingdome, annexed to *Iudah*, whereof there was no hope to have it restored, as the prophet *Ieremie* saith of *Ieconias*, that none of his seed should sit upon the throne of *David*, *Ierem.* 22. and yet the Messiah came of *Ieconiah*: his kingdome was therefore spirituall. 2. By this interpretation, this place, which we urge against the Jewes, to prove that the Messiah is come, should want his force: seeing they might also answer, that the kingdome of *Iudah* is onely ceased and intermitted in act, but not in hope to be restored.

5. *Canus*

5. *Canus lib.* 2. *de loc. theolog.* hath found out this answer, that the tribe of *Iudah* had not lost the *scepter, quoad jus*, in respect of their right, though, *quoad usum*, in regard of the use, it might bee administred by other tribes: and to this purpose hee alleageth that place, 1 *Machab.* 14.41. *How the Iewes and priests consented that Simeon should bee their prince and high priest perpetually, till the Lord raised up the true Prophet*: where the men of *Iudah* surrender their right to *Simeon*.

Contra. 1. True it is, that the right of the kingdome appertained to *Iudah*: and neither could the tribe of *Iudah* give it to any other tribe, nor they take it: and therefore it is well observed, that the Machabees and their posteritie were justly punished of God, as usurpers: first in being perverted with the wicked sect of Sadducees: for *Ioannes Hircanus* the sonne of *Simon*, was a Saducee, and put many of the pharises to death: so did his sonne *Alexander*, who slew 50000. Pharises; secondly, they were dispossessed of their crowne and dignitie by *Antipater*, their servant, and his sonne *Herod*. 2. Yet this cannot bee the meaning of this prophecie, for then wee could not conclude out of this place against the Iewes, that the Messiah is come, seeing they may also answer, that the scepter is not gone from *Iudah* yet, *quoad jus*, in respect of the right, and therefore they may yet expect the Messiah: *Iacob* therefore must be understood to speake of a reall and visible principalitie in *Iudah*, which should not cease, till Messiah was to come, and the ceasing thereof should be taken as a manifest argument of the approaching of the Messiah.

6. Wherefore, seeing it is manifest, that the scepter and princely government did not really remaine in the tribe of *Iudah*, till the comming of the Messiah: for *Ezechiel* thus prophesieth of the kingdome of *Iudah*: *Thus saith the Lord, I will take away the diademe, and take off the crowne, it shall be no more the same, &c. I will overturne, overturne, overturne it, till hee come, whose right it is, and I will give it him*, *Ezech.* 21.26, 27. And so indeed, the government after the captivitie was thrice turned, and changed, first they had captaines, as *Zerubbabel*, for their chiefe governours, then the high Priests, last of all, Kings. Seeing I say that the reall and actuall principalitie and regiment of *Iudah* ceased, not long after the returne out of captivitie: as the Prophet *Amos* saith, *In that day will I raise up the tabernacle of David, that is fallen downe*, *chap.* 9. 11. And seeing further that it sufficeth not, that the princely regiment remained still in the tribe of *Iudah*, in hope, or in right: for the Iewes might answer us, that it so remaineth still: therefore this prophecie can receive no other sense or interpretation, than one of these foure waies: which I will set downe, with the approbation of the best.

How the scepter should not depart from *Iudah*, till *Shiloh* come.

1. Some by *Iudah* understand, not the tribe of *Iudah* only, but the whole nation of the Iewes, both because, although there were of the tribes of *Levi* and *Benjamin* among them, yet the whole Common-wealth had the name of *Iudah*: and the Kingdome was in the tribe, lot, and territorie, that appertained to *Iudah*: and therefore it may fitly bee called the scepter of *Iudah*, though it might bee usurped by some, not of the tribe of *Iudah*: and in this sense it is true, that the Iewes had alwaies a King and governour of their owne nation, untill *Herod* an Idumæan invaded the regall dignitie, in the 30. yeare of whose reigne, *Shiloh* the Messiah was borne, *Pererius*, who alleageth *Eusebius, histor. lib.* 1. *cap.* 6. *August. lib.* 18. *de civit. Dei, c.* 45. *Rupertus lib.* 9. *in Gen. c.* 29. as authors and fautors of this opinion.

This interpretation might well bee received, but that it seemeth, by *Iacobs* severall prophecies of his sonnes, that hee meaneth particularly the tribe of *Iudah*, and such as should be borne of that tribe: for so is the meaning of that phrase, *from betweene his feet*: and seeing *Iacob* had said before, *thy brethren shall praise thee, thy fathers sonnes shall bow unto thee*, meaning by *Iudah*, that particular tribe, and not the whole nation of the Iewes, it should seeme that *Iudah* also in this place should be taken in the same sense.

2. These words also of *Iacobs* prophecie, *untill Shiloh come*, may bee understood of that time, when the certaine terme and number of years should be revealed of *Shilohs comming*, which was shewed unto *Daniel* in the first yeare of King *Darius*, *Daniel* 9.1. To whom *Cyrus* permitted the regiment of Babylon, who reigned together with him: from which time there are reckoned 70. weekes, that is, 490. yeares: which weekes begin in the first yeare of *Cyrus*, when the Edict went forth for the returne of the Iewes, and end in the passion of Christ, at this time, &c. At this time *Zerubbabel* prince of *Iudah* was captaine of the people, *Ezra* 2.2. and unto this time, after the scepter was given to *Iudah* in *David*, it was not removed, but onely during the captivitie of *Iudah*, when it is like also that the heads of *Iudah* bare the greatest sway over their brethren: I leave this interpretation to the judgment of the learned, neither doe I much insist upon it: seeing the prophecie of *Iacob* rather aymeth at the historicall comming of the Messiah, than the prediction of his comming.

3. Some doe take the word *shebet* here not for a Scepter, but for the tribe, as *Iunius* and *Oleaster* translate: *the tribe shall not depart from Iudah*: this opinion may seeme probable for these reasons: 1. the word is so taken in this chapter for a tribe, *vers.* 28. these are the tribes, *shibtees* and it is very rare, or not at all used in *Moses* for the scepter. 2. Thus this prophecie was evidently fulfilled, for till our Saviour Christs time the line of *Iudah*, especially from *David*, was exactly kept, as may appeare by the genealogie set downe by S. *Matthew* and S. *Luke*: but after *Shiloh* was come, the policie and government of the Iewes was within one generation dissolved, and the line and stocke of *Iudah* not regarded, but shuffled and confounded with the rest: neither can the Iewes tell at this day, of what tribe they are descended: I therefore herein approve of *Calvins* judgement, who understandeth this prophecie of the policie and common-wealth of the Iewes: which presently after the Messiahs comming was overthrowne. 3. But it will bee objected, that the tribe of *Levi* continued till Christs time, as well as *Iudah*, *Perer.* I answer, that *Levi* was none of the 12. tribes, neither had his peculiar lot, as the rest had, but according to the prophecie of *Iacob*, hee was dispersed in Israel: againe, though some of the Levites kept their pedigree, yet most of them could not prove their descent, as it appeareth, *Ezra* 2.62. *these sought their writing of the genealogies, but*

they

they were not found, therefore were they put from their Priest-hood: and further mention is made, that the names of the chiefe fathers of the *Levites* were written unto the dayes of *Iohanan*, and some of them to the reigne of *Darius* the last King of Persia, *Nehem.*12.22, 23. it seemeth then, that after that, their genealogies were not kept.

4. Some understand this prophecie of the 70. Elders, called *Sanedrim*; which were elected out of *Iudah*, to whom the cognizance of the weightiest causes, and establishing of lawes appertained: who were of such supreme authoritie, that they convicted *Herod*, who hardly escaped the sentence of death for his contumacie: these *Sanedrim* continued untill *Herod*, who not long before Christ s birth, rooted them all out: and then *Herod* himselfe was absolute King: *sic Mercer.*

This interpretation joyned with the former, I preferre before the rest: for in this sense *Iudah* shall be taken for the particular tribe: and the word *shebet* signifieth sometime the authoritie of the Judge and magistrate, as *Iudg.* 5. 14. *Amos* 1. 6. The meaning then of this prophecie is, that *Iudah* should bee possessed of the regall, or at the least the chiefe authoritie, untill Messiah come.

QUEST. XIV. *Of the abundance of vines and wine promised to Iudah.*

Vers. 11. *He shall binde his asse foale to the vine, &c.* 1. Wee doe not with *Oukelos*, by the asse and foale, understand the parents and children, that should cleave unto the law, as tyed to the vine: and by the washing of their garments in wine, that the Princes should bee cloathed in purple: by the eyes, the hills which should bee full of vines; and by the teeth, the fields white with corne. 2. Neither need wee here run to allegories, as to make the binding of the asse to the vine to insinuate the calling of the Gentiles to Christ: and by the blood of the grape to understand the blood of Christ, by the which wee are washed from our sinnes: by the eyes, the Prophets and Apostles: by the teeth, the Doctors and Pastors of the Church, whose office it is to prepare the spirituall food for the people. 3. Nor yet is that mysticall sense proper to this place, to signifie the abundance of spirituall knowledge in the Church under Christ. 4. And with *Hierome* literally to understand the colt which the Apostles found tyed, which they loosed and brought to Christ, seemeth to be forced. 5. Wherefore the meaning is no more but this: to shew, that in *Iudahs* lot, there should bee vines of that greatnesse as they might serve to binde their asses unto, *Perer.* and they should be as common, as shrubbes, and bushes, to the which they use to tye their Cattell, *Iun. Calvin.* And that they should bring their asses to their vineyards, to load them with grapes, *Mercer.* Yea and such plenty of wine they should have, that they might use it in stead of water to wash their garments, *Mercer.* and it should bee excellent wine, such as maketh the eyes of them that drinke it red: and such store of good pastures should bee in *Iudahs* portion, that they might eat milke in great abundance, *Iun.*

QUEST. XV. *Of the situation of Zabulun.*

Vers. 13. *Zabulun shall dwell by the sea side.* 1. *Iacob* rehearsed not his sonnes according to the order of their birth, for *Zabulun* was the tenth sonne: first, he nameth the sonnes of *Leah* together, then the sonnes of the concubines; *Zabulun* is set before *Isachar*, who was the elder in respect of the situation of the countrey, for *Isachar* had his lot betweene *Zabulun* and *Dan*, *Mercer.* *Zabulons* border did not extend to *Zidon*, for it is like mention would have beene made thereof, *Iosh.*19. where the dwelling of *Zabulun* is bounded, *Perer.* Neither is the meaning that they should only traffike with the Sidonians, as *Andr. Masius*: but that their side and coasts should bee over against *Sidon*, situated by the sea, and full of havens, *Iun.* 3. This tribe of *Zabulun* was famous, because of the mount Tabor, where Christ was transfigured, and the citie Nazareth, where Christ was conceived, *Luke* 1.26. and brought up, *Math* 2.23. there also Christ began to preach, *Matth.* 4. 15. to the people that sat in darknesse: he began there, where was greatest need: for they that dwell by the sea are most given to corrupt manners; 1. Because of their wealth, which maketh them proud. 2. Their situation, which ministreth occasion of robberies, and pyracies upon the seas. 3. Because of their trading with other countryes: and therefore *Plato* in his common-wealth would not have the *Metropolis*, or chiefe citie, neere unto the Sea, by ten miles, as *Eusebius* sheweth, that Ierusalem was situate, *Libr.*12. *de præparat. c.* 27. *ex Perer.* 4. I omit here *Ambrose* allegorie, that compareth the Church to *Zabulun*, which is situate upon the sea of this world, subject to much trouble, seeth the wracke of Heretikes, Pagans, Iewes: is occupied in spirituall merchandise, in transporting and bringing men to the kingdome of God: *Iacob* hath no such meaning here, but only sheweth how well *Zabulun* should bee situated for trafficke, as *Moses* afterwards said, *Rejoyce Zebulun in thy going out*, that is, in thy prosperous voyages, *Deut.*33.18.

QUEST. XVI. *Of Isachars sloth and love of ease.*

Vers. 14. *Isachar shalbe a strong asse, &c.* 1. The Chalde paraphrast giveth a contrary sense, that *Isachar* shall subdue provinces, and dispeople the inhabitants: whereas *Iacob* sheweth, that by reason of their sloth, they shall become tributarie. 2. Some Hebrews understand this *couching like to an asse*, of their great labour and studie in the law, as out of this tribe *came men that had understanding of times, to know what Israel ought to doe*: 1 *Chron.*12.32. but this is but an inforced interpretation. 3. *Isachar* then is compared to a strong asse, (not lying betweene two bounds, that is, the sea of Galilee on the one side, and Thabor on the other, as *Mercer.* but) couching betweene two burthens, as the word *mishphat*, is better translated: because an asse yeeldeth his backe to the burthen, and willingly beareth it, and plyeth his provender, notwithstanding his burthen; so *Isachar* should labour as an asse in tylling of the ground, and give himselfe to sloth at home, and doe no exploit abroad, as *Moses* saith, *and thou Isachar in thy tents*, *Deut.*33. That is, hee would not willingly be drawne from home, but rather choose to redeeme his ease and quietnesse with any tribute, imposition, or other burthen, that should be laid upon him, *Iun.*

QUEST.

QUEST. XVII. *How Dan should judge his people.*

Vers. 16. *Dan shall judge his people, &c.* 1. In that *Dan* is placed next, who was the sonne of *Bilha Rachels* maid, and *Nephtali* was the other, but *Gad* and *Asher* come betweene, the reason may be, for that their lots did so fall out together in the land: or it is like that *Iacob* did not tie himselfe to any order in the setting downe of his children, *Mercer.* 2. This prophecie is unfitly applied to Antichrist, that he should be as a serpent biting the horse heeles, as *Perer.* for that Antichrist shall not come of *Dan*, it shall be shewed afterwards among the places of confutation: neither is it understood of the tribe onely in generall, that it should be counted as one of the tribes, *Calvin.* nor yet of *Sampson* onely, as the Hebrewes, who caused the rider to fall backwards, when he pulled downe the house upon the Philistims: But it is both understood of the whole tribe in generall, how by subtilty they should inlarge their bounds, as we may see *Iudg.* 18. with a speciall reverence to *Sampson*, who of *Dan* judged Israel 20. yeares, and by subtilty unawares did assault the Philistims: and therefore is compared to a Lion leaping out of Bashan for his prey, *Deut.* 33.22. so that this is set downe as an honour to the tribe of *Dan*, that as out of other tribes, foure onely excepted, *Ruben, Simeon, Gad, Asher*, so out of *Dan* should arise one that should judge his people, *Chalde Paraph. Iun.*

QUEST. XVIII. *What salvation Iacob looketh for.*

Vers. 18. *O Lord I have waited for thy salvation, &c.* 1. The meaning of which words is not that he desireth to be preserved from the craft of *Dan*, as before he said of *Simeon* and *Levi*, into their secret let not my soule enter, *vers.* 6. *Oleaster.* 2. Nor yet doth *Iacob* correct himselfe, as though he had taken *Sampson* for the Messiah, for seeing by the Spirit of Prophecie what great deliverance he should bring to Israel: and therefore now sheweth that he expecteth another Saviour, *Rupert. Lyranus:* for *Iacob* did know that the Messiah should come of *Iudah*, and not of *Dan.* 3. Neither yet saith hee thus to convince the Jewes of errour, which in time to come should take Antichrist for the Messiah: teaching them to expect the true Messiah, *Perer.* for there is no such feare that the Jewes should take Antichrist, which is the Pope, with his idolatrous corporation for their Messiah. 4. Therefore *Iacob* foreseeing the double dangers which the tribe of *Dan* should be subject unto, both temporall, in being oppressed of their enemies, as they were of the Ammorites, *Iudg.* 1. 24. and spirituall in being corrupted with idolatry, *Iudg.* 18. *Iacob* prayeth for Gods gracious assistance and deliverance, *Iun.* looking also to the Messiah, in whom the deliverance and redemption of his Church is accomplished.

QUEST. XIX. *Of the victorie of Gad.*

Vers. 19. *Gad, an host of men shall overcome him, &c.* 1. *Iacob* alludeth much to his sonnes names: as before he said, *Dan* shall judge his people, whom *Rachel* so called, because the Lord had judged on her side, *Gen.* 30.6. which is derived of *dou*, to judge: so here also in another sense reference is made to the name of *Gad*, which signifieth an host or armie.

2. Some doe understand this prophecie of *Iepthe*, of his good successe against the Ammonites *Iudg.* 11. whom they thinke to have beene of the tribe of *Gad*, because he was of Gilead, where the Gadites inhabited; 1 *Chron.* 5.16. *Cajetan. Contra. Iepthe* is rather to be thought to have beene of the tribe of *Manasses*, because *Gilead* was his father: not *Gilead* the sonne of *Machir*, the sonne of *Manasses*, but another of the same name and kindred: and the children of *Manasses* had the halfe of Gilead in their lot, as the Gadites had another part, *Iosu.* 13.31.

3. Some doe expound this prophecie of the Gadites marching with the rest of the tribes against the Canaanites, and their returning backe againe over Jordan to their owne possessions: so *Hierome* and the Chalde Paraphrast: but this was not peculiar to the Gadites, for the tribe of *Ruben*, and the halfe tribe of *Manasses* went also before their brethren as well as *Gad*: neither in this their exploit were they overcome, but had prosperous successe against the Canaanites.

4. This prophecie then is rather to be preferred to the divers conflicts which the Gadites had with the Hagarenes, with *Iethur, Naphish*, and *Nedab*, whom at length they overcame, when as they carried from them 50000. Camels, and a great prey of cattell beside, 1 *Chron.* 5.20. *Iun. Mercer.* This also is agreeable to the prophecie of *Gad*: comparing him to a Lion, *that catcheth for his prey, the arme with the head*, *Deut.* 33.20.

5. *Moses* goeth further, and speaketh more particularly to *Gad*, as, *He looked unto himselfe at the beginning, and there was the portion of the law-giver hid*: that is, the Law-giver *Moses*, first looked unto this tribe, and gave them a portion beyond Jordan: the Latine translator readeth corruptly; *Because the Doctor or teacher was buried or laid up in their part or lot*: which *Perer.* understandeth of *Moses* buriall in Mount Nebo, which afterward belonged to *Gad*: but the place of *Moses* buriall was not yet revealed: *Moses* further addeth; *He shall come with the hands of the people, to execute the justice of the Lord*: which was performed when *Gad* went up before Israel against the Canaanites.

Moses prophecie of *Gad* compared with this of *Iacob.*

QUEST. XX. *Of the blessing of Asher.*

Vers. 20 *Concerning Asher, his bread shall be fat, and he shall give pleasures for a King.* 1. Some reade, he shall enjoy, or be nourished with the pleasures of a King, *Chald.* but the other reading is more proper and agreeable to the originall. 2. These pleasures fit for a King, are not understood of his fat bread, as *Mercer.* but rather of other delicate fruits wherewith that Countrey abounded: as *Moses* saith, of *Asher, He shall dip his foot in oyle, Deut.* 33.24. which is acceptable to Kings, and whereof are compounded sweet ointments for Princes, *Oleaster.* 3. *Moses* setteth downe other blessings of *Asher* beside the pleasantnesse of his soyle: as that he shall be blessed with children: *His shooes should be iron and brasse*: his Countrey should abound with these mettals: and further, his strength should continue all his dayes:

Asher

Aſher ſhould bring forth ſtrong men: *Hierome* readeth, *as the dayes of thy youth, ſo ſhall be thine old age*, rather interpreting than tranſlating: *Iunius* for *ſtrength*, readeth, *ſpeech*, making this to be the ſenſe, there ſhall be ſpeech of thee as long as thou liveſt: but the word *dabaa*, ſignifieth ſtrength, rather than ſpeech, as the Septuag. doe expreſſe the ſenſe by the word, *ixius, fortitude, ſtrength.* 4. This fat bread may ſpiritually be applied to Chriſt, who is the bread of life, that nouriſheth our ſoules. *Iohn 6. Muſcul.*

QUEST. XXI. *Of the bleſſing of Nephtali.*

Verſ. 21. *NEphtali is an hinde let goe, giving goodly words, &c.* 1. The Hebrewes underſtand this bleſſing given to *Nephtali* of the fruitfulneſſe of the ground, which by reaſon of the forwardneſſe therof in ſpeedy bringing forth of fruit, is compared to an Hinde: from thence the firſt offerings were brought to the Temple, over the which the Prieſts praiſed God: to this ſenſe the Chalde Paraphraſt ſeemeth to incline, as is to be ſeene before in the divers readings. 2. Some doe apply it to *Barak* of *Naphtali*, whoſe victory againſt *Siſara* is deſcribed, *Iud.* 4. and the goodly or faire words here ſpoken of, to the ſong of *Barak* and *Deborah*, *Iud.* 5. *Conſent.* 3. But as this prophecie very well comprehendeth that event, ſo it generally deſcribeth the ſtate and condition of the whole tribe, who ſhould be as forward to battell as an Hinde let goe of the hunters is ſwift: but yet they ſhould by friendly and peaceable words ſeeke for peace, before they would raſhly attempt warre, *Iunius.* they ſhould be of gentle and friendly behaviour, and therfore beloved, *Perer.* Hereunto agreeth the prophecie of *Moſes*: *Nephtali ſatisfied with favour, and filled with the bleſſings of the Lord, Deut.* 33. 23. 4. And whereas it followeth in that place, *poſſeſſe the Weſt and the South*: the meaning is not, that he ſhould poſſeſſe the Sea, as *Hierome* tranatſleth, either the Mediterranean Sea, or the Sea of Tyberias, as the Chalde: or that he ſhould by traffique with others have benefit of the Sea; but becauſe the Sea was Weſtward, it is uſually taken for the Weſt, as *Gen.* 12. 8. Bethel is ſaid to be on the Sea ſide, that is, Weſtward. 5. This prophecie alſo may bee extended to the times of Chriſt, who began to preach and to utter his pleaſant and comfortable words in the tribe of *Naphtali*, *Matth.* 4. *Hierome.*

QUEST. XXII. *Ioſeph why compared to a fruitfull bough.*

Verſ. 22. *IOſeph ſhall be a fruitfull bough.* 1. Which is a better reading than to ſay, *a ſonne increaſing*: becauſe of the words following, *a fruitfull bough by the Well ſide*, where the metaphor is continued: *Ioſeph* is compared to a fruitfull bough planted by the fountaine, *Iunius.* 2. *His branches run upon the wall*, that is, out of him branched the two tribes, *Ephraim* and *Manaſſeh*, *Chald. Iun.* Some reade, his daughters ran upon the wall, which *Raſi* expoundeth of the daughters of Egypt, that did ſtrive to behold *Ioſeph* riding in his chariot: ſome of *Iſephs* miſtreſſe that gazed upon his beauty: but the firſt reading is to be preferred, *Iun. Mercer.*

QUEST. XXIII. *How Ioſeph his bow abode ſtrong, &c.*

Verſ. 23. *THe archers grieved him, &c. his bow abode ſtrong, &c.* Some referre this to the time to come, ſignifying the great troubles and afflictions which *Ioſephs* poſterity ſhould have, and the divers conflicts with the Syrians and other enemies: but it more aptly deſcribeth the divers attempts of *Ioſephs* brethren, of his miſtreſſe and maſter againſt him, *Iunius, Mercer.* 2. It typically alſo ſetteth forth the practices of the Scribes and Phariſes againſt our Saviour, *Calvin.* The Septuagint reade amiſſe, *Their bowes were broken*: and the Latine Interpreter, *The bonds of his armes were looſed*: referring it to the bonds and fetters wherewith *Ioſeph* was tied: whereas in a contrary ſenſe the text is, *his armes were ſtrengthened*: not adorned with bracelets and gold, as the Chalde: but *Ioſeph* is likened to a ſtrong archer: that as the other his enemies as archers ſhot at him, ſo his bow was ſteadfaſt, and his armes ſtrong: thus the inward fortitude and ſtrength of his minde is expreſſed, *Mercerus.*

QUEST. XXIV. *In what ſenſe Ioſeph is called the feeder and ſtone of Iſrael.*

Verſ. 24. *OF whom the feeder, &c.* 1. Of whom, that is, of the mighty God of *Iacob*, not of *Ioſeph*, for he is meant by the *feeder*: nor from whence came the feeder, that is, out of priſon *Ioſeph* was taken: but the meaning is, that the mighty God of *Iacob* appointed *Ioſeph* to be *a feeder, &c.* 2. Neither by the feeder doe we underſtand the Captaines and Kings that came of *Ephraim*, out of *Ioſeph*: neither yet doe we approve that reading, *Of whom was hee that feedeth the ſtone of Iſrael*: that is, *Iacob*, which was the head and ſtone of that familie, as the Chalde, *Mercer. Pagnin.* nor yet by the ſtone of Iſrael is God underſtood in this place, as the *Genevenſ.* reade, *the feeder of the ſtone of Iſrael*: but the beſt reading is, of whom, that is, of God was the feeder and ſtone of Iſrael, that is *Ioſeph*, who was the nouriſher of his fathers houſe, and as a ſtone and rocke of refuge unto his brethren, *Iun.*

QUEST. XXV. *Of Ioſephs bleſſing both from above and beneath.*

Verſ. 25. *WHo ſhall bleſſe thee with the bleſſings of heaven from above.* 1. By the bleſſings of heaven he underſtandeth not onely the pleaſant ſhowres and raine, but the goodneſſe and wholeſomeneſſe of the ayre, and the ſweet influence of the ſtarres: as *Moſes* further explaneth this prophecie: *Bleſſed of the Lord is his land, for the ſweetneſſe of heaven, and for the dew, &c. for the ſweete increaſe of the Sunne, and for the ſweet increaſe of the Moone, Deut.* 33. 13, 14. 2. By the *bleſſings of the depth*, is meant not onely the earth below, as the Septuag. but the rivers and ſprings, which doe ariſe from beneath and water the earth, *Mercer.* 3. By the *breaſts and the wombe*, are ſignified not onely the plentifull increaſe and proſperous education of the children, as the *Chalde*, but the multiplying alſo of beaſts and cattell, *Iun.* but this bleſſing upon *Ioſephs* poſterity, was afterward becauſe of their ſinnes turned into a curſe upon *Ephraim*, *Give them a barren wombe, and dry breaſts, Oſe.* 9. 14. *Muſcul.* 4. I omit here the myſticall application of this text unto Chriſt, who was bleſſed both from above, as God, and from below, as man;

who

who was blessed in the wombe, being conceived without sinne, and blessed at his mothers brests, *Perer.* Though all this be true of our blessed Saviour, yet it is not the meaning of this place.

QUEST. XXVI. *How Iacobs blessing is said to be stronger than the blessing of his elders.*

Vers. 26. *THe blessings of thy father, &c.* Some read, *shall be stronger than the blessings of mine elders.* B. G. P. and do understand it some of the blessings of his elders *passiuely*, wherewith they were blessed of their fathers: that *Iacob* bestoweth a greater blessing upon *Ioseph* than his fathers received, *Mer.* Some, *actively* of the blessings, wherewith his elders blessed him, *Burgens.* But *Isaacks* blessing upon *Iacob*, whereby hee bestowed the birthright upon him, seemeth not to have beene inferiour to this given to *Ioseph*: some understand the blessings which *Iacob* received of God, & the promises, which were greater than any which his fathers received, *Lyran.* True it is, that *Iacob* had more visions, than any of his fathers, *Abraham* or *Isaack* and that he excelled in the gift of prophesie, and that he saw greater increase of his seed: yet *Iacob* would not preferre himselfe before *Abraham*, who by faith was justified with God, & is called the father of the faithfull: some say *Iacobs* blessing upon *Ioseph* was greater, because it was neerer to take effect, *Calvin.* 2. But the other reading is to be preferred: that, *the blessings of thy father are strong, with the blessings of mine Elders*: not above them, or strengthened by them, as though *Iacobs* blessing received force and vertue from his fathers blessing, as *Rupertus*: but that being added together, and united with the former blessings of *Abraham* and *Isaack*, they are the stronger: so that all those blessings together, of *Abraham, Isaack*, and *Iacob*, doe light upon the head of *Ioseph, Iunius.* The Hebrew preposition *gnal*, signifieth as well *cum*, with; as *supra* above.

QUEST. XXVII. *What is meant by the end of the hils of the world.*

Vers. 26. *VNto the end of the hils of the world.* 1. Some read, *to the desire of the hils.* H. P. and understand it of the Messiah, who was appointed to come, from the beginning of the world, before the hils were, *Rupert.* Some by the hils interpret the Princes of the world, that desired to be partakers of *Iosephs* blessings, *Cal.* 2. But the better reading is, *the end of the hils*: and so the word here used, *taavah*, shall be derived rather from *taah*, which signifieth to limit, than from *avah*, to desire: *Mercer.* which words wee rather with *Kimhi*, whom *Iunius* followeth, referre to the duration and continuance of time, that this blessing shall continue, as long as the hils: than with *R. Salomon* referre it to the place: as that this blessing should not containe it selfe within the countrey of Canaan, but be extended to the utmost hils of the world, *Iun. Mercer.* 3. This blessing promised to be perpetuall, as concerning things temporall, was conditionall, and *Iosephs* posterity lost it by their sinnes: but the spirituall verity and truth thereof is eternall in Christ, *Mercer.* 4. This blessing pronounced upon *Ioseph*, may also bee extended to the fruitfull hils and mountaines, which fell to the lot of *Iosephs* sonnes, as *Moses* in *Iosephs* blessing, maketh mention of the ancient mountaines and old hils, *Deutr.* 33. 15. *Tostat.*

QUEST. XXVIII. *Why Ioseph is said to be separate from his brethren.*

Vers. 26. *VPon the head of him that was separate from his brethren, &c.* 1. Some reade, *the Prince of his brethren.* and so would derive it of *nazar*, a crowne. 2. *Hierome* a Nazarite, as though *Ioseph* should be so called of his holinesse and chastity: but as yet the profession of the Nazarites was not instituted. 3. *Ioseph* then is said to be separate from his brethren, for so *nazar* signifieth, to divide or separate: not for that he did separate himselfe from the evill manners and conditions of his brethren, whom he complained of to his father, or because his brethren did separate him from themselves, when they sold him into Ægypt, but because the Lord separated, and set him apart from the rest, and advanced him to honour, *Iun. Vatab.*

QUEST. XXIX. *Why Benjamin is compared unto a Wolfe.*

Vers. 27. *BEnjamin shall ravin as a Wolfe.* 1. *R. Salomon* applyeth it to that exploit of the Benjamites, that took as a prey the daughters of *Silo*, as they came forth to daunce, to bee their wives. 2. Some other understand it of *Saul* that prayed upon the Amalekites, in the morning, and of *Esther* and *Mordecai*, that in the evening, that is a good while after, made a prey of *Haman.* 3. Some of the fathers, as *Ambros. Chrysostome, Theodoret*, referre this prophecie to Saint *Paul*, who was of *Benjamin*, and as a wolfe at the first made havocke of the Church, but afterward being converted, divided the spoyle among the Gentiles, in preaching of the Gospell. 4. Some doe thinke this spoken of *Benjamin*, because the Temple was situate at Jerusalem, in the tribe of *Benjamin*: where the sacrifices were brought to the alter, which devoured them as a wolfe: but this was more proper to *Levi*, for the Priests did eat that which remained of the sacrifice,) than to *Benjamin*: indeed *Moses* touched this prerogative of *Benjamin* in his blessing, saying, that God *dwelled between his shoulders, Deut.* 33. 12. that is, upon the hils in his chiefe city, where the temple stood: but this is not the meaning here. 5. Wherefore this prophecie sheweth the warlike disposition of the whole tribe of *Benjamin*, as may appeare by that fierce battell which they fought with the other tribes, wherein they twice overcame them, being fewer in number, *Iud.* 20. and by the wars, which the house of *Saul* had with *David*, and the tribe of *Iudah* for the kingdome, *Iun.*

QUEST. XXX. *How Iacob is said to have given every one of his sonnes a blessing.*

Vers. 28. *EVery one of them he blessed with a severall blessing.* Because *Iacob* did not blesse all his sons, but accursed three of them, *Ruben, Levi*, and *Simeon.* 1. We neither say with *Ambrose* that they are rather to be called prophecies, than blessings, *lib. de Benedic. Patriarc. c.* 2. 2. Neither with *Pererius*, that they were so called of the greatest part: for it is said, that *he blessed every one.* 3. Neither by the word *blessing*, is cursing understood by an *antiphrasis*, that is, a contrary kind of speech, as some thinke: but *Iacob* blessed them verily and indeed. 4. But the opinion of R. *Salomon* is not farre from blasphemy, that *Iacob* did indeed purpose to blesse his sonnes, but falling into phrensie, he cursed them in stead of blessing: for this were to make the motions of Gods spirit, mad fits. 5. Neither is it like, that *Iacob* gave his sonnes other blessings here not expressed. 6. But hee indeed blessed them all, though not alike: for the temporall chastisement laid upon *Ruben, Simeon, Levi*, was but a fatherly correction for their amendment, *Calvin*, they also are blessed, because they are counted among the tribes, & had their inheritance among

them, *Mercer*, whereupon afterward, *Moses* in particular bleſſed both *Ruben* and *Levi*, *Deut.* 33. *Iacob* alſo doth conclude theſe three within the number of his ſonnes, and ſo comprehendeth them within the covenant, *Inn.*

QUEST. XXXI. *Of the double cave where Iacob deſired to be buried.*

Hebrewes fables. Verſ. 30. *IN the cave that is beſide Machpelah, &c.* 1. *Iacob* maketh a particular and perfect deſcription of the cave, where he would be buried, from whence he had beene abſent 17. yeares, *Ioſeph* 39. yeares, that they ſhould not doubt of the place. 2. But that is a fable deviſed by the Jewes, that *Tſepho* the ſonne of *Eliphaz* did ſtrive with *Iacobs* ſonnes about this burying place, and that he fought a great battell with them, but they overcame him and brought him downe to Ægypt, and when *Ioſeph* was dead, he fled out of Ægypt into Italy. 3. *Iacob* intreated his ſonne *Ioſeph* to bury him with his fathers, but he chargeth and commandeth his ſonnes: becauſe *Ioſeph* was the principall, who ſhould obtaine leave of *Pharaoh*, and at whoſe coſts *Iacobs* funerall ſhould bee ſolemnized: the reſt were but to accompany him, *Mercer.* beſide his other ſons did ſtill depend upon him, and were as a part of his family, whereas *Ioſeph* was a man of great command and authority in Ægypt, *Perer.* 4. *Iacob* ſheweth who were buried there, and maketh ſpeciall mention of *Abraham*; that his ſonnes ſhould bee more carefull there to bury him alſo, ſeeing *Abraham* had of purpoſe bought that ground to bee a place of buriall for him and his, *Luther.* and ſeeing that his mother was there buried, and *Leah* his wife, it might ſeeme more reaſonable that he ſhould be buried there alſo. 5. Theſe three couples here mentioned were buried together there, *Abraham, Sara: Iſaack, Rebeckah: Iacob, Leah:* the hebrewes thinke alſo that *Adam* and *Eve* had their ſepulture there, but that is not like: as it is alſo uncertaine, whether any other of the twelve Patriarkes were there interred, *Mercer.*

QUEST. XXXII. *Why Iacob maketh mention againe of the purchaſe of the cave.*

Verſ. 32. *THe purchaſe of the field, &c.* 1. This repetition is not inſerted by *Moſes*, as *Marlorat*; but they were the words of *Iacob.* 2. This verſe therefore without cauſe is wholly omitted and left out by the Latine Tranſlater. 3. Yet did not *Iacob* here ſhew unto his ſonnes the very inſtrument of conveyance, whereby *Abraham* did purchaſe the cave and field, as the Hebrewes: for that rite & cuſtome was not then in uſe. But *Iacob* hereby ſheweth the undoubted right which he had to that ground, whereof his fathers had poſſeſſion both alive and dead.

4. *Places of Doctrine.*

1. Doct. *How the Patriarkes and Prophets uſed imprecations.*

Verſ. 7. *CVrſed be their wrath, &c.* The righteous did many times uſe imprecations and denounce curſes: as *David*, *Pſal.* 35. 4. *Let them be confounded and put to ſhame that ſeeke after my ſoule:* and in other places, and *Iacob* here: but they did it not in wrath, or in their heat, but with theſe conſiderations and regards: 1. They ſpake as Prophets, and as Miniſters and Pronouncers of Gods ſentence and decree: ſo that they were not ſo much maledictions, as predictions, *Perer.* 2. For the moſt part, they accurſed ſuch only in temporall things for their amendment: as *Iacob* here doth his ſonnes: as *David* alſo ſaith, *Fill their faces with ſhame, that they may ſeeke thy name, O Lord, Pſal.* 83. 18. *Perer.* 3. If they denounced any ſpirituall curſe, it was upon ſuch as were incorrigible: as *Pſal.* 68. 21. *God will wound the hairy pate of him, that goeth on in his ſinnes.* 4. They did not hereby revenge their owne particular cauſe, but did cenſure them as enemies to the whole Church: as *Pſal.* 35. 20. *They imagine deceitfull words againſt the quiet of the land.* But theſe examples are no warrant for us to uſe the like imprecations, becauſe we have not the like ſpirit of prophecie: as our Saviour anſwered to *Iames* and *Iohn*, who aſked him if they ſhould command fire to come downe from heaven upon the Samaritans, as *Elias did*; *Ye know not of what ſpirit ye are of, Luk.* 9. 55.

2. Doct. *Iacob propheſieth of his ſonnes, as the ſpirit of God directed him.*

FUrther, in that *Iacob* ſpareth not to pronounce the curſe of God againſt his owne ſonnes: it is evident that hee ſpake not of any partiall affection, or ambitiouſly ſeeking to make his poſterity great, as the prophane diſciples of *Lucian* the Atheiſts uſe to object againſt the doctrine and hiſtory of *Moſes*, *Calvin.* but that he ſpake as he was thereunto moved by the ſpirit of God: both in that againſt his naturall and fatherly diſpoſition, hee pronounceth hard and heavy things againſt his ſonnes; as alſo becauſe the event afterward anſwered to theſe his predictions.

3. Doct. *All our helpe and ſtrength is from God.*

Verſ. 24. *THe armes of his hands were ſtrengthened by the hand of the mighty God, &c.* Although in waging of battell, weapons of warre, and other meanes are carefully to be uſed; yet the help power and ſtrength muſt come from God: as *Ioſeph* was ſtrengthened by the hand of God againſt his enemies: as *David* prayeth, *Make haſte to deliver me, make haſte to helpe me, O God, Pſal.* 70. 1. *Luther.*

5. *Places of Confutation.*

1. Confut. *That the puniſhment of ſinne remaineth not after the remiſſion of the fault.*

Verſ. 6. *INto their ſecret let not my ſoule come.* This puniſhment, which was inflicted upon *Simeon* and *Levi*, was not a ſatisfaction for their ſinne paſt, which was already upon their repentance remitted unto them, as the Popiſh doctrine is, that the puniſhment of ſinne often remaineth, the fault being pardoned: but the Lord thinketh good to chaſtiſe thoſe which have offended, though their ſin be forgiven them, for theſe cauſes: 1. That they may thorowly be humbled, and take heed, that they commit not the like againe: as *David* therefore ſaith, *It is good for me that I have beene afflicted, Calv.* 2. For the example of other, that they alſo may be warned, that they offend not in the like: as this correction impoſed upon *Simeon* and *Levi*, was for the admonition of their brethren and poſterity. 3. That men feeling the juſtice of God in their due corrections, may flee unto Gods mercy, and the promiſes of God in Chriſt: as *Adam*, when he received the ſentence of death for his tranſgreſſion, had alſo the promiſe of the Meſſiah given him, *Mercer.*

2. Confut.

2. Confut. *Againſt popiſh purgatory paines.*

SEeing then, that corrections remaining after the forgiveneſſe of ſin, are to make our ſelves and others more cautelous: this is no ground for the Popiſh purgatory paines, which are not viſible, and ſo ſerve not for the example of others: neither are they availeable unto godly repentance, for the which there is no place after this life, *Marcer.*

3. Confut. *Peter not the chiefeſt of the Apoſtles becauſe firſt named.*

Verſ.3. *Ruben mine eldeſt ſonne.* This is to be obſerved, that the twelve Patriarks are not rehearſed in the ſame order here, as before, *Gen.* 30. and *Geneſ.*27. and afterward, *Numb.*1. *Deut.*33. yet in theſe places *Ruben* is named firſt: but not alwayes, ſometime *Iudah* is named before him, as *Numb.*2. 2. As then this were but a ſimple argument for the preheminence of *Ruben* before his brethren, becauſe he is in moſt places named firſt, being the eldeſt: ſo as ſimply doe the Papiſts conclude for *Peters* ſupremacie before the other Apoſtles, becauſe he is commonly named firſt: which was rather becauſe of his Eldership, than any priority before the reſt: neither is he alwayes named in the firſt place, for *Galat.*2. 9. *Iames* is named before him.

4. Confut. *The bookes of Iudith and Tobie not canonicall.*

Verſ.5. *Simeon and Levi brethren in evill.* Hence it may appeare, that the booke of *Iudith* is not Canonicall, becauſe there this fact of *Simeon* is commended, *cap.* 9.2. which here *Iacob* condemneth and accurſeth. It ſatisfieth not to ſay with *Dyoniſ. Carthuſian.* that the fact of *Simeon* and *Levi* in reſpect of the Sichemites was juſt, but unjuſt in reſpect of them who brake their faith and covenant: for *Iudith* commendeth their zeale; *which were moved with thy zeale, v.*4. Neither is *Lyranus* and *Pererius* anſwer ſufficient: 1. For *Iudith* in that place commendeth alſo the manner of the fact, and ſaith, that God did put the ſword of vengeance into their hand, *verſ.* 2. and *Iacob* here curſeth their very affection and zeale wherewith they were firſt moved: *Curſed be their wrath, for it was cruell:* and further, whereas *Iudith* doth ſet it downe as a reward of their zeale, *Thou gaveſt their Princes to the ſlaughter: Iacob* even therein doth accurſe: *For in their wrath they ſlew a man.* It is evident then that the booke of *Iudith* was not written by the ſpirit of God, becauſe it commendeth that which is here condemned. Seeing alſo *Iacob* remembreth *Sampſon* in *Dan*; *Mordecai* and *Eſther* in *Benjamin*; *Barak* in *Nepthali*: it is like that *Tobie* alſo under *Nepthali*, and *Iudith* in *Simeon*, ſhould not have beene forgotten, if their ſtories were of like truth.

5. Confut. *The Pope ſucceedeth not Chriſt in this Kingdome.*

Verſ.10. *The ſcepter ſhall not depart from Iudah. Pererius* applieth this to the kingdome of Chriſt, that is, his Church, which ſhall endure for ever, and ſo ſhall the Pope Chriſts vicar (ſaith he who ſucceedeth Chriſt as the ſonne doth the father) in his authority and dignity, *in Gen.*49 *numer.*58. *Contra.* True it is, that of Chriſts dominion there ſhall be none end, and that he will alwayes have a Church upon the earth. But the Pope, which is the Antichriſt, is no ſucceſſor to Chriſt, but an uſurper of his kingdome: he is Chriſts ſon, as the Jewes boaſted they were *Abrahams* ſonnes: but Chriſt telleth them plainly, *They were of their father the Devill: if ye were Abrahams children* (ſaith our Saviour) *ye would doe the workes of Abraham, Iohn* 8.39.44. So the Pope is his ſonne, whoſe doctrine he followeth: but to forbid to marry, and to teach to abſtaine from meats (as the Pope doth) are the doctrines of Devils, 1 *Tim.*4.1,2.

6. Confut. *Antichriſt ſhall not come of Dan.*

Verſ.17. *Dan ſhall be a ſerpent by the way, &c.* Divers of the ancient Writers upon this place did ground their opinion, that Antichriſt ſhould come of *Dan*, and therefore they ſay that tribe is omitted, *Apocal.*7. and this *Pererius* holdeth a probable opinion, and worthy of credit. *Contr.* 1. By this meanes that which *Iacob* pronounceth as a bleſſing upon *Dan*, they turne to a curſe: and whereas *Iacob* ſpeaketh of one that ſhould be a deliverer of his people, which ſome doe fitly apply to *Sampſon*, they would have him point out an enemy and adverſary to the Church of God. 2. The tribe of *Dan* was diſperſed a thouſand yeeres before Antichriſt appeared in the world. 3. *Dan* is omitted in the Apocalypſe, becauſe of the idolatry which began in that tribe, wherein Antichriſt doth imitate him, though hee come not of his ſtocke: ſo likewiſe is *Simeon* omitted in *Moſes* benediction, *Deuter.* 33. yet they will not inferre, that Antichriſt ſhould come of that tribe: as *Simeon* is omitted by *Moſes* for his evill example, ſo *Dan* is by *Iohn* for his idolatry.

7. Confut. *Againſt Limbus patrum.*

Verſ.25. *Who ſhall bleſſe thee with the bleſſings of the deepe that lieth beneath. Pererius* maketh *Ioſeph* here a type of Chriſt: whom the Patriarks bleſſed and praiſed in the lake or Limbus, in the deepe beneath, whom he delivered from thence, *numer.*165. *Contra.* 1. Theſe are but weake arguments of ſuch weighty matters, that are taken from types and figures. 2. *Iacob* ſpeaketh here of temporall bleſſings, of the wholeſome aire, pleaſant dewes, fruitfull ground, and nouriſhing ſprings in the deepe below; they are therefore unproperly applied to ſpirituall. 3. Neither ſhall he ever be able to prove, that the Patriarkes were ſhut up in the deepe below: ſeeing that the rich man in hell looked up, and lift up his eyes to *Lazarus* being in *Abrahams* boſome, *Luk.*16. it was then a place above, not in the deepe beneath.

8. Confut. *What it is to be gathered to his people.*

Verſ.33. *Was gathered to his people.* 1. *Burgenſis* will have this people to be the fathers in Limbus, to whom *Iacob* went, ſo alſo *Lyranus*: *Contra.* 1. *Henoch* was of this people, to whom the Patriarks went after death, but hee was not in *Limbus*, hee was taken up to heaven and walked with God. 2. *Abraham* went to his fathers in peace, *Gen.*15.15. that is, with joy and comfort: but what comfort is there in *Limbus*, a lake, and dungeon of darkeneſſe? 3. Wherefore to be gathered to his people, is

not to be joyned to the Angels, as *gloss. interlinear.* for *Abraham* is ſaid to goe alſo to his fathers, but the Angels were not his fathers: neither is this phraſe all one, as to ſay, he ſlept with his fathers, or went the way of all fleſh, or changed his life, as *Perer. Mercer.* for *Iſmael* is ſaid alſo to goe to his people, *Geneſ.* 25. Now *Abraham* and *Iſmael* had not the ſame people to goe unto: the faithfull cannot be ſaid to be *Iſmaels* people, nor the prophane ſort to be *Abrahams.* But if the meaning of the phraſe were no more, than that they were gathered and joyned to the ſtate of the dead, the faithfull and prophane ſort ſhould all goe to one people: wherefore this phraſe betokeneth a ſpeciall diſpoſition of the ſoules of the faithfull after this life, in being aſſociated to the company of the juſt: and a laying up of their bodies in aſſured hope of the reſurrection, *Calvin. Muſcul. Luther.* The Apoſtle alſo ſheweth what it is for the righteous to be gathered to their people: *Wee are come to the celeſtiall Ieruſalem, to the innumerable company of Angels, to the congregation of the firſt borne, &c. to the ſpirits of juſt and perfect men, Hebr.* 12.22.13. To all theſe are we joyned by faith while we live, and really, when we are dead: now *quoad ſpem,* in hope, then *quoad rem,* in deed.

6. *Places of morall uſe.*

1. Mor. *Fathers muſt rebuke and chaſtiſe their children.*

Verſ. 4. *Thou ſhalt not be excellent.* Fathers may learne by *Iacobs* example to chaſtiſe their children for their ſinnes, as here *Ruben* is cenſured for defiling his fathers bed: for this cauſe *Heli* and his poſterity were puniſhed, becauſe hee did not reprove his ſonnes according to the quality of their offence, *Perer.*

2. Mor. *Gods vengeance though it be deferred will certainly come.*

FUrther, in that *Rubens* puniſhment had beene a long time ſuſpended and deferred, almoſt 40. yeeres, after he had committed this uncleane ſinne, yet at the laſt it commeth: let no ſinner flatter himſelfe in his impunity: for if the long ſuffering of God draw him not to repentance, it ſhall but increaſe his puniſhment: as the Apoſtle ſheweth, *Rom.* 2.4,5.

3. Mor. *The ſhort pleaſures of ſinne deprive men of many bleſſings.*

AGaine, as *Ruben* for a little ſhort pleaſure, loſt his birthright and dignity: ſo many for the vaine and momentany pleaſures of this life, are deprived of many and great bleſſings: like to *Eſau,* that for a meſſe of pottage, did part with his birthright.

4. Mor. *Contumely againſt parents never goeth unpuniſhed.*

WE ſee alſo, what an high offence before God it is, to offer any wrong or contumely to our parents: ſuch was *Cham* toward *Noah*; *Abſalon* toward *David*; and here *Ruben,* that polluted his father *Iacobs* bed.

5. Mor. *Againſt unjuſt and immoderate revenge.*

Verſ. 7. *Curſed be their wrath.* The Lord condemneth all kinde of revenge that proceedeth of wrath, eſpecially ſuch as here was committed by *Simeon* and *Levi.* 1. It was done by craft and ſubtility, under pretence of friendſhip. 2. Againſt men unawares, ſuſpecting nothing. 3. When they were in griefe of body. 4. With a pretext and ſhew of religion. 5. The revenge farre exceeded in greatneſſe the quality of the offence: Such a kinde of revenge is unjuſt and cruell: Wherefore in this caſe, wee ſhould follow the Wiſe-mans counſell: *Say not, I will recompence evill, but wait upon the Lord, and he ſhall ſave thee, Prov.* 20.22. *Perer.*

6. Mor. *Every mans portion in the earth aſſigned of God.*

Verſ. 13. *As Zabulun ſhall dwell by the ſea ſide.* Hence we learne that the lot of men, for their habitation and dwelling in the earth, falleth not out unto them by chance, but by Gods providence and appointment: for as it is in the Pſalme, *The earth is the Lords, and the fulneſſe thereof, Pſal.* 24.1. therefore every one ſhould be contented with his lot and portion, as aſſigned unto him of God, *Perer.*

7. Mor. *The Church ſhall overcome at laſt.*

Verſ. 19. *And an hoſt of men ſhall overcome him, but he ſhall overcome at the laſt, &c.* So the Church of God, though it ſhall indure much trouble and ſorrow in the world, yet it ſhall triumph and have the victory in the end: as our Saviour ſaith to his Apoſtles, *In the world yee ſhall have trouble, but be of good comfort, I have overcome the world, Iohn* 16.33.

8. Mor. *The quiet and peaceable end of the righteous.*

Verſ. 33. *He plucked up his feet into the bed.* Before *Iacob* had raiſed up himſelfe as well as he could, not having his legs hanging out of the bed, as *Perer.* that had beene no fit lying for a man ready to dye: but he had ſtretched out himſelfe before, as well as he could, for reverence unto the word of God, which he delivered: but now feeling the houre of his death to be inſtant, hee doth gather up his legs, after a ſeemely and quiet manner, not ſtrugling or ſtriving againſt death, as many doe, but as though death were in his power, he doth meekely and gently yeeld himſelfe unto it: ſuch a peaceable and quiet kinde of departure God often granteth to his children, *Muſcul.* Howbeit, this is not alwayes ſo: for ſometime a wicked man may dye like a lambe, ſtill and quiet, as the Pſalme ſaith, *There are no bands in his death, Pſal.* 73.4. and a righteous man may have a ſtrong death, by reaſon of the extremity of his ſickneſſe, and the manner of the diſeaſe: but yet inwardly he hath a peaceable and quiet ſoule: and therefore *Balaam* had good reaſon to pray as he did: *Let me dye the death of the righteous, and let my laſt end be like his, Num.* 23.10.

CHAP.

CHAP. L.

1. *The Method and Argument.*

IN this Chapter is ſet forth, 1. *Ioſephs* piety toward his father *Iacob*, in cauſing him to be embawmed, *verſ.*2,3. in his buriall, 1. He procured leave of *Pharaoh*, *verſ.* 4, 5, 6. 2. He did honourably accompany him, *verſ.* 7, 8, 9. 3. They mourned for him by the way, *verſ.* 10, 11. 4. Then they buried him, as he had commanded.

2. His humanity toward his brethren: with their meſſage in their fathers name, *verſ.* 14, 15, 16. their humility, *verſ.* 18. *Ioſephs* friendly anſwer, *verſ.* 19, 20, 21.

3. *Ioſephs* proſperity in ſeeing his childrens children, *v.* 23.

4. His faithfull departure, buriall, and age, *v.* 24, 25.

2. *The divers readings.*

v. 2. *he commanded thoſe which had charge of funerals. S. commanded the Phyſitians: cat.* *S.c.*

v. 4. *ſpake to potentates of Pharaoh. S. ſpake to Pharaohs houſe: cat.* *S.c.*

v. 8. *only their kinred they left, their ſheepe and oxen, &c. S. their children or little ones: cat.*

v. 10. *they came to Goren Atad. G. to the corne-floore or field beſet with thiſtles. T. to the corne-floore of Athad: cat. of Achad. H. athad,* ſignifieth a thiſtle. *T.T.*

v. 11. *Abel Mizraim. G. the mourning of the Egyptians: cat.*

v. 13. *beſide Mamre. G. before Mamre. B. over againſt Mamre: cat. againſt, or before the face of Mamre: cat.* *G.pr.f. app.*

v. 19. *feare not, can we reſiſt Gods will? H. for I am Gods. S. for I feare God. C. am not I under God? G. am I God? B. am I in the ſtead of God? T.P.* *H.T.T.*

3. *The explanation of doubtfull queſtions and places.*

QUEST. I. *Of the divers faſhions of buriall.*

Verſ. 2. *And Moſes commanded his ſervants the Phyſitians, &c.* 1. At the firſt, it ſeemeth that Phyſitians were not much regarded, ſeeing the ſervants were Phyſitians: ſo alſo it was among the Romans, but afterwards they grew in credit, and were much honoured, *Plini. libr. 29. initi.* 2. It ſeemeth alſo that ſome among the Egyptians were eſpecially deputed for this ſervice to embawme the dead. *Diodor.* writeth, that they uſed to come to the houſe of the dead, to know in what manner they would have the buriall ſolemnized: for there were three degrees of buriall, ſome after a coſtly manner, ſome in a meane, ſome poorely had their funerals kept: and of theſe embawmers ſome did only cut the body, and take out the excrements, who were hated of all; ſome did embawme them with ſpices, and theſe were greatly honoured, *Diodor. lib. 2. cap. 5.* 3. Divers countries had divers faſhions of buriall: The *Hircani* devoure dead bodies with dogs: the *Iberi* expoſe them to the vultures: the *Naſamones* bury them in the Sea, the *Garamantes* in the ſand: the *Celtæ* drinke in dead mens bones: the *Scythians* hang them up upon poles to waſte and conſume: the *Indians* hang them up in their houſes: the Romans from the dayes of *Scylla* untill the time of the Emperours *Antonini* uſed to burne them, the Egyptians to embawme them. 4. The Perſians burne not the dead, becauſe they hold fire to be a God, and therefore not fit to feed of dead carkaſſes: the Egyptians burne not, becauſe they hold fire to have life and to devoure, and when it hath devoured, it dieth it ſelfe, *Perer. ex Herod. lib. 2.* *Ioſ.* 407

QUEST. II. *Of the time and continuance of the Egyptians mourning.*

Verſ. 3. *So 40. dayes were accompliſhed.* 1. Theſe 40. dayes of embawming are part of the 70. dayes of mourning, that is, they embawmed him 40. dayes, and mourned 30. dayes more, *Mercer.* not as *Diodorus*, that they embawmed 30. dayes, or as *Herodot.* that after the embawming, they ſalted the corps 70. dayes, or as *Comeſtor*, the Egyptians did mourne forty dayes, the Hebrewes thirty; for the Egyptians are ſaid to have mourned ſeventy dayes. 2. Before the times of the Goſpell when the hope of the reſurrection was not ſo common, the Hebrewes uſed more ceremonies in buriall, and the Egyptians and other nations, that had not that hope, more than they: ſo that this uſe and cuſtome of the Hebrewes borrowed of the Egyptians, which they retained in burials of great perſons, as *Aſa* was laid into a bed of ſpices, 2 *Chron.* 12. 3. *Ioſeph* did not obſerve this cuſtome of embawming for feare to offend the Egyptians, but partly to honour his father with this ſolemnity without ſuperſtition, and partly of neceſſity, becauſe they were to carry the corps a long journey, *Mercerus.* 4. The Egyptians are ſaid to have mourned, becauſe it was no wonder, that he was bewailed of his owne children and family: neither doe they mourne, becauſe by *Iacobs* comming into Egypt they eſcaped two yeeres of famine, as the Hebrewes imagine; for there were ſeven yeeres of famine compleat: but they mourned to ſhew their love unto *Iacob*, and their reverence to *Ioſeph*. 5. Here the Egyptians mourne ſeventy dayes: the Iſraelites for *Moſes* mourned thirty dayes, following the Egyptian uſe: *Numa Pompilius* alloweth mourning of ſome ten moneths: the mourning for *Conſtantine* the great at Nicomedia continued twenty

Herodot. lib. 2. Diodor. lib. 2. Hiſtor. ſcholaſt. c. 114. in Geneſ. 97

Why the Egyptians are noted to have mourned.

Of the dayes and time of mourning for the dead.

twonty dayes: the custome was divers for the time: but the usuall stint was seven dayes, *Ecclesiast.*22.13. so long mourned *Ioseph* for his father *Iacob*, *v.*10. so many dayes did the Romans bewaile the Emperour *Severus*, *Herodian.lib.*4. *Iun.*

QUEST. III. *Why Ioseph moved Pharaoh by others, not by himselfe.*

Vers.4. *IOseph spake to the house of Pharaoh.* 1. *Ioseph* used other intercessors to *Pharaoh*, because he had need of a great company to goe with them, which could not be done without *Pharaohs* leave, *Muscul.* 2. *Ioseph* also mourned, and therefore was not fit to present himselfe before the King: for such used not to come in the Princes presence, *Esther* 4.2. *Iun.* 3. Beside it was least suspicious for this matter to be moved by others: lest if *Ioseph* had spoken himselfe, hee might have beene thought to have despised the land of Egypt, and therefore he maketh mention of his fathers purpose before for his buriall, and the oath wherewith he bound him, *Calvin.* 4. *Pharaoh* also might have thought, that *Ioseph* had intended to leave Egypt, and therefore promiseth to returne againe, *Mercer.* 5. Beside, seeing the Egyptians moved for him, it was better accepted, because he had the consent of the whole court, *Mercer.* 6. The Hebrewes thinke, that *Ioseph* did in policie set others a worke, to decline the suit of the countries, who would have beene instant with *Ioseph* to bury his father in Egypt.

QUEST. IV. *Why Iacob is said to have digged or made a grave for himselfe.*

Vers.5. *BVry me in my grave which I have made or digged for me.* 1. This is not understood of the purchase of the place of sepulture made by *Iacob*; as the word *carah* to dig, sometime signifieth, as *Deut.*2.6. *Thou shalt dig* (that is, buy) *water for money*: for *Iacob* did not buy this double cave, but *Abraham.* 2. And *Iacob* cannot be said to buy it, because *Abraham* bought it, as *Lyranus*: for *Abraham* every where, is said to have bought it, and not *Iacob*, *Gen.*49.30.50.13. 3. That also is but a fable of the Hebrewes, that *Iacob* is said to have *digged*, or gotten it, because he bought out *Esaus* right with a summe of gold. 4. And it signifieth more, than that *Iacob* appointed himselfe a certaine place of buriall there, *Perer.* 5. Therefore it is most like, that in deed *Iacob* did cause a place of sepulture to be digged, and made ready for himselfe against he died, though this be not else where mentioned, *August. qu.*170. *in Genes.* and so was it the use, for men in their life time to make their sepulchers, as *Asa* did, 2 *Chron.*16.14. and *Ioseph* of Arimathea, *Matth.*27.60. *Iun.*

QUEST. V. *Why Christ refused to give leave to his disciple to bury his father: yet Pharaoh granteth it to Ioseph.*

Vers.6. *AND Pharaoh said, Goe up and bury thy father.* It need not seeme strange that *Pharaoh* an heathen King giveth leave to *Ioseph* to bury his father, and yet our Saviour would not grant so much to one of his disciples: for the case was not alike. 1. This disciple was called to preach the Gospell, and he could not attend that businesse, unlesse he neglected his calling. 2. His meaning was, not presently to goe bury his father, and come straight againe, but to stay with him till he died. 3. Beside his father, was none of the faithfull or beleevers, but he was of their number that were spiritually dead, and therefore it had beene dangerous for the disciple to converse with such. 4. Neither was he bound by an oath to performe that duty, as *Ioseph* was here, *Muscul.*

QUEST. VI. *Why they left their children and cattell behind.*

Vers.8. *ONly their children, and their sheepe, &c. left they behind, &c.* 1. The Egyptians did not stay their cattell, as now beginning to oppresse them, as the Hebrewes: for they were not yet so hardly used. 2. But they left these things, which might be cumbersome unto them, because they purposed to returne againe, both for that *Ioseph* so promised, upon whom they depended, who was not to forsake his calling: and for that their time of returne was not yet come, and therefore the sonnes of *Ephraim* had but hard successe, because they prevented the time, 1 *Chron.*7.21. *Mercer.* 3. Although no mention be made of their women and servants, yet it is like, that they stayed behind likewise, the one to attend their children, the other their cattell, *Muscul.* 4. The charets and horsemen were for their defense.

QUEST. VII. *The corne flower of Atad, why so called, and whether on this side, or beyond Iordan.*

Vers.10. *THey came to Goren Atad.* 1. *Atad* signifieth a thorne or bramble bush, of the greater sort, which brancheth out, and is of the bignesse of a laurell tree: so it is taken, *Psal.*58.10. *Before your thornes are felt as great brambles*, that is, before your power increase, the Lord shall destroy you, *Iun.* This place then was beset with such brambles: so that *Goren Atad*, is here rather a name appellative, than proper, *Iun.* 2. This place was not beyond Jordan, as the most translate, H. B. G. P. S. and therefore some thinke, that *Ioseph* brought them about by the desarts of Idumæa, and so to Jordan, the same way, which afterward *Iosua* did conduct the people by into Canaan, for feare of the Canaanites, least they might have troubled them in the way. But *Ioseph* being so well accompanied, needed not to feare the Canaanites, and the Egyptians at that time were feared of other nations: and seeing they going the neerest way might be as soone and sooner at Mamre than at Jordan, which lay Eastward out of the way; *Ioseph* had no reason to fetch a circuit about. *Augustine* thinketh they came first to Mamre, and from thence went over Jordan to this place, where they mourned, which was 50. miles off from the place of buriall, and returned againe the same way over Jordan to Mamre, *quest.*171. *in Gen.* But there is small reason for it, that they should goe 50. miles beyond the place of buriall, which was the utmost period of their journey, and goe backe againe. Wherefore *Mercerus* thinketh, it is to be read rather on this side of Jordan: or as *Iunius*, *ad vadum Iordanis*, at the passage of Jordan, for so the word *begneber* signifieth, that is, not farre from Jordan: for as *Mercerus* well noteth, and *Luther*, *beth* signifieth *eis*, on this side, *mem*, *trans*, beyond, or on the other side. *Hierome* also giveth witnesse hereunto, that this field of thistles was about three stones cast from Jerico, two miles from Jordan, called *Betagla*, that is, the maze or circle, because there the

Egyptians

Egyptians went about circle wiſe, when they mourned for *Iacob*. Now Jerico is on the Weſt ſide of Jordan, not beyond. *Hierome* ſaith, it was *trans Iordanem*, beyond Jordan in reſpect of ſome other place, as France, which the Romans call *Tranſalpina*, beyond the Alpes, is to them in France, *Ciſalpina* on this ſide the Alpes, *Mercer*.

QUEST. VIII. *Why they mourned in Atad, before the place of buriall.*

Verſ. 10. *THere he mourned for his father ſeven dayes.* 1. This mourning then of *Ioſeph* and the Egyptians in this place, was not for the great ſlaughter of the Iſraelites, which afterward fell out in that place, when the Lord ſent a fire amongſt them for their murmuring, as *Hiſtor. ſcholaſti.* noteth: for neither was that fire ſent forth in this place, which is mentioned, *Numb.* 11. or *Numb.* 16. and the text ſaith directly, that they mourned for *Iacob*. 2. Whereupon of their mourning it was called *Abel*, which ſignifieth *mourning*, not a plaine which is ſo called, becauſe it mourneth for barrenneſſe, as *Ramban* thinketh, and *Mercerus* following him. 3. They mourned before they came to the place of buriall, *Mercer.* not after, as ſome thinke, and not for feare leſt they ſhould have beene interrupted by the Canaanites, if they had deferred this ſolemnity, till they came to Mambre, as *Pererius*: but this being a fit place for them to reſt their weary cattell, that had gone a long way thorow the ſolitary and ſandy deſart, in the meane time they uſed this ſolemnity, *Muſcul.* *Abel mourning*

QUEST. IX. *How Iacobs ſonnes carried him, and in what order.*

Verſ. 13. *HIs ſonnes carried him into the land of Canaan.* The Hebrewes here have certaine curious obſervations: 1. That *Iacob* gave charge that his ſonnes only, not his nephewes ſhould carry his body, becauſe moſt of them were borne of Canaanitiſh women. 2. That *Levi* ſhould not beare him, whoſe poſterity was afterward to beare the Arke; nor *Ioſeph*, becauſe he was a governour; but *Ephraim* and *Manaſſeh* ſhould be in their ſtead. 3. That *Iacob* appointed them their places, three on the Eaſt ſide of the coffin, three on the Weſt, three toward the North, three toward the South: it is like they carried the coffin after a ſeemely and orderly manner, but whether in this forme, it is uncertaine, *ex Mercer*. Hebrewes curious obſervations.

QUEST. X. *By whom the meſſage was ſent to Ioſeph, and whether indeed Iacob dying, gave any ſuch charge.*

Verſ. 16. *THey ſent unto Ioſeph, ſaying, &c.* 1. This meſſage was not ſent by any of the Egyptians, to whom they would not impart that ſecret; neither is it like that *Dan* and *Nepthali*, the ſonnes of *Bilha* carried it, becauſe *Ioſeph* did keepe ſheepe with them, *Geneſ.* 37. 2. as the Hebrewes thinke: but it is moſt like, that ſome of their domeſticall and truſty ſervants went with this meſſage in the name of all the brethren, *Mercer.* 2. Neither did they come in, watching their time, while the meſſage was in delivering, as ſome thinke, but they ſtayed till they knew *Ioſephs* minde by the meſſenger, *Calvin.* 3. They uſe three perſwaſions to move *Ioſeph*, *verſ.* 17. becauſe they were brethren, ſervants of the ſame God, it was their fathers will, *Iun.* 4. Yet all this ſeemeth to be fained: for it is like, that *Iacob* would have ſpoken to *Ioſeph* himſelfe, if there had beene any ſuch matter: and *Ramban* thinketh, that *Iacob* never knew of his ſonnes offence againſt *Ioſeph*: for he himſelfe did forbeare to tell his father, becauſe he had remitted it, and his ſonnes would not accuſe themſelves, *Calvin. Mercer.* 5. The cauſe of their ſuſpition, was not (as the Hebrewes imagine,) becauſe *Ioſeph* being in the land of Canaan went to ſee the pit, into the which he was let downe, and there gave thankes, whereby they thought his mind was altered toward them; but their owne timorous heart miſgiveth them, and they meaſured *Ioſeph* by themſelves, thinking that he had but diſſembled his malice toward them hitherto for feare of their father, as *Eſau* purpoſed to doe toward *Iacob*, while *Iſaack* lived, *Mercer.* 6. *Ioſeph* wept for griefe, that without cauſe they ſo hardly conceived of him. 7. *Ioſephus* is here deceived, that *Ioſephs* brethren refuſed to returne into Egypt with him, but that hee gently intreated them: for all this was done after that they were returned. When and upon what occaſion this meſſage was ſent to *Ioſeph*. *Ioſeph. lib. 2. antiquit.*

QUEST. XI. *In what ſenſe Ioſeph ſaith, am I God.*

Verſ. 19. *AM I in Gods ſtead? &c.* 1. Some doe read, *Am not I under God?* and make this ſenſe: if God be ready to forgive, much more I. 2. Some, *I doe feare God*, or I am Gods, *S. C.* therefore I will not ſeeke to revenge. 3. But the beſt reading is, *Am I in Gods ſtead?* with an interrogation, not without, as *Cajetane* readeth, *I am in Gods ſtead*, that is, I follow Gods will and ſentence, I looke not to your evill intent: the word *thacath*, ſignifieth both *pro*, for, and ſometime it is a note of *ſubjection*, but here it is taken in the firſt ſenſe. 4. The meaning then of theſe words, *Am I God*, is not, 1. either, that they ſhould aske God forgiveneſſe, and not him: 2. or that he committed his revenge to God, for hee thought of no revenge: 3. or that he would not have them to worſhip him as God, for he had divers times before received that reverence at their hands: 4. neither doth he by this meanes excuſe their fault, becauſe he referreth all to Gods will. 5. But the meaning is, that ſeeing God had turned their evill counſell againſt him, to his good, and theirs, and of many beſide, he would not for his part be the man that ſhould turne it to revenge, *Calvin. Mercer.* and ſo the Latine Interpreter doth hit the ſenſe, though not the words, *can I reſiſt Gods will? Iacob* after the ſame manner ſaid to *Rachel*, (that ſaid, *give me children*,) *am I God? Gen.* 30. 2. that is, it is not in my power to give thee children: ſo here *Ioſeph* ſaith, *am I God?* it is not in my power to hurt you, whom the Lord intendeth by this meanes to bleſſe, *Iun.* *not ſurely*

QUEST. XII. *The computation of Ioſephs age.*

Verſ. 22. *IOſeph lived an hundred and ten yeeres.* 1. Thus God recompenced *Ioſephs* ſhort affliction, which endured 13. yeeres from the 17. yeere (not from the 16. as *Pererius* ſaith, following the corrupt Latine text) of his age, to the 30. when he ſtood before *Pharaoh*, with a long time of proſperity, for the ſpace of 80. yeeres, that is, from the 30. yeere, to the 110. yeares, for ſo long he lived. 2. Yet attained not *Ioſeph* to the yeeres of his father, which were 147. and ſome of his brethren overlived him,

him as *Levi*, who lived 137. yeares, *Exod.*6. 16. whether *Ioseph* dyed first of all his brethren, as *Pererius* thinketh, it is uncertaine: the great affliction and hard imprisonment in his youth, the cares and troubles of the government and administration of the kingdome, might be some reason of the shortning of his dayes, *Perer.* 3. This then was the age of *Ioseph*, hee was 17. yeares old when he was sold into Egypt, *Gen.* 37. 2. at 30. yeares he stood before *Pharaoh*, *Gen.* 41. 46. he was 49. yeares old when *Iacob* came into Egypt; for the seven yeares of plenty were then past, and two of famine, *Gen.* 45. 6. at *Iacobs* death, who lived 17. yeares in Egypt, *Gen.* 47. 28. he was 56. yeares old; and 54. yeares he lived after, which make 110. in all. 4. By this age of *Ioseph* it may appeare, how long hee dyed before *Moses* was borne, namely 64. yeares, and 144. yeares before the departure of Israel out of Egypt: as may be thus gathered: from the promise made to *Abraham*, to the going out of Israel, are 430. yeares, *Exod.* 12. 40. *Galat.* 3. 17. of this time 215. yeares were run, when *Iacob* came downe to Egypt: for *Abraham* was 75. yeares old, when the promise was first made, *Gen.* 12. 4. *Isaack* was borne when *Abraham* was 100. yeares old, *Gen.* 17. 17. *Isaack* at 60. had *Esau* and *Iacob* borne, *Gen.* 25. 26. *Iacob* at 130. came downe to Egypt, *Gen.* 48. 9. these yeares put together, 25. of *Abrahams* age, 60. of *Isaacks*, 130. of *Iacobs*, make 215. exactly: there remaineth then the other halfe of 215. of the which time *Ioseph* lived 71. yeares; for he was 49. when *Iacob* came downe to Egypt, and lived 110. yeares, there remaineth then, 144. yeares: take from this 80. yeares, for so old was *Moses*, when *Israel* went out of Egypt, and the remnant is 64. from *Iosephs* death to *Moses* birth. 5. Here appeareth *Tostatus* errour, that would have 66. yeares from the death of *Ioseph* till *Moses*: and 146. from thence to *Israels* departure, wherein he faileth in 2. yeares. But *Iustinus* the historiographer is in a greater error, who would have *Moses* to be *Iosephs* son, *lib.* 36. and in the same place, he hath other untruths; as that *Ioseph* was his fathers youngest sonne, that his brethren sold him for the excellency of his wit, whereas they did it of malice; that he got his skill of interpreting dreames by art magicke: whereas the Magitians and wise-men of Egypt could not do it: but he by the spirit of God was enabled thereunto, *ex Perer.*

How long *Ioseph* died before *Moses* was borne.

Iustinus the historiographer, detected of sundrie untruths.

Quest. XIII. *How many generations Ioseph saw of Ephraim.*

Vers. 23. *Ioseph saw Ephraims children to the third generation.* 1. Thus most doe read, that *Ioseph* onely saw *Ephraims* childrens childrens children, in the third descent from *Ephraims pronepotes*, his grand-nephewes: which were *abnepotes* to *Ioseph*, nephewes in the fourth degree: but of *Manasseh*, he saw onely his childrens children: so that *Manasseh* was only a grand-father, *Ephraim* a great grand-father, while *Ioseph* lived: so that *Ephraim* was forwarder in his posterity, than *Manasseh* by one descent. 2. But I rather thinke that *Ioseph* saw *Ephraims* children in the fourth generation from *Ephraim*, in the fift from himselfe. 1. Because they are called, in the originall, *the sonnes of the third*, namely from *Ephraim*: the sons of the third are in the fourth generation: and so *Iunius* translateth well *abnepotes*, that is, nephewes in the fourth descent. 2. Because we finde that *Ephraim* though younger than *Manasseh*, exceeded him by two descents: for *Iosuah* was the seventh from *Ephraim*, who was the sonne of *Nun*, the son of *Elishama*, of *Ammihud*, of *Hadan*, of *Shutelah*, of *Ephraim*. 1 *Chron.* 7. 26, 27. But *Zelophehad*, who lived with *Iosua*, and dyed in the wildernesse, of *Hepher*, of *Gilead*, of *Machir*, of *Manasseh*, was but the fift from *Manasseh*, *Numb.* 29. 1. Therefore when *Ioseph* saw the sonnes of *Machir*, of *Manasseh*, in the second degree from *Manasseh*, he might see *Elishama* in the fourth descent from *Ephraim*: and thus *Iacobs* prophecie more fully tooke effect even in *Iacobs* time, that *Ephraim* should be greater in number than *Manasseh*.

Quest. XIV. *The meaning of this phrase to be brought up upon the knee.*

Vers. 23. *Were brought up on Iosephs knees.* The Scripture useth three phrases of this kinde: 1. *As to come from betweene the feet*, which is taken for education and bringing up, *Gen. s.* 49. 10. though sometime it be specially applied to the birth of women, *Deuter.* 28. 57. 2. They are said, *to beare upon his knees*, that is, to receive the children newly borne, and to lay hand on them, which properly belongeth to women; as *Rachel* saith, when she gave *Bilha* her maid to *Iacob*, *She shall beare upon my knees*, *Gen.* 30. 3. 3. The children are said to be brought up upon the fathers knees, because they with joy imbrace their babes, and dandle them on their knees, *Mercer. Iunius.*

Quest. XV. *Why Ioseph would not presently be buried in Canaan.*

Vers. 25. *Ioseph tooke an oath of the children of Israel.* 1. The Latine readeth only, he tooke an oath of them: but the Hebrewes well note, that it is said, of the *children of Israel*, because not only the Patriarkes in person, but all their posterity afterwards did take themselves bound to this oath, and afterwards performed it. 2. *Ioseph* did not presently charge them to bury him in Canaan, but at their departure, for these reasons: 1. Because he would not prevent the time which God appointed, for hee knew, that God would visit them and deliver them, *Mercer.* 2. He did it to shew his faith, as the Apostle sheweth, that this motion proceeded of faith, *Hebr.* 11. 22. and that seeing they were to indure great affliction, which *Ioseph* did foresee, and therefore he saith, God would visit them, hee by this meanes would have them confirmed in the hope and expectation of their deliverance. 3. Hee knew that the Egyptians would not suffer his body to be removed, *Perer.* 4. And this would bee an occasion, that the Egyptians should have *Ioseph* in remembrance, leaving his monument among them, and deale the better with his nation, *Mercer.*

Quest. XVI. *Why Ioseph was buried in Sechem.*

Vers. 25. *Ye shall carry my bones hence.* 1. This was accordingly performed by *Moses*, when the Israelites came out of Egypt, *Exod.* 13. 19. 2. Besides, it is evident also out of the Scripture, that *Ioseph* was buried in Sechem, not because *Ioseph* was there sold into Egypt, as some Hebrewes thinke, for that

was

done in Dothan, not in Sechem, *Geneſ.* 37. 17. neither as Rab. *Salomon* thinketh, becauſe *Iacob* gave Sechem to *Ioſeph*, to that end to be a place of buriall, or for that *Ioſeph* gave charge to his brethren, there to bury him, *Mercer.* for no ſuch thing is mentioned in the ſtory. But I rather thinke that the Iſraelites in their diſcretion did there bury him, becauſe that place was given him in ſpeciall words by *Iacob*, and becauſe it fell out to be in the inheritance of his ſonnes: for which cauſe alſo they buried *Ioſua* in his inheritance in mount Ephraim, *Ioſua* 24. 30, 32.

QUEST. XVII. *Whether the reſt of the Patriarkes were buried in Sechem.*

NOw whereas a queſtion may be moved whether the Iſraelites removed the bones of the reſt of the Patriarkes, when they came out of Egypt. 1. It is not like, that the Patriarkes as they died in Egypt were removed to Hebron, where *Iacob* was buried, as *Ioſephus* thinketh, *libr. 2. antiquitat. cap.* 4. for this had beene a great trouble to make ſo many ſeverall journeyes: and ſeeing *Ioſephs* bones were kept in Egypt, there was no reaſon to remove the reſt. 2. Much more unlike it is (as ſome thinke,) that they were tranſlated to Sechem as they died: for *Ioſeph* was the firſt that was there buried. 3. And that they were tranſlated from Sechem by the ſonnes of *Hemor*, as ſome expound that place, *Act.* 7. 16. it is not probable: for the Iſraelites after their returne would not have ſuffered any other to meddle with their fathers bones: and before they returned, they would rather have buried them in Hebron, than in Sechem. 4. Wherefore it is moſt likely, that the Patriarkes bones were carried out of Egypt together with *Ioſephs* bones, and there all buried together, as *Stephen* ſheweth, *Act.* 7. 16. *Perer. Conſent.*

And ſeeing mention is made of that place, *Act.* 7. 16. where it is ſaid, *That Iacob and the fathers were removed to Sichem, and put in the ſepulcher, which Abraham bought of the ſonnes of Hemor of Sichem:* which place hath moved much queſtion: I will adde ſomewhat here of this matter, to that which is before handled, *qu.* 13. *in Gen.* 23.

QUEST. XVIII. *How Abraham is ſaid, Act.* 7. 19. *to have bought the ſepulcher of the ſonnes of Hemor, whereas he indeed bought it of Ephron.*

1. THere I refuſed their opinion, that thinke *Stephen* might faile in memory, and name *Abraham* for *Iacob*. 2. Theirs alſo I rejected, which thinke that *Zophar Ephraims* father, of whom *Abraham* bought the ground, was alſo called *Hemor*: whereunto *Pererius* ſubſcribeth. 3. Neither doe I conſent to *Cajetane*, which thinketh that the Patriarkes were removed from Sichem, to the ſepulcher which *Abraham* bought, by the ſonnes of *Hemor*, and ſo referre the laſt words, *of the ſonnes of Hemor*, not to the *verbe*, *ònésato*, bought, but to the word, *èteth*é*ſan*, *put*: but this is not likely, that the Sichemites had any thing to doe with their bones. 4. Nor yet can I altogether approve *Beza* his conjecture, that thinketh, by the negligence of the ſcribes, *Abraham* to be put into the text for *Iacob*: the reaſons why I refuſed theſe foure conjectures, I have ſet downe in that place, whither I referre the Reader.

5. The Syrian Tranſlater readeth in the ſingular *metetéthe*, he was tranſlated, and *etéthe*, was put, and ſo underſtandeth it only of *Iacob*, that he was removed to Sichem, and from thence by the Sichemites carried to Hebron. But the Scripture overthroweth this conjecture, which teſtifieth, that his ſonnes buried him in *Abrahams* place of ſepulture, which he bought of *Ephron*, *Gen.* 50. 13. beſide, the originall copy in the Greeke readeth in the plurall, not in the ſingular.

6. I reſolved in that place upon the expoſition of *hiſtor. ſcholaſtic.* from the which *Iunius* ſeemeth not much to differ: *hiſtor. ſcholaſtic.* tranſporteth the words thus: *And were tranſlated to Sichem*, bought *of the ſonnes of Hemor, and from thence put in the ſepulcher, which Abraham bought for money*: but this tranſpoſing may ſeeme very hard: therefore *Iunius* tranſpoſeth not the words, but thinketh the article τοῦ, to be ſupplied: that where it is ſaid, τοῦ ἀπὸ υἱῶν, of the ſonnes, he would have it, τοῦ παρὰ τέκνων, &c. *beſide that of the ſonnes of Hemor*, that is, bought of them: and would have this to be the meaning, that *Iacob* and the Patriarks were buried part of them in *Abrahams* ſepulcher, part in Sechem, which *Iacob* bought. To this interpretation, that *Stephen* here abridgeth two hiſtories, of *Abrahams* and *Iacobs* purchaſe, I gave liking before, as the beſt of all the reſt propounded.

7. But ſince I have conſidered of another way to reconcile this place, which doth ſatisfie my ſelfe beſt: and this it is, that by *Abraham* here is not underſtood the poſterity of *Abraham*, as *Genevenſ.* upon that place, for that were an unproper kinde of ſpeaking: but I rather thinke, according to the manner of the Hebrew tongue, wherein *Stephen* then ſpake, that there is here an *eclipſis* of a word of cognation, as of *ſonne*, *nephew*, or ſuch like: for it is uſuall in the Scriptures to eclipſe ſuch termes and names of kindred: as 2 *Sam.* 21. 8. *He tooke the five ſonnes of Michal*, that is, of the *ſiſter of Michal*: for *Michal* had no children: and *v.* 19. of that chapter: *Elhanah ſlew Goliah the Gittite*, that is, the brother of *Goliah Lahmi*, 1 *Chron.* 20. 5. where the word *brother* is eclipſed: ſo alſo in this place *Hemor of Sichem*, where, not the word *ſonne*, as the common Engliſh tranſlations reade it, but *father*, as *Beza*, or *prince*, as *Iunius* muſt be ſupplied: as *Luk.* 24. 10. we reade *Marie of Iames*, that is, the mother of *Iames*, *Mark.* 15. 40. So here in this place, to ſupply the *ſonne* of *Abraham*, may as well be admitted, as to ſupply *ſiſter*, or brother in the place before recited, 2 *Sam.* 21. 8, 19. I leave now the Reader to take his choice.

Thus the meaning of *Stephen* is plaine; that the Patriarkes were all buried in Sichem: and ſo *Hierome* teſtifieth, that in his time their monuments and ſepulchers were there to bee ſeene, *epitaph. Paul.* and whereas *Ioſephus lib. 2. antiquit. c.* 4. ſaith, they were buried in Hebron: both may be true, that they were firſt tranſlated to Sichem, then to Hebron: but not by the Sichemites, nor yet immediately removed thither out of Egypt: But I rather with *Beza* for this matter, admit *Hieromes* report than *Ioſephus*.

QUEST.

QUEST. XIX. *Whether Iacob made his purchaſe with money, or with lambes.*

BUt whereas it may be objected againſt this interpretation, which underſtandeth this place of *Iacobs* purchaſe: that he bought it not for money, but for an hundred lambes, *Geneſ.* 33. 19. 1. I neither thinke with *Eugubinus*, that *Hierome*, reading *lambes*, was deceived by the Septuagints tranſlation, who at the firſt as he thinketh, did read, μνᾶν, money, not ἀμνῶν, lambes: for the Chalde Interpreter alſo readeth, *lambes*. 2. Neither with R. *Achibac*, whom *Oleaſter* followeth, doe I thinke the word *cheſita*, to be borrowed of the Arabians, who ſo call their money. 3. Nor yet, was the money, ſo called *cheſita*, *a lambe*, as the Baſilian penie is called *corvus*, a raven, as *Lippoman*. 4. But I rather approve *Iunius* conjecture, that it was a peece of money ſtamped with the print of a lambe: and ſo it is taken for a peece of coine, *Iob* 42. 11. where it is ſaid, that every one of *Iobs* friends gave him *a peece of money, and an earing of gold*: it had beene no great gift, to beſtow upon him a lambe, and the other gift which is joyned with it being of gold, doth rather ſhew, that it was money: wherefore *Stephen* in this place doth interpret the other, that this purchaſe was made with that kinde of money, rather than with lambes.

QUEST. XX. *Of the putting of Ioſephs bones in a cheſt.*

Hebrewes fables.

Verſ. 26. *They put him in a cheſt.* 1. I omit here the Hebrewes fables, how that when they could not finde *Ioſephs* tombe, to bring it out of Egypt, a ſheepe ſpake unto them, and ſhewed where it was: whereupon they led the ſheepe with them in the wilderneſſe, and therefore ſay they, it is ſaid in the Pſalme, *Thou didſt lead thy people like ſheepe, by the hand of Moſes and Aaron.* 2. The like fable is reported by the Author of *hiſtor. ſcholaſtic.* that when *Nilus* had overflowne the place where *Ioſephs* tombe was, *Moſes* caſt a certaine thin plate of gold into the water, wherein hee writ the name *Iehovah*: which floting upon the waters, ſtood ſtill where *Ioſephs* cheſt was, which they tooke up, and carried with them out of Egypt: and he fableth further, that *Ioſephs* bones did propheſie of their difficult and hard journey. This fable is worthy no better credit than the other: though *Perer.* give not the like cenſure of it. 3. Whereas in Eccleſiaſticus, *cap.* 49. 19. it is ſaid, as the vulgar Latine tranſlateth, *Ioſephs bones propheſied after his death*: which *Pererius* underſtandeth, of the accompliſhment of *Ioſephs* prophecie at his death, that God would viſit his people: the words in the originall are, the bones of *Ioſeph epesképi, were viſited of God*, and ſo the *Interlinearie* tranſlation readeth. 4. *Cajetanus* thinketh, that *Ioſephs* bones were laid up in a marble coffin: but it is more like to have beene made of wood, as fitteſt for carriage. The Hebrewes alſo thinke, that the Iſraelites carried but two Arkes in the wilderneſſe: the Arke of the Teſtament, and *Ioſephs* arke or cheſt. But beſides that, this is great preſumption and boldneſſe in them, to match Gods Arke and *Ioſephs* coffin together: it is probable, that the reſt of the Patriarks bones were carried out of Egypt, at the returne of the Iſraelites, and that they were buried in Sechem together with *Ioſephs*: for when elſe ſhould they have beene conveyed thither? not before they came out of Egypt, for then they would have laid them in Hebron, where *Iacob* was buried, rather than in Sechem: and after they could not, when they were departed out of Egypt: And though mention be made only by *Moſes*, of the burying of *Ioſeph* in Sechem, becauſe he was the more honourable perſon, and to ſhew how carefully they diſcharged the oath made to *Ioſeph*, yet we doubt not, but that according to *Stephens* report, the reſt of the Patriarks were tranſlated thither: which thing *Stephen* might know, either by undoubted tradition, or ſome authentike bookes now periſhed; as *Paul* learned, that the names of the Magicians in Egypt, that reſiſted *Moſes*, were called *Iannes* and *Iambres*, 2 *Tim.* 3. 8.

How *Stephen* might know that the reſt of the Patriarkes were buried in Sechem.

4. *Places of Doctrine.*

1. Doct. *Righteous men apt to ſhed teares.*

Verſ. 1. *Ioſeph wept.* This is now the ſixt time that *Ioſeph* is ſaid to weepe, *Geneſ.* 42. 24. *Geneſ.* 43. 30. *Gen.* 45. 2. *Gen.* 46. 29. and twice in this chapter, *verſ.* 15. 18. By this the Stoikes are confuted, who would have a wiſe man without compaſſion or affection, *Muſcul.* Alſo wee ſee that good men in Scripture were apt to ſhed teares, as *Ioſeph*, and *David*, who often in the Pſalmes maketh mention of his teares: ſuch were the holy Apoſtles S. *Paul*, *Act.* 20. 19 and S. *Peter*, *Matth.* 27. 57.

2. Doct. *God turneth evill actions into good.*

Verſ. 2. *When yee thought evill againſt me, God diſpoſed it to good.* Herein appeareth the mighty power of God, who is able to turne evill unto good: not that he either winketh at mens evill actions, and letteth them alone, *Calv.* neither is he the author, approver, worker, or provoker to evill, *Mercer.* but he overruleth, even the actions of wicked men, and ordereth and diſpoſeth them to what end it pleaſeth him: as *Iudas* conſpiracie againſt Chriſt, did ſerve to execute and bring to paſſe the determinate counſell of God, *Act.* 2. 23. yet are not the workers of evill thereby any thing excuſable, becauſe Gods will taketh place: the good that commeth of an evill action, as here the preſervation of the Church by *Ioſephs* captivity, proceedeth from the goodneſſe of God, not from any ſuch intendment in the inſtrument, *Pererius*. Therefore *Boetius* ſaith well, *Sola divina vis eſt, cui mala quoq; bona ſunt, &c.* God only can turne evill into good, by uſing evill to bring forth a good effect.

3. Doct. *To love our enemies.*

Verſ. 21. *Feare not, I will nouriſh you.* Thus we are taught by *Ioſeph* to love our enemies, to doe good to them that hate us: according to the doctrine of our Saviour, *Matth.* 5. 44. For ſo *Ioſeph* was a foſter-father unto them, that would have ſtarved him in the pit, *Muſcul.*

5. *Places*

5. *Places of Confutation.*

1. Confut. *Againſt Maſſes and Trentals for the dead.*

Verſ.3. *THe Egyptians bewailed him 70.dayes. Petrus Comeſtor* divideth this number into 40.dayes, and 30. dayes: the firſt was the time of the Egyptians mourning, the other of the Hebrewes: whereupon he groundeth the ſuperſtitious uſe of the Chriſtians in mourning, and ſaying Maſſes 30.dayes for the dead, *cap.114. hiſtor. ſcholaſtic. in Geneſ. Contra.* 1. The text ſaith, that the Egyptians, not the Hebrewes, mourned theſe 70. dayes: and that uſe taken up afterward by the Hebrewes, was borrowed from the Egyptians: for the ſtint of mourning uſed among the faithfull was but for ſeven dayes: ſo long mourned *Ioſeph, ver.10.* 2. Though the Hebrewes mourne 30.dayes, yet did they not pray for their ſoules, or offer any ſacrifice for them, nor yet doe any penance for the dead: which ſeemeth to be directly forbidden, that they ſhould not cut their haire, or their beard, or make any print in their fleſh for the dead, *Levit.19.28.* as though the dead were profited by any ſuch afflicting of themſelves.

2. Confut. *Againſt the ſuperſtitious choice of the place of buriall.*

Verſ.13. *THey buried him in the cave of the field, &c.* Thus was it the uſe among the Hebrewes to bury their dead without the Cities, as we may read, *Luk.7.12.* where our Saviour did meet the people at the gate of the City, carrying a young man to be buried: This cuſtome of a long time was reteined among the Gentiles: as among the Athenians, who would by no meanes grant to *Servius Sulpitius* a place of buriall within the City, *Cicer. epiſt. famil. lib.4. Plato* alſo preſcribeth, that the dead ſhould be buried in the fields, and ſuch as were barren and good for nothing elſe, *lib.2. de legib.* It was alſo forbidden by the Romane Jewes: *Hominem mortuum in urbe ne ſepelito*; *Bury not a dead man in the Citie.* The Chriſtians were the firſt, which buried the dead in their Churches; not as *Toſtatus*, which firſt buried them within their Cities or houſes, as *Pererius* therein confuting him, ſheweth out of *Diodorus*, that it was the manner of the Egyptians, to keepe their dead in coffins at home, placing them upright, and to give their bodies as pledges to their creditors, *Diodor. lib.2. cap.11.* and out of *Herodotus*, how the Egyptians doe incloſe their dead in veſſels of glaſſe, in their houſes, and make pictures of them, *Herod. lib.3.* But this uſe to bury the dead in Churches and neare unto them, for more holineſſe of the place, was firſt taken up by ſuperſtitious Chriſtians: which reſpect of the place, if it be onely civilly uſed, wee condemne not: as *Lycurgus* ordained, that the dead ſhould be buried neere unto the Temples, that others paſſing by, might be ſtirred up by the ſight of their monuments to imitate their vertues, *Plutar. in Lycurg.* But to place the dead in Church, or Church-yard, to be helped by the prayers of the living, as *Toſtatus* and *Pererius*, is a ſuperſtitious device of fantaſticall men, without any warrant of Scripture; for if they died in the Lord, they reſt from their labours, and their workes follow them, *Revel.14.13.* If otherwiſe, they are in the place of torment, from whence is no returne, *Luk.16.26.* and our prayers can doe them no good.

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3. Confut. *Againſt traditions and viſions.*

Verſ.25. *GOd will ſurely viſit you. Ioſeph* though he had received no viſion or revelation from God concerning this, yet he did verily beleeve the word and promiſe of God, which hee had heard of *Iacob*; which ſheweth their errour, that as not contented with the Scriptures, ſeeke other helps, as the Papiſts by their blinde traditions, the Anabaptiſts by their fantaſticall viſions, *Calvin.* But wee are taught that the Scriptures are ſufficient to lead us into all truth, and that they which do teach otherwiſe, though an Angell from heaven, are to be held as accurſed, *Galath.1.8.*

4. Confut. *Againſt prayer for the dead.*

Verſ.25. *YE ſhall carry my bones hence.* The Patriarkes *Iacob* and *Ioſeph* deſired to be buried in the Land of promiſe: 1. Becauſe that was the place which the Lord did chooſe for his people to dwell in. 2. They did hereby teſtifie their faith in Gods promiſes, that he would bring their ſeed thither. 3. They deſired to be buried with their fathers, as having the ſame hope of the reſurrection. 4. They foreſaw by the ſpirit of prophecie, that the Meſſiah ſhould be borne there. 5. But this was no cauſe, as *Bellarmine* imagineth, that they might receive benefit by the prayers and ſacrifices of the dead. 1. For at this time, and 200. yeeres after *Iacobs* death, there was no worſhip of God nor publike prayer profeſſed in Canaan, till the Iſraelites returned out of Egypt. 2. And if prayer were availeable for the dead, it might profit them which were buried in Egypt farre off, as well as neere hand. 3. No example can be produced out of the Canonicall Scriptures of the old Teſtament, that ever any prayed for the dead.

Bellar. de purgato. lib.1, c.2.

5. Confut. *Againſt the carrying about of relikes.*

Verſ.26. *THey put him in a cheſt in Egypt. Ioſeph* was layed up in a coffin, and there kept: they did not rake in his aſhes, and take out his bones, and carry them about to worke miracles, as they ſerve the bodies of Saints in the popiſh Church, if they be their bodies: *Plinie* maketh mention of *Pyrrhus*, that his great toe on the right foot could not be burned with his body, and that it gave helpe being touched, to thoſe which had the ſwelling of the ſplene, whereupon it was laid up in the Temple, *Plin.l.7.* This whether it were an impoſture of Sathan, or one of *Plinies* fables, I cannot ſay: many like tales are current among the Romaniſts. But *Ioſias* practiſed the contrary, who would not ſuffer the bones of the Prophet of *Iudah* to be removed, that propheſied of him by name, 2 *King.23.17.*

6. *Places*

6. Places of mōrall obſervation.

1. Mor. *To mourne moderately for the dead.*

Verſ. 3. THe Egyptians bewayled him 70. daies. But *Ioſeph* onely mourned for his father ſeven daies, *verſ.* 10. wherein appeareth the difference betweene the mourning of the faithfull, which have hope, and of infidels, which have no hope of the reſurrection: the one is moderate, the other exceſſive: So the Apoſtle teacheth, that wee ſhould not mourne for the dead, as thoſe that have no hope, 1 *Theſſ.* 4.13. but with ſobriety and in meaſure.

2. Mor. *Vnity of religion the bond of peace.*

Verſ. 17. FOrgive the treſpaſſe of the ſervants of thy Fathers God: there is nothing which ought more to perſwade men to unitie, than that they worſhip one and the ſame God: as S. *Paul* exhorteth, *to keepe the unitie of the ſpirit in the bond of peace, for there is one Lord, one faith, one baptiſme, Epheſ.* 3. 4,5. Therefore Chriſtians doe much forget themſelves, in diſhonouring their holy profeſſion with unbrotherly ſtrife and contention.

3. Mor. *Oaths muſt be religiouſly kept.*

Verſ. 6. GOe and burie thy father, as he made thee to ſweare. Even *Pharaoh* an Heathen prince made conſcience of an oath, and therefore condeſcended to *Ioſephs* requeſt. This example ſhall condemne many Chriſtians, that are careleſſe to performe their oathes, *Calvin.* whereas the Scripture teacheth, that a man ſhould keepe his oath, though hee ſwear to his owne hinderance, *Pſal.* 15. 4.

4. Mor. *A guilty conſcience alwayes fearefull.*

Verſ. 15. IT may be that Ioſeph will hate us: *Ioſephs* brethren, now after 40. yeares, call to minde the treſpaſſe committed againſt *Ioſeph*, *Mercer.* ſuch is the nature of a guilty conſcience; upon every occaſion it is apt to be revived and ſtirred: as the Lord ſaid to *Cain: If thou doeſt not well, ſin lieth at the doore, Gen.* 4.7. of ſuch *Moſes* ſaith, *the ſound of a leafe ſhaken ſhall chaſe them, Levit.* 26.36. Therefore when any hath ſinned, let him ſeeke ſoundly to heale the wound of his conſcience, that it doe not grieve him afterward.

5. Mor. *Perfect reconciliation doth good for evill.*

Verſ. 21. FEare not, I will nouriſh you, &c. *Ioſeph* here ſheweth his unfained reconciliation, in that he doth not only forgive his brethren, but alſo doth them good: Many now adaies thinke they are perfectly reconciled, if they doe not recompence evill, though they will not extend their hand to doe good to them, who were before their enemies. But our Saviours doctrine is otherwiſe, that we ſhould doe good to thoſe that hate us, *Matth.* 5. *verſ.* 44.

6. Mor. *To renounce the world, and the vanities thereof.*

Verſ. 22. IOſeph dwelt in Egypt, he and his fathers houſe. The Latine readeth, *with his fathers houſe*: it is like, that *Ioſeph* did joyne himſelfe in ſociety of religion with his fathers houſe, yet executing his place of government ſtill: wherein he ſhewed, that he regarded not the honours and pleaſures of the Court, in reſpect of the fellowſhip with Gods Church: So the Apoſtle ſaith of *Moſes, that he choſe rather to ſuffer adverſity with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon, Heb.* 11. 25. by theſe examples we are taught to renounce this world, not to be entangled with the vanities thereof, but to preſſe forward in deſire to our heavenly Canaan.

Here then is an end of this booke: which the Jewes make ſuch account of, that they have numbred the very letters, which make 4395. But as they dwell in the letter, ſo we ſhould take delight in the ſpirituall ſenſe and godly edifying. Thus have I by Gods gracious aſſiſtance finiſhed this labourſome and painfull worke: moſt humbly beſeeching God, to make me able to goe forward in this courſe, if he ſhall ſee it to be to his glorie, and the good of his Church: to whom I give all hearty thanks, who hath thus far holpen and aſſiſted me: and ſo I conclude with that ſaying in the Revelation;

Praiſe, honour, and glory, be unto him that ſitteth upon the throne, and unto the lamb for ever, Revel. 5.13.

read cū, att newport. Aprill. 1643.

FINIS.

Hexapla in Exodum,

That is,

A SIXFOLD COMMENTARY

VPON

The ſecond Booke of MOSES called

EXODVS:

VVherein according to the Method propounded in *Hexapla* upon Geneſis, theſe ſix things are obſerved in every Chapter: 1. The argument and method. 2. The divers readings. 3. The queſtions diſcuſſed. 4. Doctrines noted. 5. Controverſies handled. 6. Morall common places applied.

VVherein in the divers readings theſe tranſlations are compared together: 1. The Chalde. 2. The Septuagint. 3. The vulgar Latine. 4. *Pagnine.* 5. *Montanus.* 6. *Iunius.* 7. *Vatablus.* 8. The great Engliſh Bible. 9. The Geneva edition. 10. And the Hebrew originall maketh the tenth.

And in the ſame there are well nie two thouſand Theologicall queſtions handled: and above fortie Authors old and new, writing upon this booke, abridged.

Divided into two parts or Tomes: The firſt containing the deliverance of the Iſraelites, with their preſervation: The other, the conſtitution and ſetling of their State by wholeſome lawes.

By ANDREW WILLET, *Profeſſor of Divinitie.*

The firſt Part or Tome.

PSAL. 77.20.

Thou didſt lead thy people like ſheepe by the hand of Moſes and Aaron.

LONDON,

¶ Printed by the Aſsignes of THOMAS MAN, PAVL MAN, and IONAH MAN. 1633.

Hexapla in Genesin,

THAT IS,

A SIXFOLD COMMENTARIE UPON GENESIS:

Wherein six severall Translations, that is, the Septuagint, and the Chalde, two Latine, of *Hierome, and Tremelius*: two English, the Great Bible, and the Geneva Edition are compared, where they differ, with the Originall, Hebrew, and Pagnine, and *Montanus* interlineare interpretation:

TOGETHER WITH A SIXFOLD USE of every Chapter, shewing 1. The Method or Argument: 2. the divers readings: 3. the explanation of difficult questions and doubtfull places: 4. the places of doctrine: 5. places of confutation: 6. Morall observations:

WHEREIN, ABOVE A THOUSAND THEOLOGICALL questions are discussed: and is comprised together, whatsoever worthy of note, either *Mercerus* out of the Rabbines, *Pererius* out of the Fathers, *Marloratt* out of the new Writers, have in their learned Commentaries collected.

Divided into two Tomes, and published to the glory of God and the furtherance of all those that desire to read the Scripture with profit.

Now the third time revised, corrected, and with divers additions enlarged.

By ANDREW WILLET, Minister of the Gospell of Iesus Christ.

IOHN 5. 46.

Moses wrote of me: but if you believe not his writings, how shall you believe my words?

AMBROS. LIB. 1. de Paradiso.

Deambulabat Deus in Paradiso, &c. Quare deambulat in Paradiso Deus, quæsilo? Scripturas lego: Paradisus Genesis, in quo virtutes pullulant Patriarcharum: Paradisus Ecclesiasticus, in quo germinant legis præcepta. *God sometimes walked in Paradise, &c. and now God walketh in Paradise, when I read the Scriptures: Genesis is a Paradise wherein the vertues of the Patriarks doe bruncle forth: Deuteronomie is a Paradise, wherein the precepts of the Law doe grow forth.*

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TO THE HIGH AND MIGHTIE, RIGHT VERTVOVS AND MOST CHRISTIAN PRINCE,

King IAMES, our dread Soveraigne, by the grace of God, King of Great *Britaine*, of *France*, and *Ireland*, Defender of the Christian faith:

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MOST gracious Soveraigne, as under the shadow of your Highnesse great and mighty tree, I meane your Princely and peaceable government, the goodly beasts of the field, honourable and great persons doe solace themselves, so the fowles of heaven, and the little birds, doe sit and sing in the branches thereof, and there build their nests, and lay their young: and I among the rest, have brought forth my implumed and unfeathered birds, those imperfect workes, which heretofore I have dedicated to your excellent Majestie, and now this, which wanteth but the wings of your Highnesse favour to flie abroad. Deut. 4. v. 18.

To your pious and sacred Majestie therefore, I here present this absolute Tractate upon Genesis, such as hath not beene yet (in respect of the order, matter, and manner) set forth upon this booke: wherein whatsoever questions of weight are discussed, and other necessarie matters added, as the short preface following sheweth. This my third work to your highnesse, I here in all humility exhibite and offer, as an unfained pledge of our hearty joy for the joyfull entrance of this third yeare of your Majesties happy raigne. Synopsis papismi, ad Regiam Majestatem: *and the Antilogia et counterplea.* Ecclesia triumphans ad sereniss. Regnam Antithesis doctrinæ Evangelicæ & Pontificiæ ad Henricum Principem.

This divine booke of Genesis (as Ambrose did erst Augustine, to read the Prophesie of Isaias, Augustine sendeth Volusianus to the Apostles Writings) I would commend in the first place, as it is in order first, to be read of all the Scriptures: wherein are declared and set forth the beginning of the world, and the progresse thereof: the punishment of the wicked, and rewards of the righteous: so many examples and admonitions to practise such judgements and deliverances from sin: and they set so lively and effectually, as if they were now presently done before our eyes. As Augustine saith of this historie of Genesis: I know not how, but as often as it is read, the hearer is so affected, as though the thing were even now effected. Epist 3. nescio quomodo, quoticscunque legitur, quasi nunc fiat, ira afficit mentes audientium, *serm.* 77.

This worthy history containeth the space of 2368. yeares, above halfe the age of the world, from the first to the second Adam. *It insisteth principally in setting forth the life and acts of five honourable Fathers, as starres among the rest,* Adam, Noah, Abraham, Isaack, Iacob, Ioseph: *from all these your Majestie may receive somewhat: with* Adam, *who in* Enos *time, when religion decayed, taught his sonnes apart from the wicked, to call upon the name of God, your princely care must bee, that you and your people, as separated from the superstition of the world, should worship the Lord more purely: with* Noah *God hath raised you up to bring rest and comfort to his Church: as another* Abram, *the Lord hath made you an high Father: as* Isaack *to procure joy and laughter to the Church: as* Iacob, *a supplanter of Popish superstition: as* Ioseph, *to adde what is wanting in the Church, or Common-wealth.*

Gen. 4. 26.

Noah signifieth rest. Abram, an high father. Isaack, laughter. Iacob, a supplanter. Ioseph, added.

Much bound unto God, is this Church and Common-wealth, for your Highnesse peaceable and religious government: this whereas we for our sins had deserved with Israel, neither to have King nor Church as the Prophet Hoshea saith, We have no King, because we feared not the Lord: and againe in the same place, the thorne and thistle shall grow upon their Altars: yet the Lord in mercy hath blessed us with both.

Hosh. 10. 3. 8.

We praise God for your princely vertues, your worthy clemencie, equity, bountie, piety, *which doe shine in your Majestie, as the pretious stones in the King of Tyrus garment: your gracious clemencie is as cordiall unto this land, which having remitted some great offences, must needs passe by smaller trespasses. If* David *pardoned* Shemeis *railing, he could not but forgive* [illegible] *negligence. Your princely deeds made abroad, doth give us hope of a peaceable state at home: as* David *for your kinsman* Abner, *a reconciled enemie, was a signe of grace to* Barzillai, *an ancient friend: what should we have more, your Majestie professeth rather a nourish-father to the Church, counting it one of your fairest stiles, and had rather be loved of all, than feared: as* Ambrose *setteth forth the good Emperour* Theodosius: When he had power over all, he had rather

Exech. 28. 13.

2 Sam. 19. 23.

2 Sam. 19. 31.

Stat. 43.

Cum haberet supra omnes potestatem, quasi parens expostulare malebat, quam quasi judex punire, vincere volebat, non plectere, æquitatis judex non pœnæ arbiter: maluit sibi homines religione quam timore adstringere, *de obit. Theodos.*

than punish as a judge: he desired to winne with lenitie, not to force by extremity: an umpire of equitie, not a decreer of severitie: hee would rather bind men by sacred religion, than servile subjection.

Your Highnesse Elsewhere [illegible] that your Majestie professeth to love and honour the grave men, [illegible] other opinions: *as* David *did for your both* Sadok *and* Abiathar, [illegible] *as* Saints Paul *did joy that Christ was preached, [illegible] as* Iacob *bid a right hand for Ephraim, and [illegible] as* Paul *and* Barnabas *parted, yet both preached the Gospell: [illegible] both pillars of the Christian faith: [illegible] as* Arrians: Hierome [illegible] *not but all faithfull [illegible] for him in his sickenesse, [illegible] saw health in false colouring to him, [illegible] of the Emperour [illegible]* Ambrose

Prefat. ad Secul. p. 21. 2 Sam. 20. 25. Phil. 1. 18. Act. 15. 39.

Theodoret. lib. 5. c. 7.

Ambr. in obit. Valentinian.

Ambroſe *againe requiteth it*; quam meipſum pro tua obtuliſſem fide: how gladly would I have offered my ſelfe as in ſacrifice for thy faith? *as all your Highneſſe faithfull Preachers are ready to doe for your Majeſties health and life.*

Your princely bounty *hath well appeared both toward the Church and Commonwealth, not in precept onely, but in practice*, as in the rare lifting up of ſubſidies, but in caſe of neceſſity: *as* Tiberius *the Emperour was wont to ſay*; aurum illud adulterinum eſſe, quod cum ſubjectorum lachrymis collectum eſſet: that it was adulterate gold, which preſſed forth the ſubjects teares. *Toward the Church your princely and fatherly care ſheweth it ſelfe, in that you would have* ſufficient proviſion *made* for the ſuſtentation of the Paſtors and Miniſters: *we ſhall not now need an* Ebedmelek *to make interceſſion for* Ieremies *food and maintenance: nor yet that noble Earle* Terentius, *who having obtained a notable victory, and being bidden of the Emperour* Conſtantius *to aske what he would*, Templum petiit pro orthodoxis; did aske to have the Church reſtored to the orthodoxall teachers. *We need no ſuch mediators: (our times, God be thanked, are farre more happy) neither yet as* Tullie *ſaith, that twenty thouſand made requeſt and mourned for him: in a Monarchicall ſtate ſuch ſuits are not fit, for* Iſocrates *rule is to be held*; ὅτι ἐν δημοκρατίᾳ τὸν δῆμον δεῖ θαυμάζεσθαι, ἐν δὲ μοναρχίᾳ τὸν μονάρχην, ad Demonic. *that* as in a Democratie the popular ſtate, ſo in a Monarchie the King onely is to be admired.

Your Chriſtian Majeſtie, without ſuch remembrances, out of your owne princely heart can conſider of the neceſſity and wants of Church Miniſters: as Salomon, *though he advanced* Zadock, *yet ſuffered* Heli *his poſterity to have ſome of the Prieſts offices, to eat a morſell of bread: and* Ioſias *graunted the Prieſts of the high places to eat bread among their brethren, who much more cared for the Prieſts of the altar.*

Laſtly, your Chriſtian pietie *is evident, in taking care*, that all the Churches in your Majeſties dominions be planted with good Paſtors: *to increaſe the number of them: not to ſuffer it to be empaired or decreaſed: to thruſt in labourers into Chriſts harveſt, and to thruſt out loyterers: to ſupply the one, and employ the other: that none be permitted to ſit and idle in the market place, that would labour quietly in the Lords vineyard, nor yet occaſion be given to ſuch, to ſay as* Siſinnius *anſwered* Chriſoſtome, *that would have enjoyned him ſilence*: I will giue you a reward to eaſe mee of ſo great a labour. *Your Majeſtie in your princely wiſdome knoweth how for the common* vtilitie *to beare with ſome mens* infirmitie, as fathers (*as* Auguſtine *ſaith*,) doe beare with their ſons whiles they are children, or ſicke, till their infancie or infirmitie be over.

Ambroſ. 43.

Ego tibi mercedem dabo ſi me tanto labore liberaveris. Socrat. lib 6. cap. 20.

quemadmodum parentes a filiis, vel pueris, vel ægroris multa patiuntur, donec puericia vel ægritudo tranſeat. *de ſerm. in monte.* 34.

May I now uſe to your princely perſon the words of the kingly Prophet; Proſper with thy glory, (*O glorious Prince*) ride upon the word of truth, and of meekeneſſe and righteouſneſſe: Meekeneſſe *well becommeth the word of truth, the Goſpell of Chriſt, toward your faithfull ſubjects*: Iuſtice *and* righteouſneſſe *againſt the adverſaries of truth in the land, and* your right hand ſhall teach you terrible things, *in rooting out all idolatry and ſuperſtition, and rejecting all confuſed motions for a Babyloniall Tolleration: for this your Majeſties faithfull ſervice in earth, wee will not preſume to ſay as* Neſtorius *to the Emperour*: Mihi ô Imperator terram tu hæreticis purgatam tribue, & ego tibi cœlum retribuam: Give unto mè the earth purged of hereticks, and I will give thee heaven. *But Chriſt Ieſu ſhall ſay*, Well done good

Pſal. 45. 4.

Socrat. lib. 7. 29.

Matth. 25. 21.

ſervant and faithfull, thou haſt beene faithfull in a little, I will make thee ruler over much, enter into thy Maſters joy.

Thus I end, with that chearefull acclamation to your Majeſtie, which the Councell of Chalcedon ſometime uſed to Leo *and* Cyrillus, *the names onely changed,* Vivat Iacobus multos annos, vivat Imperator, omnes ita credimus: Iacobus ſic credit, ſempiterna ſit memoria Iacobi.

Your Majeſties moſt loyall
and obedient ſubject,

ANDREW WILLET.

¶ CERTAINE DIRECTIONS TO THE READER TO BE OBserved in the reading of this Booke.

CHristian Reader, seeing God hath called us the Ministers of the glorious Gospell of Iesus Christ, not to stand idlely in the market place, but to labour in his vineyard, some in one worke, some in another, I thinke no labour better bestowed, than in setting forth the word of God, both by preaching and writing: as S. *Peter* toucheth both: of the first he saith, *I think it meet, as long as I am in this Tabernacle to stirre you up by putting you in remembrance:* of the second: *I will endevour therefore alwayes, that ye also may be able to have remembrance of these things after my departure.* That time therefore, which others spend, some in following their pleasures, some in ambitious suit of preferment, some in attending their profit, I find most comfort to imploy after this manner: for if that heathen Orator did professe: *that he did bestow as much time in humane studies, as others took in following their businesse, some in celebrating festivall dayes, some in pleasure, some in feasts and bankets, some in playes & games.* Much more should we preferre the divine study of the Scriptures, before all worldly pleasures and commodities whatsoever.

2. Peter 1. 13. 15.

quis mihi jure succenseat, si quantum cæteris ad res suas obeundas, quantum ad festos dies ludorum celebrandos, quantum ad alias voluptates conceditur temporis; quantum alij tribuunt in tempestivis convivijs, quantum denique aleæ, quantum pilæ, tantum egomet mihi ad hæc studia recolenda sumpsero.

Tull. orat. pro Archi. poeta.

I know that these labours of mine shal find many hard Censors, as my other travailes before; some have not forborn in publike assemblies to tax me & my writings, some in private corners have spoken their pleasures: of such I say with the Apostle: *I would know, not λόγον, the speech, of them which are puffed up, but δύναμιν, the power:* as the same Apostle else-where saith, *they understand not, that they measure themselves by themselves, and compare themselves with themselves.* But as *Hierome* saith: *he which carpeth other mens writings: when hee commeth to write himselfe, and setteth foot to foot, then will he sweat, and tug, and find great difference between publike writing, and private carping.*

1. Cor. 4. 19.

2. Cor. 10. 12.

si ad libros venerit & pedem pedi contulerit, tunc hærebit, tunc sudabit, tunc intelliget aliam viam fori esse, aliam triclinij Hieron. ad Domin.

In this worke I have abridged the learned commentaries of *Mercerus* and *Pererius*, and of others, that have written upon Genesis, taking the best and leaving the worst: *Pererius* hath taken great pains in this argument, though he have many slips in history and not a few errors for doctrine: I have served him, as *Hierome* did *Origen, I have caused that our country men should know his best things, and be ignorant in his worst.* It seemeth that he spent above ten yeares in compiling that work, the first tome was set forth, 1589. the fourth and last, ann. 1598. he was as long a time about it, as *Isocrates* was in penning his *panegyrikes*: and I confesse, that I almost have

have at ſpare times beene as many yeares occupied in preparing this worke, as the Elephant is in bringing forth her young: I have alſo collected divers things out of *Mercerus*: of whole learned expoſitions upon Geneſis, I may as *Iſocrates* did of his *panegiricke* orations: ὅτι καὶ τὸ πρῶτον χειρίσαντες ἐλεγεῖον καὶ λυγρὸν, αἰσχυνόμενοι, καὶ ἐφ' ἑαυτοῖς, &c. *that both they which had handled that argument before, being aſhamed of that they had ſaid, did raſe out all their orations, and they who ſeemed ſome body, miſtruſting their wits, gave over.*

In the reading of this booke, I would premoniſh the Reader to take theſe directions, that he would firſt with his pen mend the faults, which are very many, eſcaped in my abſence, through the over-ſight of the Printer: In the divers readings *S.* ſtandeth for the Septuagints tranſlation. *H.* for the latine thought to bee *Hieroms*: *C.* for the Chalde: *P.* for *Pagnin*, *A* for *Arias Montanus*: *B.* for the great Engliſh Bible. *G.* the Geneva tranſlation. *T. Tremellius*: *he.* for the Hebrew. text: *cæt.* for *cæteri*, the reſt.

In the marginall figure: *ad.* ſignifieth, addeth. *differ. ver.* difference of words. *diver. accep.* divers takings. *app. f. pr.* appellative for proper: *plu. f. ſing.* plurall number for the ſingular: *de*, detract or take away: *cor* corrupt: *diu. ſig.* divers ſignifications: *negat. f. affir.* negative for affirm. *invert.* inverting of the order: *al. alt.* altring of the text. *differ. pron.* difference of pronunciation: *muta. perſ.* change of the perſon: *differ. temp.* difference of the tenſe: *ſimil. voc.* likeneſſe of the words: *interp.* interpret, when the ſenſe is kept, and not the words: *tranſp.* tranſpoſing of words: *muta. temp.* change of the tenſe: *muta. voc.* change of the voice, as when the active is put for the paſſive, or contrariwiſe. *r.* ſtandeth for right. *c.* for corrupt. Theſe my labours and travels I commend to the favourable acceptance, and Chriſtian uſe of the carefull reader, thinking my ſelfe happy, if by my ſmall talent, I can any wayes profit the Church of God. Thus I end, craving the hearty and unfained prayers of all, that ſhall finde themſelves furthered by this worke, for me, and all other our fellow labourers: that as the Apoſtle ſaith, *utterance may bee given us, to open our mouthes boldly, that we may publiſh the ſecrets of the Goſpel.* and as the Prophet *David* ſaith, *Pray for the peace of Hieruſalem.*

Eph. 6. 19. Pſal. 122.

THE FIRST TOME OF THIS COMMENTARIE VPON GENESIS:

CONTAINING THE NOTABLE HISTORY OF THE THREE GREAT PATRIARKES,

Adam before the floud, *Noah* in the floud,
Abraham after the floud.

TOGETHER WITH SVCH MEMORABLE THINGS, AS FELL OVT

In their times, during the space of two thousand, one Hundred, and eight yeares, from the beginning of the World, to the birth of *Isaak:*

As they are set forth by Moses that great Prophet, and holy Historiographer, in the 24. first Chapters of Genesis.

Hebr. 11. 7, 8.

By faith Noe being warned of God of the things which were as yet not seene, moved with reverence, prepared the Arke, to the saving of his household, &c.
By faith Abraham when he was called, obeyed God, &c.

Ambros. lib. 1. officior. c. 27.

Noe quam sapiens, qui tantum fabricavit arcam, quam justus qui ad semen omnium reservatus, quam fortis ut diluvium vinceret, quam temperans, ut diluvium toleraret.

Noah was wise to make so great an Arke; just, to be reserved to be the seed of the world; strong to overcome the floud; temperate in enduring it.

Fuit sapientiæ in Abraham Deo credere, fuit justitiæ filium acceptum reddere: fuit fortitudinis appetitum cohibere, fuit temperantiæ modum pietatis tenere.

It was wisdome in Abraham to believe God; justice to render his sonne, when he had received; fortitude, to subdue his carnall affections: temperance, in keeping a measure in his devotion.

THE FIRST TOME
OF
THIS COMMENTARIE
VPON GENESIS.

CONTAINING THE
NOTABLE HISTORY OF THE
HARDE GREAT PATRIARKES,
Liuing before the flood, Noah in the flood,
Abraham after the flood.

TOGETHER WITH SVCH
MEMORABLE THINGS, AS FELL OVT
In their time, during the space of two thousand, one
hundred, and eight yeares, from the beginning of the
World, to the birth of Iesus:

As they are set forth by Moles that great Pro-
phet, and holy Hierographer, in the 24. first
Chapters of Genesis.

Ecclus. 11. 3, 8.

Ioseph. lib. 1. collection. c. 27.

Reverendiſſimis in Chriſto Patribus ac Dominis, D. *Richardo* divina providentia Archiepiſcopo Cantuarienſ. totius Angliæ Primati & Metropolitano: & D. Richardo Epiſcopo Londinenſi, diœceſano ſuo ſalutem & pacem in Chriſto ſempiternam.

Reverendiſſimi Domini, ſi quos ego in hac ſcribendi exercitatione, progreſſus fecerim, quos exiguos certe agnoſco, ſi quid ego adjumenti ex privatis meis ſtudiis ad communē fructum & utilitatē attulerim: totum illud vos veſtro jure repetere & merito vendicare poſſitis, quorum unus author quidē extitit, alter adhortator ad ſuſcipiendam hanc ſcribendi provinciam, in quā me mediocriter verſatum eſſe fateor: vt cum Hieronymo dicere poſſem: vobis & quæ poſſum debeo, & quæ non poſſum. Hieronym. Sophronio.

Cum igitur tria præcipua ſint ſtudiorum genera, quibus Theologi ut plurimum addicti, & toti dediti & devoti ſunt: ὀπτικὸν, *in refutandis erroribus,* ἐξεγητικὸν, *in ſcripturis interpretandis* διδακτικὸν *in queſtionibus explicandis: quemadmodum in alijs opuſculis, ex duobus primis generibus aliquid in lucem & conſpectum proferre cogitaverim, ita experiri volui, an in hoc tertio genere noſtris etiam prodeſſe potuerim: quod in hoc opere aggreſſus ſum. Certe non inficior, me præmaturè ingreſſum eſſe ad hoc iter, nec ſequutum Hieronymi conſilium,* ne ad ſcribendum citò profilias, & levi ducaris inſania, longo tempore diſce, quod doceas. Hieron. ad Ruſtic. Epiſt. 7.

Illud tamen me aſſecutum video, quod Auguſtino accidit: Ego (*inquit*) ex eorum numero me eſſe profiteor, qui proficiendo ſcribunt, & ſcribendo proficiunt: *ſuperba eſt illa Tullii vox:* ſe nullū verbum, quod revocare voluit, emiſiſſe: *me potius cum Auguſtino angit, & anxium reddit Horatiana illa ſententia,* neſcit vox miſſa reverti: *ſcribenti vt dicenti multa excidere poſſunt, quæ matura deliberatione opus habent: ſcriptionis ergo meæ temeritatem, ſi primis annis hic forte impegerim, iſtius operis maturitate compenſare ſtudeo.* Auguſtin. ibid.

Iſtius ergo tractatus tomum primum veſtræ gravitati conſecrare volui, quo dignitatis acceſſionem hanc viri, veſtrum congratuler: qua precor multos annos ad Dei gloriam, Eccleſiæ, commodum veſtrum ipſorum ſolatium perfruamini. Nunc aliud non quæram argumentum, unde incipiat, & vbi deſinat epiſtola hæc quam, vt veſtræ paternitati, & vigilantiſſimæ curæ Eccleſiæ pacem ejuſdemq; paſtores commendem. Novit prudentia veſtra, quanto Serenitſſimus Rex ſingulis Eccleſijs idoneos Miniſtros præficiendi deſiderio teneatur: quo tam pio & verè regio inſtituto, nihil ad obedientiam populo perſwadendum magis aptum & accommodatum, vel ad papaſticam ſuperſtitionem extirpandam magis efficax & ſalutare inveniri poteſt. Iſta Eccleſiæ præficiendi cura veſtræ pietati demandata eſt: ſatagite ergo (graviſſimi patres) & huc incumbite, vt fidelium paſtorum numeros per vos indies creſcat & augeatur: obſtacula omnia & impedimenta e medio tollite, quibus ſacro iſti ordini officiatur, ut nec de numero decedat quidpiam, vel exiſtimationi detrahatur: eſſote ἐπιεικεῖς: *bonis favete, ſuſtinete infirmos, homines frugi & Eccleſiæ utiles tolerate. non dubito, quin cum Ambroſio dicatis:* Ego diligo eos vel presbiteros, vel diaconos, qui cum aliquo proficiscuntur, nequaquam ſe patiuntur à ſuo diutius abeſſe munere. Tit. 1. 8. Epiſt. 57.

Quid opus eſt, vt de rebus non neceſſarijs inter nos digladiemur, & domeſticis concertationibus incaleſcamus: cum cervicibus noſtris immineant, & jugulis noſtris pontificij vestis ſuis gladios intentent: ſed in veſtram gravitatem fortaſſis non eſt conferenda culpa, illi in reprehenſionem eadunt qui obſtinato animo tarrenti ſe opponunt: Equidem quos pertinaciter deprehenderitis obſiſtentes, comprimite: quos ſub conſtitutæ onere anhelantes & laborantes videritis, ſublevate: atq; equidem de clementia veſtra hoc audeo polliceri, quos ſententiæ illi Bernardinæ annuere & acquieſcere ſcio: quid jugum veſtrum ſuper eos aggravaris, quorum potius onera portare debetis? In Cant. 23. ſer.

Pugnemus idem ſentientes omnes, & levi jugo colla ſubjicere non formidaremus: verum in rebus levibus dum vtrimq; fidemus, vni fundamento firmiter adhærentes, opinione hic ſejunctos, conjunctis operis in meſſe domini deſudare, quid prohibet? Æquanimitas illa paulina in τοῖς ἀδιαφόροις, *amplexanda eſt:* ſi quid aliter ſentitis hoc vobis deus revelabit. *Idem Apoſtolus concionatores illos non rejecit, qui, licet ipſius æmuli, Evangelium Chriſti prædicabant: ſic dum Eccleſiæ uſibus deſeruitur quid ni eorum accepta eſſe diligentia qui pure doctrinæ ſtudent, & pacis amantes ſunt, licèt cætera diſſimiles? dixit* Philip. 3. 15. Philip. 1. 18.

Chriſtus:

Mat. 9. 6. Chriſtus, quinon eſt contra nos pro nobis eſt: *Bene etiam hic Bernardus*: Laudo ego omnes ordines Eccleſiæ, ubi pie vivitur, etiamſi omnes non teneam: unum opere teneo, cæteros charitate: Mariam aliter & Martham, non neceſſe eſt aut utramq; aut alter am ſervatori diſplicere, cui nimirum tam diſſimili devotionis ſtudio contendunt placere: *didicis hoc ab Apoſtolo Bernarde*: Rom. 14. 17, 18. regnum Dei non eſt cibus & potus, ſed Iuſtitia, & Pax, & gaudium in Spiritu ſancto, qui enim in his ſervit Chriſto, placet Deo, & coram filiis hominum eſt probatus.

Vos ergo pacis Eccleſiæ Anglicanæ patroni & defenſores primarij, huic graſſanti morbo remedium adferte: faces contentionis accenſas reſtinguite, lucm & livorem hunc latius ſerpere non patiamini: Obſecro vos patres per illum, quo Chriſti gregem complectimini, amorem, per illum, quo in Pontificios exæcandeſcitis, animi ardorem, per Epiſcopalem veſtram dignitatem, ut Eccleſiæ laboranti manſuetudine veſtra ſuccurratis, ſupplicier vos alloquor Auguſtini verbis, qui inimicitias inter Hieronymum & Ruffinum gliſcentes plurimum doluit & graviter tulit: ſi ego (*inquit*) alicubi vos ſimul invenire poſſem, procederem ad pedes, flerem, quantum valerem, rogarem, quantum amarem. Epiſt. 15.

Vos, qui Eccleſiæ judices conſtituti eſtis, admonemini Chriſtum Iudicem: qui interrogatus ut divideret hæreditatem, reſpondit, quis me conſtituit diviſorem hæreditatis, inter vos: *unde Auguſtinus*, non utiq; dedignabatur compeſcere cupiditatem, ſed nolebat fieri judex ad diviſionem: dicat ei unuſquiſq; noſtrum, die fratri meo, non dividat, ſed ut teneat mecum hæreditatem: *Vos igitur (æquiſſimi Iudices,) ita temperate judicium veſtrum, ut hæreditas Chriſti, (pax Eccleſiæ) non dividatur.* Tom. 9. de utilitate jejunii.

Vos vigilantiſſimi Epiſcopi in puppi ſedentes: ita navem Eccleſiæ (cujus tractatis gubernacula) ſtudiosam ad cynoſuram dirigite, ne illidatur ad ſcopulos, vel in ſyrtes præcipitetur: Audite Cyrillum ſic conſulentem: ſicut qui mare navigant, tempeſtate urgente, naviq; periclitante anxiati quædam exonerant, ut cætera ſalva permaneant, ita & nos cum non habemus ſalvandorum omnium pœnitus negotiorum certitudinem, deſpicimus ex iis quædam, ne cunctorum patiamur diſpendia: *præſtat ſarcinam & merces abjicere, quam ut aut navis naufragio ſit proxima, aut navis in periculo.* Cyril. ad Gemadium.

Vos indulgentiſſimi patres, qui ſpiritualis Eccleſiæ filios generatis, nolite committere, ut ait Cyprianus, ut quos ad gloriam Chriſti Eccleſia peperiſſet, eoſdem glorioſos Ecclæſia Chriſti non haberet. Cyprian. lib. 3. Epiſt. 2.

Vos ſacerdotes Domini Chryſoſtomum audite: ſi Deus benignus, ut quid ſacerdos ejus auſterus? Vis apparere ſanctus? circa vitam tuam eſto auſterus, circa alienam benignus: nonne melius eſt propter miſericordiam ſeverum videri, quam propter ſeveritatem? Hom. 43. ad cap. Matth. 23.

Sed inſtar omnium eſt Apoſtolus Paulus, qui ait ad Corinthios: Quid vultis, cum virga veniam ad vos, an cum charitate, & ſpiritu lenitatis? *Dare nobis cum Apoſtolo optionem (clementiſſimi diſciplinæ moderatores,) virgam nolumus, ſed charitatem: ſi ſeverius paulo proceſſerit, (lege ſic diſtante) judicium, culpam non habet, ſin vero miſtus [illegible] meretur laudem: ut ſuaviter Ambroſius: excuſationem habes ſi peccet, ſi non peccet, laudem.* 1 Cor. 4. Epiſt. 118.

Iqueſtipe mihi (hominis ſimul patres,) [illegible] confidenter iſta vobis ſuggerere perrexerim: ſi quid parrheſia hac mea deliquerit, [illegible] condonate: certe invitabis me comitas veſtra, quam privatim experiens ſum, ut [illegible] expromerem, veſtræ enim humanitati (ſat ſcio) probatur Auguſtini ſuaſio, [illegible] ſe non audet ingerere ad amicitiam faciendam, cum aliquo noſtro [illegible] revocetur, offerendum eſt illi quædam commixtæ & ſubmiſſæ [illegible] non audet: deſino jam plurib. moleſtus eſſe, exceſſi menſuram epiſtolæ [illegible]: ut ait Hieronym. præcor jam, ut quæ ipſi fratres & conſervos miſeratione dignemini in terris, ipſi ab illo cumulatam apud miſericordem perveniri valeatis hominem. Lib. 83. quæſt. Quæſt. 71. Hieron. Pammach.

Veſtræ Reverentiæ obſervantiſſ.

ANDREAS WILLETTUS.

THE FIRST BOOKE OF MOSES, CALLED GENESIS.

CHAP. I.

The Analysis or Logicall resolution.

IN this Chapter Moses treateth of the creation of the world, first in generall, how God created heaven and earth, vers. 1. then in particular in the rest of the Chapter: where wee have the severall workes of God, and their severall approbations, that they seemed good unto the Maker.

The severall workes are distinguished into six dayes: and in every dayes worke there are foure things to bee observed; the authority whereby they are made, as v. 3. *The Lord said, Let there be light, &c.* the *obedience* of the creature in being made: *and there was light*: thirdly, the approbation of the Creator, v. 4. *God saw that the light was good*: fourthly, the distinction of the works, vers. 5. *The evening and the morning were the first day*: and so of the rest of the dayes workes.

Againe, the order of the particular creation is this: God createth the workes and creatures without sense, afterward the sensitive and living creatures: the first are either the superiour and celestiall, as the light made the first day, the firmament the second, the contents of the firmament, the Sunne, Moone, and Starres, the fourth day: or the inferiour creatures, as the earth, with the trees, plants, and herbs, the third day.

The sensitive creatures, are either unreasonable, as the fishes and fowles made the fifth day, v. 20. the beasts and cattell made the sixth day: or the reasonable creatures, man and woman made the sixth day.

In the framing and bringing forth of man, there is set forth, first the *consultation* of the Trinity, v. 26. *Let us make man, &c.* then the *creation*, wherein is to be considered the substance and forme of mans creation, according to *Gods owne image*: v. 27. the endowments of man created in his preheminence and dominion over all other creatures, vers. 28. his *increase* and procreation, *bring forth fruit and multiply*: his maintenance and preservation, vers. 29. *I have given unto you every herb, &c. that shall be to you for meat.*

The Genesis or Grammaticall construction where the translations differ.

v. 1. God created. b. g. T. H. p. bara, made. f. bara, created. heb.

v. 2. was without forme. b. g. T. empty. H. תֹהוּ, invisible. f. solitudo, vast solitary. p. tohu. heb. S. c.

3. moved upon the waters. b. g. incubabat, did sit upon. T. ferebatur was carried upon, &c. f. mutabat, did flutter upon. H. p. rachaph. S. c. S. c.

6. the firmament. a. expansum. b. g. H. f. expansum. the broad or spread heaven. T. heb. vaulted, to spread. S. c.

11. bud and herb. b. bud of the herb. g. herbam virentem, greene herb. H. herbam teneram, tender herb or grasse. T. herbam fœnum, the herb of grasse. f. bud, herb, p. heb. T. v.

seeding seed. g. f. T. heb. seeding seed. H. apt to seed. b. T. v.

12. after his kinde, and his likenesse, according to his likenesse. This is added by the septuagint. S. c. Gr. S. ad.

28. rule in the day. g. to rule the day. b. T. H. p. δεσποζειν ἡμέρων, to rule the day. f. p. heb.

30. fowles of ayre bring forth. b. H. ἐξαγαγέτω, f. bring forth in abundance. g. T. bring forth as wormes that is in abundance. p. heb. swarms.

29. every tree. b. g. T. p. heb: gust: ξύλον, lignum, every kinde of wood bearing fruite. f. H.

The

3. The Exegesis, or Theologicall explication of doubtfull questions and obscure places.

Quest. I. *What the heaven and earth was, created in the beginning.* vers. 1.

Vers. 1. IN *the beginning God made heaven and earth, &c.* 1. *Moses* here doth not onely generally, or summarily set downe the creation of the world, which afterward is described in particular, which was the opinion of *Chrysostome*, remembred by *Augustine, lib. 2. cont. Manich. c.* [illegible] yet doe we understand a certaine first matter, whereof the heaven and earth were afterward made, as *Augustine* seemeth to thinke, *lib. 12. Genes. cont. Manich. c. 7.* and one *Philastrius* Bishop of Brixia, doth affirme it to be heresie to say that this was the elements of the earth, afterward created, but another earth, as the matter whereof other things were made: *exodus haref.* 3. Neither yet do we approve the opinion of the Schoolemen, which by the heaven understand only *Coelum empyreum*, the highest heaven above the starrie skie, the seat of the Angels and blessed Spirits: and by the earth a confused substance, whereout other things were formed afterward: of which opinion were *Alcuinus, Rabanus, Lyranus, Tostatus, Cajetanus*, with others: for *Moses* specially intendeth to set downe the creation of things visible: and *David* expounding *Moses*, speaketh of these heavens here created, which should perish, *Psal.* 102. 25. which are not those highest heavens subject to no change. 4. Neither yet doe wee here exclude the creation of these invisible heavens with *Mercerus*: but in this word comprehend as well the invisible, as visible heavens, *Coloss. 1. 16. Ioh.* 3. This heaven and earth then here mentioned to bee created in the beginning, are the same heaven and earth, which are now, comprehending the generall matter and seed, whereout all other things in heaven and earth were made: first created in the matter, afterward perfected in forme, and lastly beautified with their ornaments; this then was the order of the creation. First, the same heaven and earth were created in a confused substance, and unformed matter: then the forme was added, in the first and second dayes workes. Lastly, the ornaments produced, as trees and plants, and beasts in the earth, starres in the skie, fishes in the sea, fowles in the aire.

Thus S. *Paul* expounderh *Moses*, that God made the heaven and earth, *Act.* 14. 15. God made the world. *Act.* 17. 24. so that this heaven and earth, first made, was no other than the world, though not yet set in perfect order. Of this opinion are *Basil, Ambrose, Theodoret*, and most of the ancient Writers.

Quest. II. *What beginning Moses speaketh of.*

Vers. 1. IN *the beginning, &c.* 1. This is neither to be understood, as *Iohn* saith, in the *beginning was the word*: for there hee speaketh of a beginning without a beginning, that is, from everlasting: but this was the beginning of the creation or being of things. 2. Neither is it to be understood *causally*, in the beginning: that is, for the beginning: as for Isaels cause, or for the law, as the Hebrewes: for God created all things for himselfe, *Prov.* 16. 4. Is to take a second exposition, by this beginning to understand Christ: although the doctrine bee most sound, that all things were created by him. 4. Nor yet, as *Aben Ezra*, is this clause *in the beginning*, used here, *synecdoche*, in construction with the next word: as though this should be the sense, *in the beginning of creating, or when God created*: and so the sense should bee suspended, till the second or third verse: for then hee would have said *bara*, in the infinite, not *bara* in the præterence: as it is used, *Chap.* 5. 1. 5. Wherefore *Moses* saith in the beginning, in respect of the things created: that in that beginning, when God purposed to create the world, hee made first heaven and earth of nothing, *Mercer. Iunius.*

Quest. III. *Hebrewes curious observations.*

Vers. 1. GOd *created heaven and earth, &c.* 1. The Hebrewes have here many curious observations, which I will not stand upon: as 1. by the letters of the two first words, *bereshith, bara*, they note the time from the beginning of the world untill the Messiah, *Aleph* and *beth* signifie [illegible], *shin*, *hin*, 900. *jod*, 10. that is, 3910. which doth not much differ from the just time, according to the computation of some, from the creation to the Messiah. 2. They note the duration or continuance of the world, for 6000. yeeres, because *aleph* is six times found in the first verse. 3. By the 7. words of the first verse, they would have signified the 7. dayes of the weeke, and the 7. planets. These observations are more curious than profitable. 4. So is that question which is controverted among the Rabbins, whether the heaven or earth were made first: they thinke, that heaven being first created, was first made: but this reason is not firme: for the earth is named before the heavens. *Gen.* 2. 4. and the manner of the Scripture is to mention that last, which is treated of first: as in the second verse *Moses* beginneth againe to speak of the earth. *Pagnin.* Wherefore it is most like, that God made the heavens and earth together in their first matter: as the cup and the cover: as in an egge the yelke and the white, as in a circle the centre and circumference. *Mercer.* And this first creating of the heaven and earth, was a part of the first dayes worke. For otherwise the Lord had not made all things in six dayes, contrary to the Scripture. [illegible]

Whether were first created the heaven or the earth.

Quest. IIII. *How the earth is said to be without forme and void.*

Vers. 2. THe *earth was without forme.* 1. The earth is here so called by way of preoccupation [illegible] not yet so called till the third dayes worke, vers. 10. *Vatab.* 2. The heaven was also [illegible] gone,

forme, though not altogether so confused as the earth: for there being no light yet created, both the heaven and earth were unformed and imperfect. 3. The earth is said as yet to be, *tohu* and *bohu*, emptinesse and vacuity: this *tohu*, was not that *materia prima*, which the Philosophers dreamed of, and *bohu* to be the forme of things not yet applied to the matter: as though the heavens and earth had beene made of some precedent matter, whereas indeed God made the heaven and earth of nothing: which long continued not in this imperfect estate, the light being the same day created. 4. The darknesse here spoken of, was neither the element of fire, as some Hebrewes imagine, which if it bee; is bright and transparent: neither is it the same with *tohu* before mentioned, as *R. Levi*: neither was it any thing created, and a farre greater darknesse, than that which afterward was called the night, wherein there is some light of the starres: but it was a meere privation of light afterward created. 5. The waters here mentioned which covered the deepe as a garment in the beginning, *Psal.* 104. 6. were before comprehended vnder the name of earth, as all the inferiour elements beside, as the superiour parts of the world are insinuate by *the heaven*. *Mercer.*

Quest. V. *What is meant by the Spirit moved upon the waters?*

The Spirit of God moved, &c. By the Spirit here 1. was neither understand an Angell, which is the dreame of *Cajetanus*, for God needed not the ministery of Angels in making the world. 2. Nor yet the wind, as *Tertullian. lib. cont. Hermog.* 3. Nor the aire, as *Theodoret. qu. 8. in Genes.* If God had no use of the Angels to make the world, much lesse of inferiour creatures. 4. But this was the Spirit of God, whereby the creatures were fostered and formed. *Iob.* 26. 13. *His Spirit hath garnished the heavens.*

Quest. VI. *What was the light created the first day?*

Vers. 3. *God said, let there be light, &c.* Some doe thinke that this was a spirituall, no naturall or corporall light. *August. lib. 1. in Genes. ad lit. c. 3. Rupert. 1. lib. de Trinitat. c.* 10. but that cannot be, seeing this light made a visible and apparent difference betweene the day and night. 2. Some thinke it was the perfect light of the Sunne, which was created the first day, but afterward rehearsed to bee made in the fourth; *Catharinus*: but this is contrarie to the text: for the Sunne was made the fourth day. 3. Others thinke, that it was a bright and lightsome cloud, which was carried about, and gave light to the world, as *Beda, Lyranus, Magister Sentent. &c.* 4. Others, that is was a light without a subject, afterward fastened to the body of the Sunne, as *Basil homil. in Genes.* 6. 5. Others, that it was an exceeding bright shining light, such as no mortall nature could behold, being whole and altogether, and therefore it was afterward dispersed into divers bodies of the Sunne, Moone, and Starres: so *Nazianzene, Theodoret, qu.* 14. *in Genes.* 6. Some thinke it was the light of the Sunne yet imperfect, afterward perfected, inlarged, and beautified, *Aquinas part. 1. qu. 67. art.* 4. Thus we see how variable and inconstant mens opinions are, when they search into curious matters, and enquire after hid things: but it sufficeth us to know that God made the light, before the Sunne, that we should not attribute that to the creature, which was the worke only of the Creator: what manner of light it was, where placed, how it moved, how long it continued, because in Scripture there is no certainty, busily to search it were curiosity: it is most like, that it was a certaine light, which was not extinguished, when the Sunne was created, but rather increased. *Vatab. Mercer.*

And it is not unlike, but that this light proceeded from the element of fire, (as thinketh *Damascene, lib. 2. de fid. c.* 7. and *Iunius,*) as an effect thereof: and whereas it may be objected, that this light was moveable from one hemisphere to another, as causing day and night, whereas the elements, as the aire, are universally dispersed and spread: it is also probable, that this light might be gathered to that side of the earth where it was day, and so to continue for a time, as wee see the water was afterward brought to one place, and so continueth: which light after the creation of the celestial bodies, might be drawne upward, and have his reflection upon the beame of the Sunne and of other Starres.

Quest. VII. *How the evening and morning were the first day.*

Vers. 4. *The evening and morning were the first day.* 1. Some thinke that the evening is here taken for the day, because it is the end thereof, and the morning for the night, being likewise the end thereof, and that the artificiall day was before the night. So *Ambrose, Chrysost. hom. 3. in Genes.* 2. Others affirme the contrarie, that the evening and morning are taken for the night and day, being the beginning thereof, the part for the whole, and doe gather thereof that the night belongeth to the day following: of this iudgement is *Hieronme in cap. 2. Ioel*: which I hold to be the founder, for these two reasons: 1. because this is the use of the Scripture to account the naturall day from evening to evening, *Leuit.* 23. 32. *From evening to evening shall you celebrate the Sabbath, &c.* The morning is part of the day, and not of the night. *Mark.* 16. 2. *In the morning the first day of the weeke*: the word is *mian*, the same which is here vsed by the Septuag: for if the morning were part of the night, and not of the day, Christ in no sense could bee said to have risen the third day, and so one of the principall points of our faith should be shaken. 3. Further, we [illegible] which thinketh that in this first day, there was only an evening, not a morning, as in the rest; because the morning followeth after the night: but here no night went before, but the light was first: for the words of *Moses* are plaine and evident, that the evening and morning were the first day: it consisteth of both these parts, as the other dayes did: and this first day had also a night going before; not that darknes, which was upon the earth, as *Iunius*, but when God purposed to make the light, he first caused the night to goe before, and brought forth the light of the day. *Rambam, Mercer.* 4. And the Sunne not being yet made, which by his course and turning about maketh it day the night at the same time to divers

plaine: it may be thought, that it was day and night at the same instant now over the face of the whole earth. *Mercer.*

Quæst. VIII. *How God is said to see the light to be good.*

Vers. 4. GOd saw the light. 1. Not that God did not know the light to bee good, before hee made it: but *Moses* speaketh here according to our capacity, that God approveth and ratifieth that worke now done, which before he purposed to make: and *Rambam* well referreth it to the stedfastnesse and continuance of this worke, which God saw to be good. 2. God made a separation betweene light and darknesse, not only in respect of their names, as *Aben Ezra*: but in the things themselves, giving to each of them their determined time. *Mercer.* 3. And in that it is said, God called the *light day*, &c. 1. God onely did not make and ordaine the light to be the day, *Iun. Mosenl.* 2. nor yet directed or taught men so to call it, *Vatab. Mercer.* 3. but beside God gave these names himselfe. *Oecolamp.*

How God called the light day.

Quæst. IX. *Why it is called the first or one day.*

Vers. 5. WEre the *first day*, or one day, as the Chalde, Septuagint, and *Hieromes* translate. It is called then *one*, and not the first day, 1. *quia sic R. Sol.* because there was but one God in the world, for so there was but one likewise in the rest of the dayes. 2. Neither, as *Hieromes*, because *unity* is good, and two bringeth division: for after the first day, needlesse and hurtfull things were created. But the contrarie is evident out of the text, that God saw that all which he made, was good. 3. Neither, as *R. Mos.* is it called one day, because there were yet no more: for it is so called in respect of the rest that follow. 4. Wherefore the reason is this: the Hebrewes use *Cardinal* numbers, for *Ordinal*, as the Grammarians speake: as *one* for the *first*: as *Gen.* 2. 10. the name of the *one*, that is, of the first is *Pyshon*: so likewise in the new Testament, *Vna sabbati*, one day of the weeke is taken for the first day. *Mercer.*

Quæst. X. *Whether there are waters above the heavens.*

Vers. 7. BY the firmament, which separated the waters which were under the firmament, from the waters above the firmament, divers of the ancient Writers understand the starry heaven, and that there are waters above those heavens which serve to mitigate the heat of the Starres, and from whence that abundance of raine came, wherewith the world was overflowne: so *Basil. hom.* 3. *Hexamer. Ambros. lib.* 2. *in Hexamer. c.* 2. *Beda*, with others. But this cannot bee so: 1. for that the waters being of an heavy substance, must bee there kept against nature. 2. Neither could the great waters that drowned the world, come from thence, unlesse the heavens also should have beene dissolved: the windowes of heaven were opened, which was nothing else but the opening and loosing of the clouds, which as Gods bottles did powre downe raine abundantly. 3. Neither are wee to imagine such heat in the celestiall bodies (which are of no fiery or elementall nature) that they need to be refrigerated, or cooled. This firmament then is the spreading or stretching out of the aire, as the word *rakiang* signifieth, which divideth the raine and waters in the clouds, and keepeth them from the waters below: as is expressed in *Iob.* 26. 8. which *bindeth the waters in the clouds, and the cloud is not broken under them.* Now whereas afterward, *vers.* 14. it is said, *Let there bee lights in the firmament of heaven*: it [illegible], that the firmament before spoken of, is the starry heaven; for *Moses* here speaketh after the capacity of the vulgar people, who imagine the Starres to bee in the firmament of the aire, the eye being not able to distinguish betweene the region of the aire, and the same skie. And according to the vulgar opinion, *Moses* also calleth the Moone a great light, because it so seemeth to the eye, to bee the next in greatnesse to the Sunne: whereas many other, both of the wandring and fixed Starres, doe exceed it in greatnesse.

Whether the firmament be the starry heaven.

And whereas this place is objected, *Psal.* 148. 4. *Praise him ye waters above the heavens*: by heaven we are here to understand the lower region of the aire, as *Psal.* 18. 13. *The Lord thundred in heaven, and gave his voice haile stones and coales of fire*: but thunder, lightning, haile, come not properly from the heaven, but out of the aire. Hereunto agreeth the name given unto heaven, which is called *shamaim*, of *sham* and *maim*: there is water: which agreeth first unto the inferiour region of the aire, where the raine is ingendred. This name also is applied to the higher heavens also: because the eye maketh no difference betweene them: *Mercer.*

Quæst. XI. *How the waters were gathered together that covered the earth.*

Vers. 9. GOd said againe: *let the waters under heaven bee gathered together into one place, and let the dry land appeare, and it was so.* Out of these words divers questions are moved, not unnecessary to be knowne, nor unprofitable to be handled, which shall be touched in their order.

First it is enquired how the waters, and whether they were gathered together, which before covered the face of the whole earth. 1. Some thinke, that the earth was this second day created, and by the earth mentioned v. 1. that matter is understood, whereof the world was afterward made. Of this opinion is the Master of Sentences, and *Hugo lib.* 1. *de sacramentis*: but wee differ in it, because the Lord saith not, let there bee earth, as when hee made all other things, but onely, *let the dry land appeare*: whereby it is evident, that the earth was made before, but now severed from the waters.

Mountaines before the flood.

2. Some thinke that the earth was equall and plaine without hils and mountaines, that the waters might more speedily run off: and that this inequality that now is of the ground, began after the flood: but this conceit is contrary to the Scriptures, *Gen.* 7. 20. The waters prevailed fifteene cubits above the mountaines. *Prov.* 8. 25. Wherefore they were before the mountaines and hils: therefore in the beginning there were both mountaines and hils.

3. Others

3. Others imagine, that the waters were dried up by the fervent heat of the Sun, and that the Northerne parts of the earth began to appeare first, as the higher ground, and the rest of the earth by little and little. *Eugubinus in Cosmopeia.*

4. Others, that the earth was dried by a mighty winde, as it was after the deluge: see *Tostatus*. But neither of these two opinions are probable: for the dry earth appearing all at once, was so prepared by a greater power, than either of the Sun or wind, which could not worke it at once, and hardly in continuance of long time. The earth not dryed by the winde.

5. Some thinke, that the waters did run together, and cover the other part of the earth, opposite to this where wee dwell, as *Augustine* seemeth to thinke, *lib. 16. de civitate dei, c. 9.* But the experience of skilfull Navigators, as of sir Francis Drake, Master Candish, with others, (who by their famous travels have compassed the wide Ocean) hath found that part of the world to bee habitable as ours is, and not to bee under the water. The opposite part of the earth not drowned.

6. *Paulus Burgens.* hath a strange device of this matter: he thinketh that the water maketh a globe by it selfe, and hath his proper center, and so likewise the earth, and this is the cause why the earth appeared dry, because the water did forsake the land, and was gathered to his owne center: *in additione ad post il. Nicol. de Lyra.* But this opinion is very false and absurd: First, for that the text saith, that the water at the first covered the earth, v. 1. and so made but one globe with the earth, pressing to the same center: unlesse he will say, that God made a new kind of water the second day, and indued it with new qualities, which cannot be affirmed. Secondly, *Isay* 40. 22. The Lord is said to sit upon the circle of the earth: the word is *chugh*, a speare or circle: as *Iob* 22. 14. *He walketh in the circle of heaven:* But experience sheweth, that the earth without the sea maketh not a round globe or circle. The water and earth make but one Globe.

7. Some thinke that the Sea is much higher than the land, and so the waters were gathered as it were to a great heape, that the dry land might appeare. Thus *Basil* thinketh, and *Ambrose* in his *Hexemeron. l. 3. c. 2.* but that this is not so, it shall be shewed in the next question.

8. Wherefore leaving these uncertaine opinions, I rather incline to think that these might be the meanes and causes of the appearing of the dry land, and separation of the waters. First the water while it compassed the earth, being of a lighter and thinner matter, might be congulate together and thickned, as we see the sea water is of a grosser substance than the fresh water, & so be contained in a lesse compasse than before: so *Augustine, lib. 1. de Genes. ad literam, 12.* and *Beda* in his *Hexemer.* Secondly, the clouds being made this second day, and the region or stretching forth of the aire called the firmament brought into fashion, it is no other like, but that a great part of the water was extenuate and evaporate into the aire and clouds, a daily experiment whereof we have by the conversion of the mists & clouds into water. Thirdly, the earth being much greater and deeper than the circumference of the water, which compassed the earth, might easily receive the water into the concavities and hollow places thereof, which were appointed of God to bee receptacles for the water. And that the earth is of a greater depth than the water, that did at the first cover it, thus it may appeare, by taking the just measure of the compasse of the earth, and so of the diameter, that is, the through measure thereof. The earth deeper than the water.

Then for the compasse & circuit of the earth, *Aristotle* affirmeth it to containe 50000. Italian miles: *lib. 2. de cœlo: Hypparchus* as *Pliny* witnesseth, 34625. miles: *Eratosthenes* 31500. miles: *Ptolome* 22500. whom *Basil* followeth: *Alphraganus* 21500. *Pharnelius* 24514. But of late they which have compassed the whole Ocean, doe find the circuit of the earth to bee but 19080. nineteene thousand and fourescore miles. And the diameter thereof is found to be 7000. miles, the semidiameter or space from the center of the earth to the circumference 3500 miles. Now what the depth of the water was above the earth, may be conjectured by the height of the middle region of the aire, which is found by Mathematicians not to exceed 60. miles, as they gather both by the twilights which extend no further, and by the distance of meteors and exhalations, which appeare in the aire. The measure of the compasse of the earth. *Petrinus*

Now the earth so far exceeding the water in depth, might easily receive it into the hollow places & concavities thereof, which also is insinuated by the Hebrew word, *Kava*, that here signifieth to congregate or gather together, from whence the latine word *Cauus* hollow, may seeme to be derived, as *Petrinus* well noteth. And this lastly, is *Ambrose* conjecture, that God did enlarge the low places of the earth, and the force also of the waters might make them deeper, *lib. 3. Hexam. c. 2.* And this is agreeable to the Scripture, *Ps. 104. 8. The waters descend to the place which thou hast founded for them:* the word *Iasadh* signifieth to lay a foundation; so that God did make a low foundation for the waters in the earth. And in the same place the Prophet sheweth the manner how the waters were dispersed, that whereas they covered the earth as a garment, and stood vpon the mountaines: at the rebuke of God they did flee; and ascended by the mountaines, and went downe by the vallies, to the place appointed for them. 104. v. 6, 7, 8. Whither the waters were conveied that covered the earth. *Terra humilia patuit defendere.*

QVEST. XII. *Whether the Sea be higher than the earth.*

SEcondly, we are to enquire whether the Sea be higher than the earth, which was, as I shewed, the opinion of *Basil* and *Ambrose* with others, that thinke that the waters are kept by Gods extraordinary power and miraculous work, that they returne not to cover the earth: and that place is alleaged, *Psal. 104. 6. The waters stand above the mountaines: v. 9. Thou hast set them their bounds, which they shall not passe, &c.* and *Ierem. 5. 22. Will ye not feare my presence, which have set the sand for the bounds of the sea, by a perpetuall decree, that it cannot passe it, and though the waves thereof rage, yet can they not prevaile? &c.* How the sea is kept in, that it overfloweth not the earth.

For answer hereunto, we say, that in the first place the Prophet speaketh of the first creation of the waters above the earth and hils, before by Gods commandement they went to their place. In the next the Prophet speaketh not of any miraculous worke against nature, but of the ordinary providence of God by naturall

naturall meanes, keeping backe and bounding the Sea: as the Prophet giveth the like instance of the raine, verse 24. *They say not in their heart, let us feare the Lord, that giveth raine in due season, early and late, and reserveth the appointed weekes of harvest.* All these workes shew the watchfull providence of God, not by miracle, but by the naturall course of the creatures preserving the world. Indeed, the water in the red sea, stood up like a wall, by a miraculous worke, and in *Noahs* deluge, the sea ouerflowed the earth by an extraordinary work: but now the sea is kept in by his naturall banks & bounds, as with swadling bands, *Iob* 38.9.

Whether the red sea be higher than Egypt.

But whereas *Ambrose*, to prove the Sea higher than the earth, alleageth how *Sesostris* King of Ægypt, and *Darius* afterward would have cut the earth, and joyned the Ægyptian and the red Sea together: they finding the red sea higher by three cubits than the land of Ægypt, fearing the inundation of the whole country, left off from their purpose. *Ambr lib. 3. Hexamer. c. 3.* First, it is true that these Kings attempted to bring *Nilus* into the red sea, and ceased from their enterprise upon that erroneous conceit: yet afterward the Ptolomies, Kings of Ægypt, as *Strabo* writeth, effected that worke, and made a passage out of *Nilus* into the red sea, without any such danger of inundation. Secondly, though it were granted, that the red sea were higher than the plaines of Ægypt, it followeth not that it should be higher than all the earth.

The earth higher than the sea.

So then our opinion is, that the earth is higher than the sea, and that this is more agreeable to the Scripture, 1 *Psal.* 107.23. *They are said to goe downe to the sea in Ships*, as to the lower place. 2 *Psal.* 24. 2. Hee hath founded the earth, *super maria, above the Seas*: ergo not under them. 3. *Eccles.* 1.7. *All the rivers goe into the Sea:* but the water hath his naturall course downward. Now whereas the ships sailing upon the seas seeme to one standing upon the shoare, as sinking aloft; the reason thereof is, because the sea being a plaine and liquid element, doth more easily shew the round compasse thereof rising to the fashion of a globe, than the earth, being uneven full of hils and dales.

Quest. XIII. *How the waters were gathered into one place.*

Whether the whole sea be a continued water.

THe third question is, how the waters are said to bee gathered into one place, seeing there bee so many lakes, rivers, and fountaines that are farre asunder: First, we may answer with *Basil*, that this one place is not to be vnderstood of every collection and gathering of water, but only of the sea, which though it be diuers in name, yet it is continued together, one sea being perpetually joyned with another, unlesse it bee the Caspian Sea, which some thinke to be filled by the Northerne Ocean, as *Strabo*, *Pliny*, *Basil*: others, that it is fed only by rivers, and emptied againe by the secret passages of the earth, as *Herodotus in Clio. Aristot. lib. 2. Meteor.* And *Ambrose* hereto agreeth, that like as all the earth, except certaine Ilands, maketh one continent, as Spaine, Syria, Africa, so the sea being joyned together, maketh but one general collectiō of water. Some other thinke, that the waters are gathered into one place, because as *Salomon* saith, *All rivers* (though they have divers heads) *run into the sea, Eccles.* 1.7. Or else we may say, that the waters are gathered into one place, that is, a place separated and divided from the habitable earth: so that the waters have not one place in respect of their divers divisions, but because they are severed from their earth, into their proper places.

Quest. XIV. *Whether the earth be founded upon the waters.*

THe fourth question is, whether the earth be founded upon the waters, which was the opiniō of *Thales* among the Philosophers, & of *Chrysostome* among the Christians. Which opinion seemeth to be favoured by two places of Scripture, *Psal.* 24. 2. *He hath founded it upon the Seas.* 2 *Pet.* 3. 5. *The earth was of the water, & by the water, by the word of God.* For the first place, *Basil* so understandeth it, that upon the *Seas & floods* should signifie, in the waters, because the earth was first in, and under the water. *Augustine* referreth it to the Ilands and promontories, that doe hang over the sea, *lib. 2. de Genes. c. 5. Euthymius* thinketh it is meant of the secret passages of the water, that run within the earth. But the meaning of that place is evident to bee this, that the earth is founded not upon, but above the waters: so the Hebrew word *gnal* signifieth *supra, above*: and so we see, as was noted before out of *Augustine*, that the dry land hangeth over the sea.

For the other place of S. *Peter*, the earth is said to be of the water, not as though it was made of the water, but because it was made to appeare out from the water which before covered it: the other part of the sentence is not well translated, by the water, *I shame, but to the water*: as 1 *Pet.* 3.20. *Noe* is said to bee saved, *per aquam, not by the water, but to the water.* And so the earth may be well said to be in the water, because the whole continent being lesse in compasse than the Ocean, seemeth to be as a great Iland in the sea.

But that the earth hath not his foundation upon the waters, it is evident both by experience, because we see the earth to be the heavier element, and so to have his situation lowest: as also by the Scripture, *Iob* 26. 7. *He hangeth the earth upon nothing*, that not upon the waters. *Psal.* 104.5. *He hath set the earth upon her foundation, & is that is cannot be moved*: the earth hath no foundation, but of it owne by the word of God: and being the earth is immoveable, it is not like to be founded upon the waters, which are moveable.

Quest. XV. *Whether the dry land was caused to appeare upon the second or third day.*

Why the approbatiō, God saw it was good, is omitted the second day.

Vers. 9. GOd *said againe.* 1. Some thinke that this was part of the second dayes worke, the causing of the dry land to appeare: so *Aben Ezra*, to whom subscribeth *Mercerus*; their reasons are these: 1. because it is said, *Gen.* 2.4 that in one day God made the heavens and the earth. *Ans.* This is spoken of the heaven and earth which were made in the beginning on the first day. *Gen.* 1.1, 2. because the approbation of this worke, omitted before in the second day, is inferred here. *vers.* 10. *Ans.* This approbation, God saw that it was good, is omitted before: not because Gehenna was made the second day, and the Angels fell then, as the Hebrewes imagine, nor because *two* is the beginning of division, as *Hierome*: for this division was good, whereas the creatures were in confusion before: nor yet for that the second dayes worke was not yet ended, as *Aben Ezra*: but because the worke begun upon the second day, was finished

upon

pon the third. For the which cause, this approbation is omitted in the first verse, when as yet the hea-ens and earth were created in their rude and imperfect state.

2. It is therefore more probable, that this appearing of the drie land was part of the third dayes worke: nd that the second dayes worke was finished: not so much because this worke beginneth with *vaiomer, nd God said:* which is used sometime in the beginning of a new worke upon the same day; as *vers.* 26. but or that, *vers.* 8. this conclusion is added; *the evening and the morning was the second day*, which is an evident istinction of the severall dayes workes. To say with *Aben Ezra*, that an [illegible], is here to be admit-ed, that to be set downe last which was done first, is to force and racke the story.

Quest. XVI. *Of the divers kinds of trees and plants created out of the earth.*

Vers. 11. *Then God said, let the earth bud forth, &c.* 1. God caused the earth to bring forth these things, without helpe of the Sunne or Starres, which were not yet made: as hee caused the light to shine in the first day, without the ordinarie instrument thereof, the Sunne: *Iun.* 2. Although God speaketh o the earth, yet it hath no understanding or will to obey, as some Philosophers imagine, but God worketh his by his power: *Mercer.* 3. Here are three kindes of plants and fruits brought out of the earth: the bud, he herb, the tree; which some distinguish into herbs, shrubs, and trees. *Vatablus* maketh the bud and herb o be all one: the first so called in the sprouting thereof, the other in the perfection: but they differ rather hus; *deseb* is that kinde which the earth bringeth forth of it owne accord: *gueseb*, that which beareth eed, and is set and planted by the industry of man: *gueza*, is that kinde of greater plants, which are alled trees: *Iun.* 4. Whereas the earth is bid to bring forth *gueza peri*, the tree of fruit: *Rab. Sel.* his note is idiculous, that God would have had the trees to bee all fruit, and not only bearing fruit, and because the earth did not bring forth such, it was afterward accursed. Likewise *R. Isaak* his collection is curious, that would have this clause understood only of the trees of paradise, as though there were no fruit-bearing trees without paradise: *Mercer.* 5. Neither had the earth onely power given to bring forth these kindes of fruits, but it both brought them forth in act, and had power given to continue the propagation of them: *Mercer. Calvin.* And therefore it is added, *fruitfull trees, bearing fruit*, that is, which even then came forth with fruit for the present use of man: *Iun.* 6. Neither yet, as *Basil* thinketh, all trees were made fruitfull in the beginning, which afterward became barren when the earth was cursed. But either *Moses* speaketh of the fruitfull trees as more principall, or even those trees which beare not fruit, yet because they are profi-table for medicine, or other uses, may also be numbred among the fruitfull trees: or rather they may bee comprehended among those trees, that beare their seed, though no fruit: of such kinde are ashes, wil-lowes, and such like.

Hebrewes cu-rious obserta-tions.

Quest. XVII. *Whether the world were created in the spring or autumne.*

Vers. 12. *And the earth brought forth the bud of herb.* Some would prove by this, that the world was made in the Autumne, because the trees were created with ripe fruit. Concerning this matter there are three opinions.

1. *Mercator* thinketh that the world was made in Iulie: and his chiefe reason is taken from *Noahs* floud, where the beginning of the yeere he would have to bee in Julie; because in the eleventh moneth, which he supposeth to bee in May, when the olive beginneth to put forth, the dove brought greene olive leaves. *Contra.* 1. There is no mention made of greene leaves. *Gen.* 8. 11. the word is *gnaleh*, which *Hierome* translateth elsewhere *frondes olivæ*, branches of olive. *Nehem.* 8. 16. such as they made bowers of: and the Septuagint, cals it (κλάδον,) a dry stalke: it might be then some branch of the olive tree, rather than the leaves. 2. Admit that the branch or stalke had leaves, this is no argument of the spring in May: for the olive loseth not her leaves, as other trees, *Plin. lib.* 16. *c.* 20. and therefore as *Chrysostome* thinketh, the olive might remaine greene under the water: for it is unlike, that the olive in seven dayes should have new leaves: for seven dayes before the dove was sent forth, and could finde nothing.

2 Other doe thinke, that the world was made in the Autumne, in the moneth *Tisri*. 1. because that moneth was the beginning of the yeere, as *Iosephus* thinketh, before *Moses* by a new institution appoin-ted Nisan (which answereth to part of March and April,) to be the first moneth: and therefore it is called the end of the yeere, *Exod.* 34. 22. from whence they began the accounte of the Jubile. 2. And beside they use this as another reason: because, in the autumne the fruit of trees and plants, as grapes, apples, are ripe, and not before. *Contra.* 1. It might bee, that the Israelites accounted the beginning of their yeere accor-ding to the manner of the Egyptians, among whom they lived, who began their yeere in the moneth Ptho, which answereth to September: as the Athenians did in the moneth [*Hecatombæon,*] which is in June: but it cannot bee shewed, that this reckoning was observed from the beginning. It is indeed called the end of the yeere, because all the fruit of the yeere past was then gathered, and seed time began anew: and so it is with us: the autumne is counted the beginning of the yeere for matters of husbandry; and yet wee in the computation of yeeres begin in the spring at the Annunciation. It is true also that the yeere of Jubile then tooke beginning; but it is notwithstanding called not the first, but the seventh moneth, *Levit.* 25. 10. the reason is, why it began then, because all workes of husbandry, and labours of servants, which then used to begin, did cease in the Jubile.

Dionys. Halicar. Rom. Antiq. li. 1. What Moneth the first in the yeare.

2. Concerning the other objection of ripe fruit, we shall not need to answer as some doe, that the fruit did hang still upon the trees till the autumne, or that some trees in Paradise bare fruit in the spring, some in the autumne: or that they might beare fruit twice in the yeere, as *Plinie* reporteth of India, and *Solinus* of the Island Taprobane: but I rather thinke, this first bearing of fruit being supernaturall, that the trees